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THE SALVATION ARMY EX-PRISONERS HOME.

By COL. HENRY BULLARD.

In our efforts for the salvation of the lowest it was found that there was a large class of the most hopeless and degraded who could not be helped spiritually unless at the same time some practical assistance was rendered them. It was necessary to take them out of their environments and place them in a position away from temptation and where they would be under good influences.

It was the recognition of this fact and the helpless condition of the great number who required such aid that led our General after some experiments, to inaugurate the Social branch of Salvation Army operations.

At the time of our coming to Japan these operations were being successfully carried on in many lands, such as Homes for ex-prisoners, Rescue Homes, Night shelters and Refuges, Labour yards and workshops, Farm Colonies, Labour bureau's and other institutions of a similar character.

Upon our arrival therefore in Japan we were at once impressed with the great need of doing something to assist the same class here who were being helped by these operations in other countries.

A small Home was consequently opened to receive prisoners on their discharge from jail. There was at that time no such institution. It was situated on the outskirts of Tokyo and in connection with this Home during the first three or four years a quiet but encouraging work was done.

In 1900 we removed the Home to larger and more suitably situated premises in Kanda, Tokyo, since when a very satisfactory work has been accomplished.

This Home has accommodation for 40 inmates in addition to the officers of the Home. It is usually crowded and there is often one or two inmates above the number it is intended to accommodate.

Some idea of the work done can be gathered from the following figures, showing the result of the past years work.

No. Inmates at beginning of year	30
„ Sent out to employment.....	25
„ Gone out to friends.....	13
„ Left to seek employment ...	2
„ Now in Home.....	35

It will be observed that 15 % of those who have come under our care during the year have been unsatisfactory and 85% have proved so far satisfactory, which we consider is fairly encouraging, considering all the circumstances.

In all our Social work it is one of our principles that those who eat must work and in connection with this Home all the inmates, except prevented by illness or some other justifiable cause, are expected to pay for their support. We therefore secure employment for them outside the home and they pay from their earnings a regular sum daily for their board. What remains of their earnings is then either spent in clothing and other necessities or deposited with us with the object of starting them in business or fixing them up a Home on their leaving the Home and being married.

In this connection we are grateful for the support of many large employers of labour who are interested in the work and assist in providing employment for many of the inmates. At times we experience considerable difficulty in securing employment for all, though at normal times, we have no serious difficulty in this matter.

It is a very encouraging feature that the men almost invariably give satisfaction to their employers. It is very seldom indeed that we receive a complaint but on the other hand, frequently employers express satisfaction with the work and conduct of the inmates.

The conduct of the men while in the Home is also exemplary. They cheerfully conform to the simple rules of the Home and we seldom have a case of wilful or serious breach of the regulations.

As may be supposed however in dealing with a large number of this class of men, we have some relapses and

occasionally have discouraging and disappointing examples of some one being overcome of evil and at times those for whom we have hoped and prayed and laboured much. On the whole our experience in this direction is very gratifying.

The authorities of the different jails are exceedingly kind. They invariably show the greatest concern for the future of the men liberated, and thoroughly appreciate our efforts and render all the help possible and cooperate with us in the matter of selecting those for admission into the Home who are the most likely to benefit by it.

There is no restriction with regard to those admitted in respect to their religion, past character and conduct etc., the only condition is that they manifest an earnest desire to forsake their evil life. In the interviews with the prisoners previous to their release, it is not always possible to correctly judge their motive, but the officials help our officers in this matter and by the exercise of some caution a great deal of labour and expense is saved in the direction of admitting those who desire our help for their temporary convenience without any intention of changing their conduct.

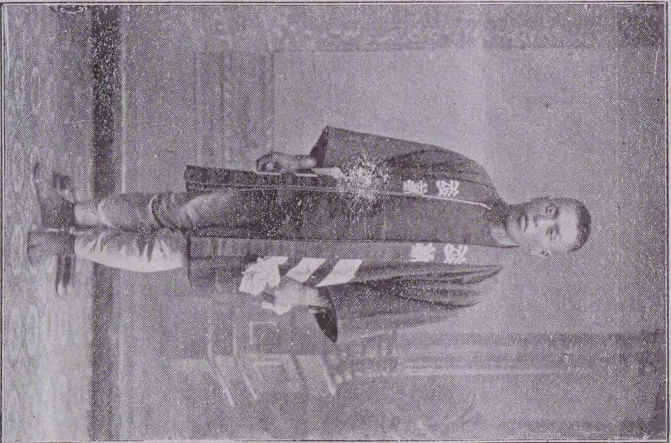
Regular prayers and services are conducted in the Home and a great deal of attention is given to the spiritual interests of the men as we are certain that a change of heart is the surest guarantee of a permanent change of life and conduct. Many are truly converted during their stay in the Home. Some have become Soldiers of our Corps in Tokyo and many have become members, or regular attendants in connection with various Churches in different parts of the Empire.

The Home is supported entirely by voluntary contributions raised in Japan. As the men support themselves, the expenses amounting to a total of a little less than yen 1000 per year.

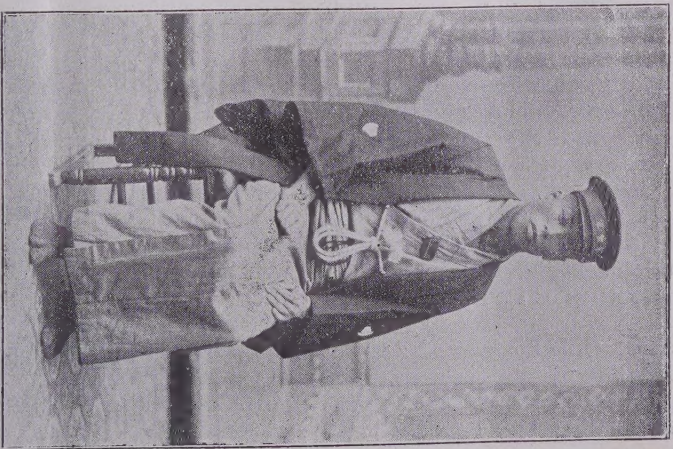
Ensign Takahashi and his wife are



1. As he was—in prison dress.



2. As he is—in working clothes.



3. As he is—in uniform as a S. A. Soldier.

AN INMATE OF THE S. A. PRISON GATE HOUSE.

the officers at present in charge of the Home. These before taking charge had several years experience as S. A. officers and manifest untiring zeal and energy in pushing the interests of the men under their care.

The following are a few examples of those who have passed through the Home and are typical cases which will assist in forming a correct idea of what is being done.

I—San. A young man of To. He was employed in Tokyo and associated with a number of wild, careless young fellows and aquired the usual evil habits, bad living, theatre going, etc. His salary not being sufficient to meet his extravagances and self indulgence, he began to use the money of his employer with the only result that could be expected, his pleasures ended by his being arrested, convicted and sent to prison for six months. His parents and relations were so indignant because of the disgrace he had brought upon them that they would not become his guarantee when the term of his imprisonment was expired, in consequence he was obliged to remain during the term of police supervision. While in prison he saw the folly of his conduct and as he appeared to be sincerely desirous of living a different life he was received into our Home. Work was procured for him at a sewing needle factory. After being an inmate for three months he was converted and his conduct became thoroughly changed. At first his employer knowing his past career was very anxious about him but now though it is only eight months since he left the Home he has the fullest trust in him and he has become so skillful and industrious that he has been made manager of one branch in charge of twelve other workmen.

K—San. Only 36 years of age but he has spent 16 of these years in prison having served eleven different terms. Eight for stealing and once for house breaking for which he was imprisoned

for nine years, and twice for offences while under Police supervision.

As a boy he was very bad, idle, dishonest, he drank and gambled. He secured his livelihood by any means possible. At times he was a merchant, medicine seller, fortune teller, juggler and many other things in turn.

While in jail he was a source of constant trouble to the officials. He was bad and constantly breaking the prison rules and having to be punished.

He was received and remained a year in our Home, during which time he was converted and his character quite changed.

He has three brothers but these and his other relations would have nothing to do with him until lately, but his conduct has been so changed that they now regularly write and call to see him. Sometime ago one of his brothers was ill and unable to work, he then denied himself of everything except the barest necessities and sent as much as possible of his earnings to his sick brother.

His father recently died and the family now have such confidence in him that they have arranged for him to return to his home and manage the business for his mother.

They are all truly grateful for the remarkable change that has been wrought in him.

M—San. He is 31 years of age and has been in prison twice, the last term being one year for stealing. As usual he pursued the road taken by so many young men to jail, drinking, gambling, idleness and pleasure. His parents and friends disowned him. He was received into our Home eighteen months ago and has now been doing well in outside employment for some time.

G—San. Was twice in prison, the last term being for 5 months for stealing a watch. He had at one time regularly attended a Christian place of worship though he had not been a church member. He however yielded



OFFICERS AND INMATES OF THE S. A. PRISON GATE HOME.

to sin and became very wild, drinking etc. with the result that theft and imprisonment followed.

He is educated and his friends are in good circumstances, some of them being Government officials.

On his release he was received into the Home where he has been about a year. He is careful and industrious, working hard all the day and in the evenings regularly attending classes where he is learning mechanical drawing. He is now employed by the municipality in laying water pipes, but expects soon to qualify for a much more remunerative and important position. He is also a member of our Tokyo Brass Band.

At first his friends did not believe in him but they now have the fullest confidence in him and are helping him.

I could greatly multiply these examples. There are some interesting circumstances in connection with near-

ly every case passing through the Home. These few cases will however I am afraid occupy all the space available.

The time the inmates usually remain in the Home is eight months. After which we still endeavor to keep in touch with them and still help them in every way possible.

In a religious census of Cleveland, which has lately been taken, out of a population of 400,000, only twenty-four persons were willing to be designated as infidels. It really does not seem as if the Church of the Infinite Negation were making very tremendous progress up there on Lake Erie. Come to think of it, atheism never did attract many millions of people anywhere, or at any time. Its pitiable followers are noticeable rather on account of their scarcity than their numbers.

THE ANGLO-JAPANESE ALLIANCE.

BY ERNEST W. CLEMENT, M. A.

This is the greatest political event of 1902, so far as concerns directly the the future of the Orient and indirectly the affairs of the Occident. This convention between Great Britain and Japan caused profound surprise and widespread rejoicing, and in Japan particularly it was the occasion for numerous feasts, even in various provincial localities, where more or less profuse self-gratulation was the order of the day. But it is now possible to take a calmer view of the situation and to make a more judicial estimate of the importance of the alliance.

In the first place, it is well to remember that this formal alliance is only the natural outcome of a community of interests in the Far East, and is the natural result of practical co-operation for some time past. As Count Okuma put it, they (Great Britain and Japan) have been allies in effect for some years; they are now allies in name. Indeed, for several years past, this alliance has existed in spirit, and it has now merely become a public acknowledgement of sympathy and similar aims in policy in the Far East. This alliance, then, is not artificial or compulsory, but natural, spontaneous and voluntary.

The second point to notice is that the Anglo-Japanese alliance includes the greatest power each of the Occident and of the Orient. American ultra-patriotism and jingoism may challenge the truth of the first half of that statement; but "what I have written, I have written." This alliance is also the combination of two of the greatest naval powers, as well as two great military powers of the world. It would seem likely, therefore, as a prominent Japanese expressed it, "that there is no power or combination of powers that could make head against this

union in the Far East; the attempt would be like spitting at a tiger." The Anglo-Japanese alliance is, therefore, a guarantee, of the very first quality, of peace in the Orient and of just dealings with China and Korea.

Another important point in connection with this alliance is the fact that herein Great Britain has abandoned, has broken to pieces, her traditional policy of "splendid isolation." For many decades she has not been in the habit of contracting alliances with other powers in carrying out plans to advance her own interests. The fact, therefore, that in this case she has seen fit to depart from her usual policy is a positive indication that the situation in the Far East was one of imminent peril and demanded unusual precaution. It is a proof that Russian aggressions were no mere phantoms, but were terribly real and threatening.

And the fact that, when Great Britain broke her policy of grand isolation, it was to enter into alliance with an oriental, rather than an occidental, power, is also one of great significance. It proves more effectively than folios of verbal argument, and speaks out more loudly than a thousand tongues could tell, the present satisfactory status of Japan. The insignificant, "half-civilized" country of a few years ago is now "on the same lotus-blossom" with Great Britain. That little island-empire of the Orient is not yet fifty years out of her own practically complete isolation from the rest of the world; she is only thirty years out of feudalism; she has been only a little more than a decade in constitutionalism and parliamentary government, and she has been only three years in the comity of nations by virtue of treaties of equality; nevertheless, she has become the political partner of that immense island-empire which stretches in all directions and encircles the globe with the drum-beat of her garrisons. The huge empire on whose possessions the sun never sets has taken

as its ally the small empire of the rising sun!

This recognition of the status of new Japan has been, of course, a matter of great pride and rejoicing to that nation, and, therefore, a source of encouragement to continue steadfast in the paths of progress along which she has been moving so rapidly. It has likewise been recognized that this alliance imposes great responsibilities upon Japan, if she would maintain her new position. These responsibilities are along not only military, naval, political and commercial lines, but also along social, moral and religious lines. The new alliance means that licentiousness, dishonesty and other vices should not be tolerated, and that ignorance, superstition and idolatry should not be allowed to thrive among a people in alliance with such a progressively Christian nation as Great Britain. In other words, this alliance should hasten the spread of the gospel in Japan.

But this alliance means much to Christianity, not merely in Japan, but also over all the Orient. For the prime objects of the alliance are the independence of Korea and the integrity of the Chinese Empire; and the prime effect of the alliance is peace in the Orient. This means that Russian aggressions in China and Korea will be, already have been, considerably checked, and that Anglo-Saxon and Japanese influences will be paramount in those countries. And all this means that Christian missionary work will be practically unhindered, unless it be by local and spasmodic prejudice; and that the Word will have freer course and be glorified. The alliance of the first nation of Christendom with a largely Christianized nation like Japan can not fail to Christianize the Far East.

Finally, one significant phase of the Anglo-Japanese alliance is the fact that, to all intents and purposes, it includes the United States of America, which may be called a "silent partner." It is well known that the

convention was shown at Washington before it was promulgated, and that it was heartily approved by our government. Practically, therefore, it is, in a very broad sense, an Anglo-Japanese alliance. Certainly our interests in the Far East have been and are identical with those of Great Britain and Japan; and all our "moral influence," at least, should be exerted toward the purposes of that convention. Indeed, the Anglo-Japanese alliance should mean the union of Great Britain and the United States with Japan to maintain in the Orient the "open door," not merely of trade and commerce, but also of all social, intellectual, moral and religious reforms; the open door, not of material civilization only, but also of the gospel of Jesus Christ, which, we trust, no man can shut. (Rev. 3:8)

Apropos of the visit of General William Booth to this country, Collier's Weekly has this to say of the Salvation Army: "It emerged from a period in which it was extravagantly lauded; now apparently it has settled down to a steady campaign against the Prince of Darkness, having at once disappointed the hatred of its early enemies and the enthusiastic expectations of its later friends."

God is the spring of our best activity and fullest energy; God is the haven of deep and untroubled rest—McLaren.

Reports from the Philippines speak of the spontaneous burst of enthusiasm which swept through Manila and the surrounding towns on the arrival of Governor Taft from this country. Whatever ferment and discontent there may have been—and there have been some throughout the Archipelago—there has been scarcely a breath of suspicion against the governor. He has the confidence of the people—Filipinos and Americans—and holds the helm with a firm hand.

VIEW OF JAPANESE.

Dr. Jokichi Takamine. F. C. S., master and doctor of technology of the Tokio University, in a recent address before a meeting of medical men of the School of Medicine of Edinburgh University, where he had studied twenty years before, made a remarkably luminous explanation of the real cause of this "awakening" in Japan. And he made a suggestion for application of the same principle by Japan to China, which suggestion, when repeated in Japan, where Dr. Takamine went a little later, attracted attention and is now being acted upon, with prospect of the certain conquest of China by European civilization, at the hands of Japan.

Dr. Takamine is a citizen of Japan, but a resident of New York City, and his wife is an American woman. Besides being a physician, he ranks high among the physiological chemists of the world. In his Edinburgh speech he said this:

"It will be very interesting to you to note that the introduction of modern civilization into Japan is largely attributed to British medical science and practice. You are aware that most of the opening up of Asiatic countries was done at the point of the sword or by guns; yet you will observe that in such cases the introduction of modern civilization is only superficial. Christian missionaries are working hard, yet with little success.

"In the case of Japan, medical science did the work, and the civilization introduced is not skin deep, but is from the heart of the people. It was, indeed, medicine that brought modern civilization successfully into Japan, and not either Christianity or the point of the Armstrong gun. The medical men who went and settled in Japan from Holland in 1850-1860 demonstrated the superiority of modern medicine over that of the Chinese Medical School,

and it did not take very long before Japanese physicians appreciated the importance of studying such advanced art, discarding their old system. A handful of disciples of Dutch physicians scattered themselves into different parts of the country, and they were soon overwhelmed with patients and pupils.

MEDICAL IDEAS CIVILIZE.

"Before many years elapsed private medical institutions, called Jiku, were scattered all over the country, while the central government of Japan was still hesitating to open commercial relations with foreign powers; in fact, it was a criminal offense to do business with foreign nations. One who tried to go abroad had to risk his head; yet, in the midst of such anti-foreign feeling, all over the country medical science and practice made steady progress.

"When the Shogun government was forced to make a commercial treaty with foreign powers, and soon after when the present emperor resumed power, the demand for persons who had knowledge of foreign languages, arts, etc., was suddenly increased. The supply to the demand came from medical men and their pupils. Bright, capable young men were selected, irrespective of their hereditary rank, and it can be statistically proved that out of a dozen or more different sets of cabinet ministers who supported the imperial government, 40 to 60 per cent of them were either medical men or some derivative of medical men. I may mention that the Marquis Ito, 'maker of modern Japan,' is one of the medical derivation; Count Okuma is another, and so dozens and dozens can be traced back to medical men. Thus it is statistically correct to state that the progress of modern Japan can be attributed to medical science."

What could be simpler than this? A whole nation is roused to new life by knowledge that came flooding in through the doorway opened by the

art of healing. It utterly confounded the general belief that the Japanese were an inferior part of the human family.

And now the same process of enlightenment is at work in China, thanks probably to Dr. Jokichi Takamine more than to any other living man. For in his Edinburgh address the distinguished chemist said:

"It is my strong opinion that if you want to introduce modern civilization into any of the Asiatic countries, send a lot of medical men. Christianity and everything else will follow according to its own merit. China is no exception to the rule. My judgment is that if the amount of money expended on missionaries were utilized in sending medical men the awakening of China would be ten times quicker, and the work would be accomplished without the shedding of blood."

This sentiment was even more strongly expressed by Dr. Takamine before various learned bodies when he shortly afterward visited Japan. And it proved magnetic among the quick-acting Japanese, for already considerable numbers of Japanese medical men, graduated from European and American medical colleges and from European and Japanese medical colleges, are being sent into China. They are going with the European medical knowledge and all the rest of European civilization. Instead of making guns or dogmas their instruments for civilizing conquest, they go with the peace-breathing arts of the healer. Just as no calling can be more noble than that of bringing succor to human ills, so none can more quickly beget and cement affection. Admiration and love fuse into a power that can subjugate the world. It was the mystic influence that, more than bayonets and armed ships, opened the ports and gates of ancient Japan and poured the blood of a new youthfulness into her veins. It is the potent filter that Japan will use on her

neighbor and sharer of past glories, China. Japan is making her appeal not to some men of the vast celestial empire, but to all men. It is an appeal from human nature to human nature, a momentous and awe-inspiring stage in the mighty march of universal brotherhood.

ITEMS OF INTEREST.

Influential Conservatives and Liberals are said to be organizing in every constituency in Great Britain in opposition to extreme ritualism in the Church of England. It is predicted that these organizations will form an electoral power sufficient to win every election proper precinct in England.

* * * *

The increase in population in the world during the past century has been enormous. France has grown from 25,000,000 to 40,000,000; Germany from 20,000,000 to 55,000,000; Russia (partly from annexation) from 40,000,000 to 135,000,000; the English population of the British Empire from 15,000,000 to 55,000,000, and the United States from 5,000,000 to nearly 80,000,000. In round numbers the growth has been from 170,000,000 to 510,000,000; the space which at the beginning of the last century was occupied by one person must now be divided among three. *Central XAd.*

* * * *

Prince Choy Sel Ken, a reported author and man of wealth in the Chinese Empire, has arrived in this country. He is said to be on a world mission of organizing a reform party, which, peacefully if possible, and by revolution if necessary, is to seize the reins of government of the Flowery Kingdom immediately upon the death of the Empress Dowager. As she is now 86 years old, the belief is warranted that the event is not far distant. The reform party, he says, intends giving China a liberal government, which is the only salvation of the Empire.

Minister Wu Ting-fang has urged the State Department at Washington, within the past few days, to assist China in inducing the Powers to have the Hague arbitration tribunal settle the question of whether China shall be compelled to pay the Boxer indemnity in gold instead of silver. The State Department has promised to help. The first payment of the indemnity interest was made in silver under the condition that the Powers should reserve the right to determine later whether the difference in the value of silver and gold should not be paid. Another payment will be made on January 1, and the Powers, including the United States, are discussing the question of whether it shall be made in gold or silver. Most of the Powers insist on gold payments. The United States Government takes the side of China in declaring that the indemnity treaty was made with the understanding that silver payment would be required.

* * * *

The first consignment under the arrangement between the British government and the American Express company of packages sent from the United Kingdom by parcels post arrived last week. By the arrangement parcels less than three feet six inches in length and of less weight than eleven pounds can be sent between the United Kingdom and America at less cost than if sent by mail.

* * * *

A new religious cult, known as the Living Waters, different in creed and practice from any other body of worshipers known in this country, has been discovered in Philadelphia. The members of the society, says the *Public Ledger*, believe that a life of celibacy will not only assure heaven to the person who lives it, but will also release from hell the souls of any of that person's relatives who may have been condemned. For that reason the

creed's followers have all renounced marriage. There are half a dozen families that belong to the mission, and in every case the husband and wife have separated—even, in some instances, after happy married lives of twenty or thirty years. They live in the same houses, but they are no longer husband and wife; they are "brother and sister." The unmarried members of the cult—there are about thirty in it, in all—associate with each other only at prayer time. All the adherents are Germans.

* * * *

Jerusalem is now supplied with water from King Solomon's "Sealed Fountain," seven miles south of the city. The water is conveyed partly through modern iron pipes, but partly by the old aqueduct known as Solomon's Aqueduct.

LANGHAM OF FIJI.

Among the delegates to the Ecumenical Methodist Conference held last year in London one of the most notable, as well as conspicuous, because of his patriarchal appearance, was the Rev. Frederick Langham, the well-known Fijian missionary. During the coronation season in London he has been preaching to the Fijian soldiers who represented their people at that event. He spoke to them in their native tongue, much to their delight.

Mr. Langham, it is interesting to remember, was the chairman of the Fijian Wesleyan Missionary District at the time when the islands were ceded to Great Britain, and played an important part in opening up communications between King Thakowban and the British government. A Tasmanian by birth, Mr. Langham entered the Australian Wesleyan Church in 1858, and was shortly afterward sent to Fiji, where he had many remarkable experiences and did a wonderful work.

Sixty years ago the Fijians were sunk in superstition, cruelty, and cannibalism, but Christianity has wrought such a marvelous change there that ninety-five per cent of the population worship in Methodist sanctuaries, which number nearly 1,250. More than 50,000 Fijians meet in classes for Christian fellowship; and in their turn the inhabitants of these islands are sending missionaries to their dusky brethren in New Britain and New Guinea. Mr. Langham is at present in London, engaged in the task of revising the Fijian Bible, and he is frequently to be seen at religious gatherings. His long white locks and his flowing beard, together with his noble face and alert manner, give him a striking appearance.

THE BIBLE AS A MISSIONARY.

H.M. Lane, M. D., who for many years has had charge of hospitals in Brazil, at Sao Paulo, recently told us the following:

Some time after the Presbyterians had established mission work in Brazil, they found in the interior of one of the provinces, quite remote from any Protestant work or influence, a community of Bible Christians, with an organized church, living harmoniously together without any connection or definite knowledge of any other like Christian community.

Investigating the *origin* of this society, it was ascertained to be a growth from the reading of a Bible that belonged to some one in the community, and fell into the hands of a young man. Other young men joined him in reading it, and became deeply interested. They believed the truths and embraced the salvation thus made known. Others were brought under its influences, and after a time they decided to organize a church according to the teaching of the apostles, with elders and deacons. One served as pastor, to whom they paid a moderate salary.

The missionaries found that this Bible was one of an edition of the American Bible Society, published in 1834 or 1836, and doubtless was taken to the country by Rev. D. P. Kidder, D.D., a Methodist missionary, who was the first one to distribute Bibles in Brazil. He was there from the winter of 1837 to the summer of 1840, and it was this edition which he distributed. No other Bibles were sent to that country till several years later. An attempt was made by the Romish priests to destroy these Bibles, but this one and a few others escaped. This Christian community has been taken in charge by the Presbyterian missions, and is now included in their work.

SOME FACTS AND FIGURES FOR THE JAPAN TIMES AND THEIR WASHINGTON CORRESPONDENT MR. MERRIWETHER.

NOTES OF THE ADVANCE. M. E. CHURCH.

Twenty-seven of the Fall Conferences show an advance of \$75,000 last year. There is an advance of \$17,000 in legacies and lapsed annuities.

The Woman's Foreign Missionary Society last week at Minneapolis reported receipts to the amount of \$471,708, an increase of \$44,913.

The Woman's Home Missionary Society reported at its Kansas City meeting receipts amounting to \$341,000, an increase of \$65,000.

M. E. CHURCH. Receipts for missions by decades, for the years mentioned, only.

1820...	\$2,328.76	1860...	256,722.77
1830...	9,950.57	1870...	594,743.77
1840...	139,905.76	1880...	665,303.59
1850...	126,471.31	1890...	1,519,722.32
		1900...	1,987,868.43

Hope is like the wing of an angel soaring up to heaven, bearing our prayers to the throne of grace.—Jeremy Taylor.

THE HALLOWED CUSTOM.

"IN wishing a merry and happy Christmas to our Japanese Christian readers and their brothers and sisters in religion from far-off lands, we cannot help being struck by the beauty of the Western belief which this day symbolizes. Of all days in the year Christmas is the day on which the noble religion of Jesus of Nazareth is seen in its sweetest aspect. We say this not so much on account of the doctrinal importance attached to this day as on account of the thorough fusion—if we may use the expression—of life and of religion that takes place on this day among those who observe the festival. For the motto for the day is love and good will to all, reunion among the separated, and hospitality to strangers. We are well aware of the cynicism of those people who would ask, why set apart only one day out of the 365 for putting in practice this motto? These are the same people who are not satisfied with seeing others pray or confess in their churches only once a week; but they might just as well be dissatisfied with their house-keepers for not making a washing day of every day in the year. This would be a very good thing if practicable but it would be a luxury quite beyond the reach of the average person. Perhaps it may sound odd to speak of religious observances as a luxury of life but if carried out too eccentrically the result will amount to the same thing. At any rate for our own part we think it a commendable custom that the old and young of both sexes should periodically have one day to enjoy, in perfect tranquillity tinged by religious reminiscences of the most solemn kind, each other's society in this sordid, work-a-day world. In every country there are undoubtedly enough occasions for merry making and feasting, social, religious or other-wise. But what is there to compare with the Yule-tide gathering in which jealousy, prejudice, vanity

and all cankerous passions are disarmed under the benign sway of the God of peace and good will? Perhaps we may be told that we are thinking of an ideal rather than of a real Christmas. Perhaps so. Nevertheless that ideal is a superbly beautiful one and the real Christmas often approaches the ideal, if our own experiences do not belie us.

Indeed, even as these lines are penned the present writer is filled with a yearning desire to be once more with his friends in the West, the memories of many a Christmas he has spent under their hospitable roofs coming back to him with the sweetness of an enchanting vision. And we have no doubt that similar feelings are shared by all such of our countrymen as have lived some years of their life in Europe or America. On this day Christian foreigners cannot, we think, help feeling that they have ceased to be foreigners: they feel they are equally with their hosts the children of Father Christmas; and if any of them are inclined to feel otherwise, (which we do not believe), they are thoroughly conquered by the fraternal spirit of the day. And if any of us, Japanese, are ever inclined to be forgetful of the hospitality accorded us at all times in the West, every Christmas that comes by freshens our memory of that hospitality. Out of many this is one virtue of this peculiarly Christmas custom which extends its lovable influence even to outsiders. We think Christmas is indeed a hallowed institution and our fervent hope is that Christians may honour and sanctify it forever and forever.

We really regret that we have not in Japan any custom that does the same social service—so to speak—as Christmas does among Christians and we conclude by wishing such Christians as happen to be in our country at this moment, a merry and happy day."

Japan Times.

Mission Notes.

COMMUNICATIONS.

TO THE EDITOR OF JAPAN EVANGELIST:
Dear Sir:

I have just heard that, believing Harnack's book a good one, a good orthodox missionary here in Japan has really recommended it to a Japanese, the much more I would entreat you to put the enclosed into the Japan Evangelist. E. Huhold.

Hearing that Harnack's book has been translated into Japanese and fearing that the nature of the book is perhaps not much known by the missionaries in Japan I have written the following lines. I know Harnack personally and have observed his gradually leaving the firm ground of the orthodox faith to the great grief of his University friends who happen to be also my personal friends. But not only the friends of his younger years are grieved about it but also through all parts of Germany has gone a cry of grief about this teaching in which Harnack wants to do away with the Person of Christ while retaining only His teaching of love. In order to fight against this wrong teaching much literature has been published lately in all parts of Germany.

Not knowing which parts of Harnack's book you may have read yourself allow me to put a few sentences before you.

Harnack says:

"Paul has put limits to the Gospel of Christ by finding a way to uphold the ideas of the Old Testament while

the teaching of the law and of the whole Old Testament should have lost its importnace for the Christian believer."

"When the traditions of the people got mixed, the geneology of the Patriarchs was established and at that time Abraham became the father of Isaack and Isaack the father of Jacob, while in reality the sons of Jacob for instance were not really sons of Jacob but quite different tribes, which formed amongst themselves a closer union than the other surrounding people of that time."

"The essence of Christianity is the idea of God the Father of all mankind."

"The doctrine of the Trinity is an idea of the old Greek Church but was not intended to be found in the Bible."

"Only by considering the historical side of Christianity can we come to find out what is the true essence of Christianity." (But the historical Christ of Harnack is nothing more than a modern ideal human being.)

"There are no miracles."

"Christianity contains neither doctrine nor creed but only practical teaching of religious virtues such as: trusting in God, humility, mercy and self-denial." (The striving for higher moral virtues replaces the redemption through Christ and so Harnack's Christianity is only heathenism mixed up with a few Christian ideas.)

"Not through Christ's teaching but through the teachings of John, Paul and the Greek philosophers the different doctrines of the Christian churches

became pronounced and adopted. The Apostolic creed is the first expression of the changing of the original Gospel into a formal law of the doctrines of the Church."

"Only the words: 'I believe in God the Father,' belong strictly speaking to the Gospel of Christ while all other things which we find in the Apostles Creed do not belong to the Gospel of Christ."

"The work of Luther was only the beginning of the Reformation, for Luther really never came out of Romanism in the least, for he kept the doctrines of the Divinity of Christ and of the Trinity."

"All that is supernatural in the person of Christ cannot be acknowledged and does not belong to the pure Gospel, for Christ himself did not teach in a supernatural sense his pre-existence nor his Sonship of God, nor did He know anything of his birth by a virgin. It was not Christ but especially Paul, who taught the doctrine of the two natures of Christ. But if it was not Christ, how can this doctrine be counted as belonging to the Gospel of Christ?"

"If we study the sources of the life of Jesus in the right and only true way, we shall soon see that for instance the fourth Gospel, which is not written by John, is not of historic source, for the writer of this Gospel has acted with the freedom of a sovereign and by putting facts into other places and throwing a strange light over them he has illustrated high thoughts by imagined situations."

"As in regard to the origin of the fourth Gospel: it is not the Apostle John, but the Presbyter John, who is the writer of it. John the Apostle probably never left the Jewish country. John the Presbyter was a Jew with a high Greek education, who also wrote the Revelation by adding to several Jewish books of Revelation a few Christian sentences. This same John the Presbyter wrote also the

Epistles of John. He himself did not bring out all these books under the name of John the Apostle, but this was done by his disciples."

"Except some important news which we find in Paul's writings, the first three Gospels are the only sources of Christ's teaching. But also these first three Gospels we cannot call historical books, for they are not written in order to report actual facts but they are books written for the use of evangelisation that is for the purpose of arousing belief in the person and mission of Christ; it is also for this same purpose that the references to the Old Testament are put into it."

"The verses Luke 1 v. 34-37 are not original, but added much later, be it by Luke himself or by others." (In this arbitrary manner Harnack does away with the birth from a virgin.)

"Also Matt. 28 v. 18-20 is not original but added much later" (In this arbitrary manner Harnack does away with all that is inconvenient for his views.)

"And in regard to the self testimony of Jesus, He always speaks of the Father as the Greater One and with this he puts himself on one line with all men and does not think to call himself the Son of God in a special sense and to give with the word 'Believe ye in me' a special doctrine. By keeping his commandments one believes in him and to keep his commandments, means: to love."

"The knowledge of God is the sphere of the sonship of God. In the real sense the knowledge of God is the only real meaning of the sonship of God. Jesus was convinced that He knew God better than any body else, or any body before him, and He knew that it was his vocation to communicate to others this knowledge by word and deed. And conscious of this fact that He knew God better than any body before him he calls God: 'my God my father.' "How He has come to

this knowledge of God and to the consciousness of his vocation, that we do not know and we never shall know." (The words Matt. 3 v. 17 and Matt. 16 v. 13 and the confession of Christ before the Highpriest, Harnack does not touch at all, for they are too inconvenient for him.)

"The whole teaching of Christ we can sum up in the words: "Repent for the kingdom of Heaven is near at hand," and: "Nobody comes to the Father but through me." (The redemption through Christ does not exist for Harnack, but only the knowledge of God is the way by which we come to God and become children of God in the same way as Christ is a son of God.)

"Not the son but the Father alone belongs to the Gospel, according to Christ's teaching. Jesus is the great prophet, the excellent incomparable hero of faith in God, and full of love and faithfulness in his work and mission, which only was to reveal to men the kind and loving father heart of God. Only because he is the personal realisation of the power of the Gospel he belongs to the Gospel but not as one of the constituents of the Gospel."

"There is no doubt the idea of the two kingdoms: of the kingdom of God and of the kingdom of the devil, is not an idea, which has its origin in the special knowledge which Jesus had of God, but he shared this idea only with the people of his time and being brought up in it, he did not do away with it."

This is the Christ of Harnack's book, "a modern Christ" as we call it in Germany. I am sure you will agree with me, that we who want to bring to the heathen around us the knowledge of eternal life by the redemption of Christ, the Son of God should do what we can to hinder such a book coming into the hands of a heathen people.

E. HUOLD

C. M. S.

SABBATH ALLIANCE.

The following APPEAL, sent out in behalf of the Japan Sabbath Alliance, is based largely upon the papers read by the Revs. C. B. Moseley and T. Ukai at the Annual Convention, and embodies much of Mr. Moseley's. The General Executive Committee will be glad at any time to receive papers or tracts bearing on the Sabbath question. The desire is to create and publish such literature. There are already at least two tracts on the subject for sale at the Methodist Publishing House, Tokyo,—one by Mr. Moseley and one by Dr. Gordon. The APPEAL can also be obtained at the same place.

Some are anxious to know, "exactly what ought a Branch to do." Organization of course, by electing a President, Vice President, Secretary, Treasurer and *three or five* Advisors—all to constitute an Executive Committee—is the *first* thing to do. Then get as many as possible in your neighborhood to sign the membership cards, and agitate the question on every suitable occasion, private and public. Each Branch should hold at least two or three meetings annually. These meetings might be largely of a social character, held at some home. There should be some appropriate portions of Scripture read and at least one paper read or talk given, bearing on some phase of the Sabbath question, followed by a general discussion or conversation, asking and answering questions. These are simply suggestions.

Julius Soper.

There are Jews to-day as in the time of Christ who have more regard for the letter than for the spirit of the law. A Jewish millionaire, aged eighty, is said to have been stoned to death by fanatical Jews in Poland for breaking the Sabbath, by ordering fires to be lighted in his house a quarter of an hour before sunset.

THE SABBATH—AN APPEAL.

(Issued by the Japan Sabbath Alliance.)

MAN is a complex being. He has a three-fold nature—physical, intellectual and moral. In order to develop this three-fold nature, as well as to preserve it in its integrity, man must conform to the laws of his being and environment. Looking at the physical side of man's nature only, we find that rest—proper amount and right kind of repose—is just as essential to its well-being as food and exercise. From time immemorial it has been recognized that man not only needs nightly rest, but also periodical rest-days—days free from work and anxiety—for the health, strength and growth of his body. This is seen in the many holidays and festivals of even non-christian lands. The law requiring a periodical rest-day is as absolute and exacting as any other law of man's being and environment.

This law is a necessity of man's being. It is not an arbitrary law. It is a benign law having in view the very best interests of man's three-fold nature. No individual and no nation can long continue healthy and strong, unless they observe such a law. Every seventh day—one seventh of man's time—as a day of rest has proved by long experience to be wonderfully adapted to man's nature and needs,—to be just what is needed to restore his wasted energies, and give him a new zest for the duties and work of life.

Japan has made remarkable progress the past 30 years—especially along commercial, industrial and educational lines. Commercial activity, industrial development and railroad building, not to speak of educational enterprises, are the characteristics of the age. But with these have come in sharp competition, sordid ambitions and strenuous efforts to make money. A new era, for weal or woe, has dawned in Japan. In former times the Japanese moved more slowly, attended

to business more leisurely and lived quieter lives: now, not only activity and earnestness in business, but even unnatural excitement and wild rush are fast becoming the rule. There is a restlessness and nervousness in all walks of life never known before. Laboring men, business men, and even those following the learned professions, not only work more hours per day, but there is an intensity and continuity of daily toil never dreamed of in Old Japan. The wear and tear of muscle, nerve and brain are very severe. So great is this strain and tension becoming, that, unless there is a halt now and then—a weekly letting up—in the whirl and rush of business, the powers of the human system will be taxed beyond endurance, resulting in many serious break downs, if not total collapses of the physical and nervous system.

The law demanding periodical rest for man's threefold nature may be neglected; but the individual, society and the nation at large will inevitably suffer, sooner or later. Being a law of man's nature, and being so closely allied to his well-being, it cannot be violated with impunity. It is just as inexorable as any natural, physical or hygienic law,—in fact, all other laws will become in the end powerless to benefit man, unless this law of periodic rest is recognized and obeyed.

A certain writer says: "As illustrating the idea of rest, it has frequently been pointed out that any two men, during several months, can do more and better work, working six days and resting the seventh, than two other men, or the *same* two men, working all the seven days without any interval of rest coming in between. The various powers of mind and body are so taxed and enervated by the constant wear and tear of work, that a certain amount of rest is absolutely necessary, if man is to use to the best advantage those powers of brain and muscle conferred upon him by his Maker. Un-

ceasing toil means unceasing deterioration, and the human machine, any more than our clocks and time-pieces, cannot work on continuously without being carefully attended to and wound up at the close of every week. So far as man is concerned, rest is an absolute necessity." *Rest and Worship*, by John Adams, B. D.

Another eminent authority says: "It is not a question of simple pleasure, it is a question of the right to live, because repose is necessary to life." Dr. M. L. Roehrich, Geneva.

On the other hand we know that it is not man's physical nature alone which suffers by disobedience to this law; and it is not his physical nature alone which reaps the reward of obedience to this law. By obedience the *whole man* partakes at once of the resulting blessing. Man, though complex as to his nature, is not a composite something, loosely and carelessly put together. He is a unit. To use a favorite expression, he is *all of a piece*; and body, mind and spirit may be acted upon at one and the same moment. As a consequence we may look for and expect to find

A Higher Motive and Law in the Teaching as well as in the Example of Jesus Christ.

To Christ the Sabbath was instituted in the interest of human well-being. "The Sabbath was made," he said, "for man, and not man for the Sabbath." The idea of human well-being comprehends within its scope the whole sweep of human possibilities and capacity for being and becoming. It should be understood, then, that, while we cherish and claim all the rights of freedom from the bondage of Pharisaical and Sabbatarian superstition, of which these words of our Lord are sufficient guarantee, at the same time we do reject the notion of the Lord's Day, which degrades it to the level of a vulgar holiday, and which does not look to the highest ideal of human well-being, such as not only

the words, but the whole life-mission of Christ was a beautiful illustration.

Quoting from one of the authors above: "*For man*,—that is the key to the whole matter. Not merely for man's body, in which case a Sabbath of rest would have been amply sufficient, but for man's entire personality—his body, his mind, his spirit: that his body may be rested, his mind instructed, his conscience quickened, and his immortal spirit refreshed,—a purpose, indeed, so wide, but withal so searching and significant, that the Sabbath which is meant for the good of man, if to have the slightest chance of accomplishing its mission, must include the elements of leisure, instruction, inspiration, religion,—in a word, must be a combination of rest and worship." *Rest and worship*.

Before the time of Christ the Jews kept the *seventh* day of the week, *Saturday*, as the Sabbath; but, shortly after Christ's resurrection, which took place on the *first* day of the week, Sunday, the Christians began to observe the first day of the week as the Sabbath, calling it the Lord's Day, in memory of His resurrection. This has been kept up almost universally in all parts of Christendom until the present day. As the old Sabbath commemorated the completion of creation, so the new Sabbath commemorates the completion of redemption,—"*'Twas great to call a world from naught—'twas greater to redeem.*"

Dr. R. A. Torrey well says: "Each of the Ten Commandments is an expression of an eternal principle, and the eternal principle stands under the new dispensation as well as under the old. The great underlying thought of the Fourth Commandment is man's need of physical rest and spiritual refreshment. The Sabbath was made for *man*. It was meant to serve a need of man."

"Woe be to the man who makes this day of holy privilege a day of secular activity, of work or hilarity or

amusement, and forgets he has a soul to refresh by the study of the Word of God and prayer and work for Christ. No man can despise the Lord's Day with its holy privileges, without suffering grievously in spirit, soul and body."

Just as individual Christians cannot for any length of time preserve the integrity of their faith and their spiritual life without the Christian Sabbath, so the Church of Jesus Christ, in all its blessedness and power, will never be firmly established in Japan, without such a day of rest, refreshment and worship. Its observance is just as essential to the spread of Christian principles and to the purity and influence of the Christian Church, as it is to the growth and development of Christian character.

The great object of the Japan Sabbath Alliance, is to keep before the minds of the people the absolute necessity of a periodic day of rest, in all classes of society, by showing the nature, the purpose and benefits of the Christian Sabbath, and its relation to the interests alike of the domestic, industrial, national, social, moral and religious life of the people. It is proposed to accomplish this, by the production of suitable literature, by special lectures and addresses, by the organization of Branches of the Alliance, and by individual effort and personal work. Branch Organizations are essential; but our own words and example as individuals are still more essential. They will prove more powerful in influencing others than organizations, however perfect; than lectures and addresses, however eloquent and forceful; than literature, however beautiful in conception or strong in argument.

The task before us is not an easy one. It is beset with many and peculiar difficulties in a land like Japan. But they are not insuperable. "Where there's a will there's a way." It would be impossible to make rules for Sabbath observance, which would apply

alike in all cases. Nor is it at all necessary to do so, if we are careful to follow the mind of Christ in the matter. As Christians we should make it a day of blessed joys and tranquil hours in the home, of unhindered fellowship and communion of saints in the house of God, and of helpful and comforting work to our fellow men,—not seeking our own selfish pleasures or advantages, but the higher and nobler interests of man's spiritual nature.

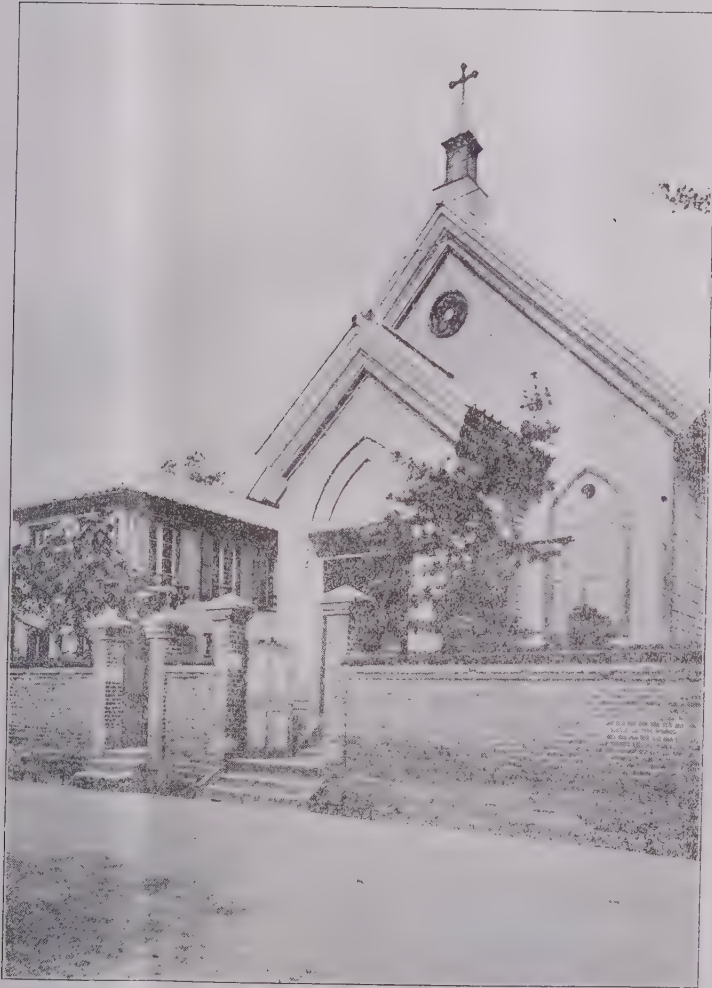
HOLY TRINITY CHURCH, NAGASAKI.

We present to our readers a picture of Holy Trinity Church, Nagasaki. The house to the left is the Parsonage.

The first site of this church building was Deshima—the small islet at the head of the harbour which was the abode of the Dutch merchants in early times and where the Bishop and the missionary-in-charge now live.

The Rev. H. Burnside was responsible for its first erection. Sad to say, before its dedication he was compelled to leave for England on account of ill-health. It fell to the Rev. H. Evington (now Bishop)—a young missionary of some three months' standing in Osaka, who had come to Nagasaki to render what help he could in the absence of a qualified missionary—to take, with the Rev. H. Maundrell who had only just arrived from England, the opening service. The sermon was preached by a Catechist. This took place in July 1875.

During 1889 it was thought that it would be advantageous to the work of the Church if the building were removed to a site within the city (Deshima was within the limits of the Foreign Concession) and a highly suitable plot of ground having been bought, the removal of the building was commenced in 1889 and the newly constructed building was first used for Divine Service on Whit Sunday 1890.



HOLY TRINITY CHURCH, AND PASTOR'S HOUSE, NAGASAKI.

Archdeacon Maundrell who superintended the commencement of this undertaking was not allowed to witness its completion, for on account of ill-health he was ordered home a few months before the work was finished.

Mr. J. T. Kō, an old student of Mr. Maundrell's at the original Divinity School at Nagasaki, became the Lay-Pastor at this time, and in that capacity until 1895 and as a Deacon from 1895 to 1899 he worked under the Presbyterian in charge (Rev. A. R. Fuller).

In 1899 Mr. Kō was ordained Presbyterian and he then assumed full charge of the congregation. Since that time Mr. Kō has not enjoyed good health and as a consequence Holy Trinity Church has not been so markedly a centre of activity as it had previously been.

During the present month Mr. Kō has decided to vacate his post and we are earnestly hoping and praying that a strong, energetic man of God may be given for this important sphere.

C. M. S. Quarterly.

In the pages of the *Church Missionary Intelligencer* the Rev. W. R. Gray publishes a "Plea for Christian Secondary Education in Japan." He points out such education has been carried on in Japan for many years by the Missions of the Presbyterian, the Methodist and Congregational groups, with most valuable results. The Church Missionary Society has since 1890 engaged in the like work at the Osaka Boys' School. The far-reaching nature of the work done by such schools as these in the past in (1) giving a Christian education to sons of Christian parents; (2) removing anti-Christian prejudices; and (3) providing training-grounds for Christian schoolmasters, catechists, and clergy, has led the Mission Boards controlling such schools to spare neither men nor means to make the work as effective as possible. The C.M.S., acting on a consensus of opinion of the missionaries in the Osaka Jurisdiction,

has recently taken the important step of obtaining for Monoyama School the recognition of the Japanese Government as a private middle school.

Japan Times.

THE BEAUTY OF DEATH.

I would not live in a world that bore no witness that material things are transitory. Tragedy? Is death a tragedy—or wholesale death more tragic than individual deaths? A single blossom falls from the leaf. Then a puff of wind comes out of the north and shakes the tree and a hundred blossoms follow. The one is not more tragic than the other. You and I know we all have to die, one by one. Why more tragic to die hundred by hundred than one by one? No, it is not death that is tragic; it is life. And we need the lesson which Nature is ever teaching us. For, though the blossom falls and the bud decays and the grass withers and the mountains are rent and the great earthquakes shake the solid earth and cyclones come out of the heavens and sweep the solid structures from us, still we do not believe the world is transitory; at least we live as though it were eternal. Death? What is it? We are in the theatre and one character comes upon the stage and speaks his part and goes off, and then another, and by and by the curtain falls and the play stops—and then true life begins. For death is life, come when and how and as it will. And we need to be reminded that all things earthly are transitory and yet, despite destruction, do not learn the lesson.

LYMAN ABBOTT.

"Waft, waft, ye winds. His story.
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole."

Without the love of books the richest man is poor, but, endowed with this treasure of treasures, the poorest man is rich.—J. A. Lang.

At a meeting of the Missionary Association of Central Japan held in Osaka December 16, 1902 the following Memorial and Resolutions were adopted:—

We, the members of the Missionary Association of Central Japan, feeling deeply the sense of our loss in the removal from our midst by death of His Excellency Colonel Alfred E. Buck, U. S. Minister to Japan, beg respectfully to express the same to his bereaved wife, Mrs. Buck, together with the assurance of our sympathy and prayers in her behalf; and we wish also to express our appreciation of his kindly and oft-expressed interest in all forms of missionary work and the influence he has exerted in its behalf, officially and otherwise, which have deeply impressed us and endeared him to us.

Resolved: That this minute be entered on the records of the Association, that a copy be sent to Mrs. Buck and that it be published in the local newspapers.

Committee. { J. D. DAVIS.
T. C. WINN, Chairman of the Association.
C. B. MOSELEY, Vice-chairman.
H. LANING, Secretary.

Resolutions adopted at a meeting of the Missionary Association of Central Japan held on December 16th 1902.

Whereas Thomas Theron Alexander, for twenty-five years a faithful ambassador of Jesus Christ to the Japanese, entered into rest in the city of Honolulu on the fourteenth day of November 1902, be it

Resolved, that this Association expresses (1) its deep sense of personal loss in the death of one held in such high esteem and such tender affection (2) its heartfelt sympathy for the bereaved wife and children, (3) its belief that the Missionary body in Japan has lost one of its most sympathetic, self-sacrificing and efficient members—one who *preached not himself but Jesus Christ as Lord and himself a servant for Jesus' sake.*

Resolved, that a copy of these resolutions be sent to Mrs. Alexander, to the Presbyterian Board of Foreign Missions in America and to the press in Japan.



M. E. E. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

NOTABLE TEMPERANCE GATHERING.

The Annual New Year's Gathering of the Tokyo Temperance Society at Ginza Hall on Saturday, January 11th, was a remarkable meeting. Addresses were delivered by the President, Hon. T. Ando, Hon. S. Aibara, Rev. K. Miyama and Miss Smart. These were followed by a toothsome repast and a social hour in the rooms of the second story. In the evening Dr. K. Wada delivered a very instructive address on the evils of alcohol on the human body, these alone would have made the day a memorable one. The two events, however, that make the day one of more than usual interest—a red-letter day—were the results following the appeals in behalf of the publication of "Health For Little Folks," lately translated by Mr. Ando, and in behalf of our Temperance Evangelist, the Rev. K. Miyama.

In addition to 200 subscriptions already secured from missionary friends, nearly 2000 were secured during the day from Japanese friends—one

gentleman subscribing for 300 copies. The other subscriptions ranged from 1 to 200. So, whether the Educational Department approves of this new publication as a text-book or not, or whether the Missionaries introduce the book into their schools or not, the Japanese friends are determined that it shall find a place in thousands of the homes of the people as a guide for the old as well as the young, while a large edition will be printed all who desire copies should order at an early date. This book will go where Temperance workers seldom, if ever, go, sowing good seed and preparing the way for still greater Temperance victories.

And during the day nearly 200 Yen were subscribed towards the salary and traveling expenses of our Temperance Evangelist, the Rev. K. Miyama, for the coming year—one man subscribing 50 Yen. The Japanese in Tokyo never did better in one day for the Temperance cause. Who can measure the far reaching results of such a gathering?

JULIUS SOPER.

MISS SMART.

Miss Kara G. Smart, the World's W. C. T. U. Representative in Japan, has been actively engaged in speech-making and other important temperance work ever since her arrival, and for the benefit of those interested a short resumé of what she has done may not be out of place.

One address was given at the Peeresses' School, before the Woman's Educational Society, the subject "Home, Sweet Home," having been assigned. The ideal American home described at their request, and the entire lecture published in the Society's Journal, which has a wide circulation among those high in rank and influence. Miss Smart was made an honorary member of the Society, and was presented with the silver badge of membership and other gifts.

Yokohama has been visited twice, and addresses given before men and women's temperance societies, girls' schools, and night-school classes. Miss Smart's welcome meeting there was most cordial, resulting in many new friends for the cause.

Later, in company with Mr. Ando and Mr. Ukai, she visited Shizuoka, speaking six times during her short stay. Two of her addresses were to the students of the Girls' High and Normal Schools. At a largely attended woman's meeting, a number signed the pledge, among them two daughters of the richest banker in the city.

Addresses have been given before the English Speaking Society of the Tokyo Higher Commercial College, before Girls' and Boys' Mission Schools, Women's Meetings, Mothers' Meetings, Temperance Rallies, and mixed audiences. Thirteen addresses and ten talks in all, and as a result, two hundred and eighty-two persons, of whom one hundred and thirty-seven were women, have signed the pledge and joined local temperance societies.

By personal application, Miss Smart

has secured for the Japan W. C. T. U., permission from the authors and publishers of the latest and best Scientific Temperance Physiologies, to translate and publish their books in Japanese. Several temperance leaflets are being translated, and needed helps are under consideration. Numerous articles relative to conditions and work in Japan have been sent to American and English papers, and many communications to the National Societies in several foreign countries, enlisting their interest and support for the work in Japan.

New Year's Greetings have gone from Miss Smart to every missionary on the field, more than six hundred of them in all, and personal letters outlining plans of work, to each of the fifty-six local societies of the W.C.T.U. in the Empire. In these letters we are urged to remember this year, the five following important duties:

1. To pray daily for the Temperance work and workers.
2. To ALWAYS wear our badge.
3. To pay our membership fee promptly.
4. To get at least one new member.
5. To send a representative to the National Convention at Kobe on April third.

A number of invitations to speak could not be accepted because of conflicting dates. Workers in more than a dozen different places, are urging Miss Smart to come to their assistance, and she will gladly do so when the warmer weather of Spring will permit her to travel with safety.

Plans for representation at the Osaka Exposition are under consideration and suggestions will be gratefully received.

M. A. SPENCER.
President of Foreign
Auxiliary, W.C.T.U.

17 Tsukiji,
Tokyo.

THE JI-AI-KAN.

The Ji-ai-kan Committee of the Nihon Kyōfukai take pleasure in announcing that, through the generosity of Miss Youngman in donating the necessary funds from a legacy recently left her by Miss Merritt of New York, the indebtedness on the land upon which the Rescue Home is located has all been paid. The Committee also gratefully acknowledge the kindness of one of our Japanese sisters, who, although on a moderate salary, and in her sixties, has for eight years loaned us nearly three hundred *yen* without interest. Thanks are also due the National organization for a similar favor in the loan of the four hundred *yen* specially donated to them toward head-quarters.

The present building being entirely too small arrangements have been made for the erection in the coming spring of a new Rescue Home, at a cost of four thousand *yen*. The Florence Crittenton Mission will furnish one thousand dollars, and a lady in Yokohama promises five hundred more. This important work is entirely undenominational, and having already accomplished so much good strongly appeals to the benevolent at home and abroad. Contributions will be gladly received by the Treasurer, Miss M. A. Spencer, 17 Tsukiji, Tokyo.

Subscriptions to Florence Crittenton Rescue Home.

Miss M. E. Williams,	2.00
„ M. A. Whitman,	10.00
„ A. H. Kidder,	5.00
„ M. A. Clagett,	5.00
„ C. A. Converse,	1.00
„ H. M. Witherbee,	2.00
Mrs. H. W. Topping,	2.00
„ S. W. Hamblen,	2.00
„ J. L. Dearing,	1.00
„ J. Cosand,	2.00
M. A. Spencer, Treas.	

A saloonkeeper can be held financially responsible for the death of a patron

who dies as a result of an accident caused by his inebriety. The United States Court of Appeals has lately so decided. The case was brought before the United States Court on an appeal from a judgment rendered by the Federal Court of Nebraska. The suit was originally filed by the widow and daughter of a man who got drunk in a saloon and as a result he was thrown from a buggy and killed. The saloonkeeper was sued for damages and the courts decided that he was responsible for the death of his patron and must pay the damages. It is our opinion that the decision is just. It is another declaration that the saloonkeeper is engaged in a bad business. It is that kind of a business which has no moral claims for protection and should have no legal rights for existence.

* * * *

The Supreme Court of Iowa last week handed down an opinion which will effectually put an end to the liquor traffic in that State through express agents. The decision of the court prevents express companies from handling liquor C. O. D., and makes such goods contraband and liable to seizure if found in the possession of the companies.

* * * *

The Christian Work declares that if a prize was offered for the most humorous deliverance of the year it would certainly be awarded to the Fall River Line. It displays on the steamboat Puritan the notice: "Bartender, in Case of Fire Destroy all Liquors if Fire is Serious." Nothing funnier, it thinks, could well be imagined, and many will agree.

Murphy: "Oi tell yez, Flatherty th' saloon is th' poor mon's cloob. Troth, Oi don't see how be could git on widout it."

Flaherty: "He couldn't. Iv there wor no saloons, there'd be no poor min."

Y. M. C. A. NOTES.

THE IMPERATIVE DEMAND.

NEVER has the Young Men's Christian Association been summoned to grapple with such an extensive, difficult and important undertaking as the one which awaits us in the unevangelized nations. We have been called to nothing less than to help the church evangelize, build up and train the young manhood of the entire non-Christian world. Called, I say. It is no self-appointed task. In every one of the eight mission fields to which we have sent secretaries the missionaries, that is, the responsible leaders from our Western churches, have taken the initiative and appealed to us to bring to their assistance the specialized work of the Association. No secretary has ever been sent or ever will be sent except in response to the united call of the missionaries. Their appeal has been reasonable and convincing. We have been unable to get away from their argument, that if the church needs the Associations in Christian countries like the United States and Canada, much more does she stand in need of our help in the great heathen and pagan lands where the resources of Christianity are so much more limited than at home, and where the forces of evil are immeasurably stronger. We simply must not be found wanting in face of such an opportunity. We owe it to the church to obey her call. Hitherto we have not turned a deaf ear to her appeals. We must not now. We owe it to the Christless nations. Unless their young men—their coming leaders—are brought under the sway of Christ, these nations are doomed. We owe it to our own Christian nations; because the welfare of the United States and Canada is inseparably bound up with the life of the heathen world. The world has become very small. We are destined to be related more and more closely to Asia, Africa and

Latin America in matters commercial, industrial and political. The social, moral and political life of these people is found to react upon our own civilization. By exclusion acts we may keep their young men from coming among us; but in this age of expansion it will be impossible to keep our young men from going among them. And being influenced by them. The highest dictates of patriotism, therefore, demand that we interest ourselves in the problems of the religious life of the young men of non-Christian lands.

In the light of calls already received, some of which have been on the docket for years, and nearly all of which have been reiterated, the Association should during the next five years, send out at least thirty-five foreign secretaries. They should be men of vision, statesmanlike ability and undiscourageable resolution. They should know God and walk with Him. During the next five years there should also be raised up scores of native secretaries. In fact, the development of the native arm of the service will be one of the distinguishing characteristics of the period right before us. And is it too much to expect that within five years over half a million dollars more—would that it might be a million—will be expended on Association buildings at commanding centers of the unevangelized world. What of the year 1903? If we recognize the day of our visitation, and do deeds worthy of men who are related to the triumphant Christ, the close of the new year will find at least ten more posts of great strategic value in the midst of the indubitably awful need of heathenism, manned by some of the choicest men separated by the spirit of God into work for their fellow young men.

John R. Mott.

Prayer in the sense in which we know it has no existence in the heathen world.—Bishop Thoburn.

UNIVERSAL DAY OF PRAYER FOR STUDENTS.

The General Committee of the World's Student Christian Federation hereby set apart *Sunday, February 8th, 1903, as the Universal Day of Prayer for Students*, and call upon all Christian organizations of students throughout the world, and upon the *Christian Church in general*, to observe the day as an occasion for special intercession and earnest spiritual effort on behalf of students. The Committee which issues this call is composed of the official representatives of the Christian student movements of Australasia, Belgium, Canada, Ceylon, China, Denmark, Finland, France, Germany, Great Britain, Holland, India, Japan, Norway, South Africa, Sweden, Switzerland, and the United States, as well as of the Movement in lands without national student organizations. They embrace Christian associations or unions in over 1500 universities, colleges, and higher schools, and have a total membership of 82,000 students and professors. The day proposed, the second Sunday in February, is the only one on which, during the past five years, it has been found possible to unite the students of all nations. The proper observance of this day has helped greatly to make possible the wonderful developments of recent years in the world-wide student movement.

Each succeeding year adds emphasis to the vital relation of prayer to the progress of the Kingdom of Christ among students. The vast number of students in the world, the fact that they are to be leaders in every realm of thought and action, the prevalence and strength of the forces of evil at work in universities and colleges, the marked success of the Christian student movement, the conditions favoring far greater spiritual advance on the part of the student movement in every land,—all these considerations constitute a call to prayer on behalf of

students. Prayer will add to the power and efficiency of every agency and method employed to impress students spiritually. On the other hand, without prayer, any method must be comparatively superficial and fruitless.

The following suggestions, based on the experience of preceding years, are given to facilitate the most useful observance of the day:

1. Let each association hold at least one meeting for united prayer. At this meeting wise use can be made of the reasons for praise and objects for intercession given on another page, as well as of other definite objects which will suggest themselves. Students should be encouraged, also, to pray in secret and to meet in groups for special prayer.

2. Let the pastors of churches be invited to preach sermons appropriate to the day, and to call forth the prayers of their members.

3. Let the Day of Prayer be regarded, not as an end, but as a beginning of special prayer and effort on behalf of students. Wherever possible, it will be well to set apart Saturday or Monday, as well as Sunday, for meetings, not only for prayer, but also for evangelistic appeals.

On behalf of the General Committee of the World's Student Christian Federation,

Karl Fries, *Chairman*.

John R. Mott, *General Secretary*.

No man is born into the world whose
work

Is not born with him. There is always
work,

And tools to work withal, for those
who will;

And blessed are the horny hands of toil.

—Lowell.

SOME OCCASIONS FOR PRAISE.

For the successful conference of the World's Student Christian Federation held at Sorø, Denmark, last August. Leaders in Christian work among students in twenty-nine different nations were present and the conference did much to unify and strengthen the Christian forces among students in all parts of the world.

For the spiritual awakenings among the students of Japan, China, Ceylon, India, and Asia Minor,—in some respects the most remarkable ever experienced in these regions.

For the fact that students in all parts of the world, in larger numbers than ever, are devoting themselves to the reverent, thorough study of the Scriptures.

For growing missionary interest among students, as shown in the increase in the number studying missions, in the volunteering of students for foreign service, in volunteers pressing to the fields, in the deepening sense of responsibility among students who are not volunteers to promote the evangelization of the world.

SOME OBJECTS FOR INTER- CESSION.

Pray that doors may be more widely opened for the spread of the Christian student movement among all students of Greek and Roman Catholic lands and among the literati of China.

Pray that the Christian organizations in the universities and colleges may do more to lead students, as they go out into the world, to bring to bear the teachings and spirit of Christ upon the problems of social and national life.

Pray that Christian students of non-Christian nations may be thrust forth by the Spirit of God in greater numbers into the work of evangelizing their own people.

Pray that a much larger number of

students may be led to accept Jesus Christ as their Saviour and Lord.

Pray that the Christian student movements of the world may be saved from the perils of counting themselves as having attained, of being content with achieving small things, of dependence upon human energy, of superficiality and narrowness.

Other objects for intercession and thanksgiving will be found by looking over the report of the General Secretary of the Federation and the latest reports of all the Christian student movements of the world in the "Report of the Federation Conference at Sorø," to be obtained at the headquarters of the Christian student movement of each country.

AN ASSOCIATION BIBLE CLASS IN TOKYO.

I have been able to keep in more particular touch with the young men of my English Bible class, which has had an average enrollment of sixty. I have very seldom visited a city in any part of Japan without meeting some of the former members of my class. Last spring in speaking on Sunday morning in a Church in Niigata, the first person I saw enter the door was a young man who was in my Bible class from its first session. I had lost trace of him, and now found him head teacher of English in the government girls' normal school. While not a confessed Christian he was sympathetic, and earnestly studied the Bible.

A young American, coming to Japan last winter to teach English in a government school, wished an interpreter in a Bible class organized for his students, a place demanding a man of influence and courage. A former member of my Bible class, now a teacher of English in that school, volunteered for the place.

Another young man, a member of the Bible class and also a student in the

association evening school last spring became teacher of English in a government school in a northern city. When he left Tokyo he was not a professing Christian but shortly after entering his new position took a stand. In a letter expressing thanks for the influence of the Association, he wrote I have entered the Christian life. It has been followed by a great success. I have given up wine, which I once thought was the source of the only pleasure. I find the appetite has been removed. I have also given up tobacco. I feel lonely here, but Jesus is my companion." A Missionary informs us that his life is shining.

Not all the young men are students. Some go out into business and official life, and a few have gone to the neighboring countries. One is in the consular service in Korea, another in the Japanese post office in Seoul, Korea, and a third went as a railway construction engineer to Formosa.

AN UNEXPECTED MEETING.

I have met them under unexpected circumstances. Last fall, Mr. Niwa and I returning from the Hokkaido having an hour to wait in the town of Muro-ran, the railway terminal, stepped into a hotel near the steamboat landing. We sent out to have our steamer tickets purchased, and the hotel clerk on handing them to us said, "Mr. Niwa, this is yours, and Mr. Helm this is yours," not having registered or given our names we were astonished. The young man explained; "You don't remember me but I spent two years in Tokyo, studying at the Meiji Law School, and often visited the Association and several times attended Mr. Helm's Bible class, I hope to be back in school again."

V. W. Helm in
Association Men.

BOOK NOTES. JAPANESE GIRLS AND WOMEN.

Miss Alice Mabel Bacon's book, with title as above, has been acknowledged to be by far the best on that subject. But, when it was published in 1901, the author herself felt that it was lacking in two important points; a chapter on household customs, and illustrations. These two defects could not, however, be remedied without a personal visit to Japan; and such a visit could not well be made till a year or two ago, when Miss Bacon went again to Japan to engage temporarily in educational work, especially in connection with Miss Ume Tsuda's new enterprise. And this visit was made the occasion not only for remedying the above mentioned defects, but also for giving the entire book a thorough revision that would bring it "up to date." And this "revised version" has now been issued by Houghton. Mifflin and Co. in most attractive form, and makes an admirable gift-book* of 330 pages.

As stated above, each chapter of the original work has been carefully revised, in order that the changes of a rapidly changing nation might be portrayed, and two chapters have been added. One of these, headed "Within the Home," gives a vivid picture of the household customs and the home life of Japanese women; the other presents a most excellent summary of "Ten Years of Progress," particularly along lines more or less affecting the position of women in Japan. The illustrations, by Mr. K. Takenouchi, are purely Japanese, and, therefore, most attractive: there are just a dozen colored full-page illustrations, and 43 other large and small ones; and they all "illustrate" the book in the fullest sense. The author, the artist and the publishers certainly deserve hearty congratulations upon the success that

* For sale by the Meth. Pub. House. Price 8 yen.

has crowned their efforts in getting out this revised and improved edition of a work which already was, and always will be, a safe and sure authority on subjects pertaining to Japanese women.

We should like to quote extensively from this excellent book, but have room for only a few paragraphs:—

The new chapter entitled "Within the Home" is well summed up in its first paragraph, as follows:—

"Into the life of a Japanese home enter many customs and observances that have not been dwelt upon in the preceding pages, but without some understanding of which our knowledge of the life of Japanese women is by no means complete. In Japan the woman's place is so entirely in the home that all the ceremonies and superstitions that gather about the conduct of every-day affairs are more to her than they are to the freer and broader-minded man. The household worship, the yearly round of festivals, each with its special food to be prepared, the observances connected with birth and marriage and death; what is to be done in time of illness, of earthquake, of fire, or of the frequent flittings that render life in Japan one succession of packings and unpackings,—all these are matters of high importance to the wife and mother, and their proper observance is left largely in her hands."

The first paragraph of the new chapter on "Ten Years of Progress" is rather long, but worth quoting here, as follows:—

"The woman question in Japan is at the present moment a matter of much consideration. There seems to be an uneasy feeling in the minds of even the more conservative men that some change in the status of women is inevitable, if the nation wishes to keep the pace it has set for itself. The Japanese women of the past and of the present are exactly suited to the position accorded them in society, and

any attempt to alter them without changing their status only results in making square pegs for round holes. If the pegs hereafter are to be cut square the holes must be enlarged to fit them. The Japanese woman stands in no need of alteration, unless her place in life is somehow enlarged, nor, on the other hand, can she fill a larger place without additional training. The men of New Japan, to whom the opinions and customs of the Western world are becoming daily more familiar, while they shrink aghast, in many cases, at the thought that their women may ever become like the forward, self assertive half masculine women of the West, show a growing tendency to dissatisfaction with the smallness and narrowness of the lives of their wives and daughters—a growing belief that better educated women would make better homes, and that the ideal home of Europe and America is the product of a more advanced civilization than that of Japan. Reluctantly in many cases, but still almost universally, it is admitted that in the interest of the homes and for the sake of future generations, something must be done to carry the women forward into a position more in harmony with what the nation is reaching for in other directions. This desire shows itself in individual efforts to improve by more advanced education daughters of exceptional promise, and in general efforts for the improvement of the condition of women. Well-to-do fathers are willing to spend more money on the education of their daughters, to send them abroad, if possible, to complete their studies, or to postpone the time of marriage, so that plans for higher education may be carried through. Where, ten years ago, the number of women who had been abroad for study might be counted on the fingers of one hand, there are now three or four times that number in Tokyo alone. Another sign of the times is the fact that husbands going

abroad on business or for pleasure are more inclined to take their wives with them, even if it be only for a few months. There are now to be found, in all the larger cities, women who have spent a longer or a shorter time in some foreign country, whose minds have been opened and whose horizons have been enlarged by contact with new ideas. All this can not fail to have its effect, sooner or later, upon the country at large."

That Miss Bacon recognizes and appreciates what Christianity has done, is doing and always will do, for the women and homes of Japan is quite evident from the two following paragraphs:—

"It is not possible to understand the actual progress made in Japan in improving the condition of women, without some consideration of the effect that Christian thought and Christian lives have had on the thought and lives of the modern Japanese. If Japanese women are ever to be raised to the measure of opportunity accorded to women in Christian countries, it can only be through the growth of Christianity in their own country."

"As a direct effect of Christian thought upon the thought of the Japanese nation, it is interesting to notice the change in meaning of one word. In the teachings of Confucius the highest virtue is benevolence, rendered into Japanese by the word *jîn*; in the teachings of Buddhism the highest virtue is mercy, or *jishi* [*jîhi*]. When the Christian missionaries first came to Japan, there was no term in the language that covered the thought of love as it is taught by Christ. For lack of anything better, the word *ai*, which indicated the love of a superior for an inferior, was made to do duty for the greater thought; and now the old word *ai*, throughout the length and breadth of Japan, is accepted and understood in its new meaning, a continual witness to the effect of Christianity upon the national mind. Is

this a little thing in the education of a race that has shown in the past so great a capacity for living up to its ideals?"

We are very glad that Miss Bacon also recognizes the fact which so many are apt to overlook or minimize, that in Japan "the government is the moulder of public opinion." And at the same time it is becoming more and more true that the Japanese press, whether secular or religious, is becoming a mighty power in moulding public opinion." And intelligent public opinion in Japan is recognizing the necessity of elevating the women of the nation.

Miss Bacon also shows clearly that "in the changes that the past few years have wrought, perhaps nothing is more striking than the new openings for work that Japan now offers to women" in schools, hospitals, various industries, telephone exchanges, literary work, stenography, post-offices, railway ticket offices, printing-offices, etc. But, on the other hand, she also notices "the extreme scarcity of servants." She also devotes three or four pages to an account of the remarkable "Crusade" against the social evil, and says with reference to it that "there has been no more striking example of the effect of Christian thought upon public sentiment in any country." E. W. C.

"When I first went out in 1859 I was 127 days at sea. This year I shall be in Bombay in twenty-four days. And never did India's future seem so glorious. Bishop Foster once visited a beautiful temple in India. He asked the attendant how long it would all last 'Not long,' he said. 'Why?' asked the Bishop. And the attendant, lifting his eyes to the south-west and then scanning the whole horizon, uttered the one word, 'Jesus.' May God hasten the prophetic day!"

Bishop Thoburn.

KESOBUMI-URI

(Love-letter Seller.)

The Kesobumi-uri or vender of love-letters of the Tokugawa epoch. The sale of love-letters, which was confined to the first three days of the year was nothing more than fortune telling. The young men or women of the day delighted in buying Kesobumi wherein they found their fortunes told in the best literary style. It provided a means of livelihood for the poor literary man; latterly it became a pastime of young men of better standing.

The vender is clad in antique costume, and has his face half masked by a silk scarf. On his shoulder he carries a budding branch of the plum tree with many love-letters hanging upon it. A brocade bag containing the remainder of his merchandise is attached to his breast.

MISSION DYNAMITE.

On the last walk which Christ took with His disciples before He was received up from Mount Olivet, in response to their queries in respect to whether He would establish an earthly kingdom, He said to them, "ye shall receive power [*dunamis* is the word in Greek, and by transliteration *dynamite*] after that the Holy Ghost is come upon you," and He goes on to show why this dynamite would be necessary in the lives of the apostles, "and ye shall be witnesses unto Me unto the uttermost parts of the earth." The direct connection between the power and the witnessing, between missionary dynamite and spiritual effectiveness, has been abundantly proved by nineteen centuries of experience. And to-day one of the shortest routes to deep spirituality and consequent power is by the way of the uttermost parts of the earth—that is, by acquiring true missionary spirit, which is the only true spirit of Christianity.

THE AUTHORITY OF FOREIGN MISSIONS.

The authority for foreign Missions is the authority of Christ's character, of His work, of His love, of His life. How slowly that authority has dawned upon the minds of men! At first it must have seemed hardly more than the authority of a human teacher and example. But it was teaching about the Fatherhood and the nearness and the compassion of God, about the simplicity and the spirituality of God's requirements, and all this emphasized and exemplified in Christ's own perfect character and life. The disciples knew nothing as yet of Christ's divine nature or of His atoning work, but His character compelled their trust and allegiance. *Noblesse oblige*—nobility lays under obligation—not only its possessor, but all who come in contact with it. We feel bound to imitation. When Christ said "Go," His disciples went, because they saw Him going, to teach, to help, and to save.—A. H. Strong, D.D.

Every forward movement is traceable to the hidden places.—John R. Mott.

The supreme and determining aim of foreign Missions is nothing less than the establishment of Christ's eternal kingdom. This consummation, for which all the saints at rest long and for which the whole Church militant labors, is inseparably bound up with the solution of the missionary problem. For Christ Himself has said, "And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come."—The Rev. Paul de Schweinitz.

PERSONALS.

Among the University of Chicago, preachers for 1902 we notice the name of Rev. W.E. Griffis, D.D., for October and Nov.

Rev. Paul Gerhard, Ger. Ref. Mission has returned from furlough. We are glad to learn he did not return alone, and offer congratulations. Mr. and Mrs. Gerhard are now in Sendai, their permanent address.

Rev. Jacob Stick and wife, who come from Penn., Rev. Herman H. Cook, from Ohio, new members of German Ref. Miss. have arrived in Japan and are located in Sendai.

Rev. C. H. D. Fisher and wife, A. B. M. U. Mission returned from furlough on Dec. 23rd, via San Francisco, and are located at No. 30 Tsukiji, Tokyo.

Rev. Walter Andrews, wife and daughter, C. M. S. Mission, sailed on Jan. 10th, for furlough in England.

Rev. F. A. Cassidy, formerly a member of the Canadian Methodist Mission, arrived in Japan, Jan. 12th., to resume Mission work. This will be welcome news to his numerous friends here.

The Executive Board of the Ontario Lord's Day Alliance, of which Mr. Cassidy was an active and influential member have published resolutions of great regret at his giving up his work in Canada and testifying to his great efficiency in it, and wishing him, increased opportunities in Japan for extending the Masters Kingdom.

Miss Anna L. Forest of the Meth. Prot. Miss. returned from furlough via Hongkong Maru in December.

Rev. K. Ibuka, president of the Meiji Gakuin, has received the degree of Doctor of Divinity from Rutgers College.

Mr. J. O. Spencer, formerly a member of the M. E. Mission, has been elected president of Morgan College, Baltimore, Md.

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As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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REV. T. T. ALEXANDER, D. D.

The Japan Evangelist.

VOL. X.

FEBRUARY, 1903.

No. 2.

REV. T. T. ALEXANDER, D. D.

BY REV. T. C. WINN.

THOMAS Theron Alexander was born in East Tennessee, in October 1850. At the time of his going to the Heavenly Home, he had lived a month and a few days more than fifty-two years on earth. Of that time, just twenty-five years had been given to making Christ and His gospel known to the people of Japan.

I knew the subject of this sketch intimately for twenty-seven years and was privileged to number him among my personal friends. It is with mournful pleasure that I yield to the solicitation of friends and attempt to write a few lines which may help to show forth the glory of God as it was seen in the life of our friend.

In the year 1875, I entered the middle class of Union Theological Seminary, N. Y., and met T. T. Alexander as a member of that class. For two years we were thus brought into close relationship which soon developed a friendship between us. The seats of the class room were so arranged that his name, being among the very first in the alphabetical order and mine near the end of the class, we faced each other in that room.

I recall with great distinctness his interesting face and keen eye as I glanced over in his direction. His recitations under our Theol. Professors, gave promise of what he afterwards became in intellectual attainments and power. He stood among the first rank as a scholar in Union, while at the same time he did outside teaching

to help himself along financially. In those days, of course, I met him nearly every day, and saw him constantly going to and fro on the streets near the building in which we had our rooms. His five feet eleven and a half inches were topped out with a "High Hat," which made him tower above most of the students, though he never could boast of much rotundity. He often referred to his only "stove pipe," in his characteristic humorous vein which enabled those, who did not see him wear it, to realize what he thought his appearance was under that cover! For he was often witty at his own expense, though, at times others felt the sharp edge of his good natured criticism.

In the spring of 1877 a short time before our graduation from the Seminary, I met my friend Alexander upon the street on Fourth Ave., and told him that I had just been appointed to go as a missionary to Japan. I also said to him in about these words; "Alexander, why don't you apply for appointment to Japan? I believe you would make a first rate missionary. You have ability to master that language, and I wish you would go." His reply was to the effect; "I have thought of being a foreign missionary, but I shall have to consult "another" about it. "With a little further conversation on the subject we parted, the understanding being that he would take the subject of going to Japan under serious consideration. Since then he has told me that at that time he was waiting for and wondering why the call from a certain church did not come.

Being somewhat influenced, perhaps, by the talk upon Fourth Ave., he came to me in a brief time afterwards and told me that he also was under appointment of the Pres. Board of Foreign Missions to go to Japan.

In quick succession after that decision was reached, calls came to him from two or three places, any one of which if accepted would have given him a more prominent position than the average young man just from his studies can aspire to. "Well, how is it; are you sorry that you came to Japan as you now look back over the years spent here?" was a question put to him just on the eve of his leaving Japan. Very promptly and emphatically came the reply: "No, I am not sorry I came to Japan. As you say Dr. Brown once said, if I had a hundred lives I would be glad to give them all for Japan. Yes, that was the feeling he had to the last, that he would be glad to do a great deal more for the spiritual and religious uplift of Japan.

Dr. Alexander received the Honorary degree of D. D. from his Alma Mater, Maryville College. He was most favorably known by those who had the best opportunity to know him. I used to think that he was too modest to make himself widely known. It seemed to me that he was too shrinking about bringing his work to the attention of the churches at home even.

Dr. Alexander's work was wide in its range territorially. He lived in Tokyo at two different times, and was the one to open the work of his church in Osaka and that part of Japan. From Osaka he visited as far as Yamaguchi Ken on the main island and in some parts of Kyushu also. He helped to found and build up the churches in those parts, and was ever looked to as one of their best friends and advisers. In Osaka itself, the two churches known as the "North" and the "South" churches owe their origin to the evangelistic efforts and plans begun and fostered by him.

For several years, he filled the chair of Theology in the Meiji Gakuin. During this time it was perhaps, that he came to his greatest influence in Japan. While in the position of professor in the Theological Seminary, he was constantly in demand for churches and for lectures at meetings for teaching the Gospel to the masses, or for the purpose of Christian apologetics. To these calls he responded with a readiness and constancy that were surprising. Few men would attempt the amount of work which he did during those years. And he seemed to perform it with an ease as wonderful as the work was large. He early began to get an unusually good use of the Japanese language, and continued to progress in this acquisition till he was one of the men recognized as the most fluent in using this difficult tongue. He once said in the presence of a few friends that when he got up to address a Japanese audience, the words for uttering his thoughts flowed out without an effort. He often stated that Japanese preaching was easier to him than preaching in English. Every where he went, he preached and spoke in response to invitations from the Japanese who seemed to love to hear him. His ability in this direction was the envy, in a good sense, of more than one of his associates.

In the counsels of the "Church of Christ in Japan," of which he was a regular member, he was prominent. His advice and opinions concerning the affairs of the church were always sought and valued. He generally had a place upon the Board of Home Missions to which he was re-elected from time to time. He was able to so identify himself with the Japanese church and his fellow Japanese laborers that the difference between things Foreign and Japanese was well nigh obliterated. The heartiness of mutual cooperation was a joy to him and to the leaders in the church.

Real open-hearted generosity was a

trait of his character. His heart was ever sensitive to the appeals for help which came to him and responses were frequent and generous. His gifts to persons and objects were often beyond what most persons of his limited income would consider it possible to make. One of his last acts of this kind was a generous donation to a new church building in Kyoto, where he spent his last two years in Japan. Under the circumstances it seemed too much for him to *think* of doing. But the impulse to restrain him from making the gift was rebuked by the gladness on his part which accompanied his act. And there were many such acts, if only those who knew of them, would give their testimony.

The columns of the "Fukui Shimpo" frequently contained contributions from Dr. Alexander's pen, as did the Missionary magazine of the church at home. He was often called upon for papers to be read before Missionary Conferences and Summer Schools. Among the more recent of these may be mentioned his paper before the Central Japan Conference on "Church Unity," and the one at the General Conference of Missionaries at Tokyo in 1900, on the subject; "the Preparation and Spread of Christian Literature." These and all of his similar writings bore the mark of his scholarly mind and broad Christian spirit. His sympathy and interest extended to all who called themselves by the name of the Lord Jesus Christ and served Him. While he loved the church in which he was born and reared, he went farther in what was real Church Unity feeling, than most men. On the occasion when that subject was under discussion two years ago, he said that if there was any way by which a union of all the churches could be brought about to constitute one denomination, he would be willing to abandon every thing which could be called distinctively characteristic of his denomination's polity, in order to enter that united

church. And when we think of it, is not that just about the spirit which must come over Christendom, before there shall issue one grand and glorious church out of all the existing different bodies?

It is an assured thing that the influence of Dr. Alexander's life will long be felt in this land. He has left an impress deep and strong upon the religious thought and life of the "Nihon Christo Kyokwai." Nor has it been limited to that one church. He was the recognized friend and helper of other churches also. He never seemed to aspire to anything except that of being useful to Christ's cause and to individual souls. The honor and high respect as well as love which came to him, followed of necessity upon his interest, zeal, and successful application of himself to the advancement of the Redeemer's Kingdom. We all, who knew him, agree in feeling that that high regard shown him was fittingly bestowed: that he received it only because he deserved it. It was the spontaneous recognition of his due, and the giving of what it would have been an injustice to withhold. An important element in his success was the indifatigable manner in which he worked. In labors oft, in perils by sea, and of late years in much bodily weariness, he went on with unremitting toil, uncomplainingly serving the Master. His nearest friends did not know how he suffered and how he struggled against the insidious disease which had gotten its grip upon him. It came to the writer as one of the greatest shocks, to learn that his friend had been peremptorily told by his physicians that he must leave Japan. Even after he had by them been warned of the critical state of his health and had been admonished to take the greatest possible care of himself before sailing for Honolulu, he continued to accept invitations to preach. It was not till actually unable to leave his bed, that he refused to respond to such calls.

When he went to Hawaii, hoping to continue his labors for the Japanese there, it was uncertain whether he would be able to continue very long at work anywhere. But there was no uncertainty as to his working as long as a modicum of strength held out. It was because of this conviction that friends interested themselves in trying to secure him an appointment from one of the Boards at work in Hawaii. Had his life been prolonged, even in the state of bodily weakness in which he left Japan, he would have added another chapter to his life of successful devotion to the cause he loved. It seems a very strange Providence which called this brother away from his activities at such a comparatively early age. But as one who knew him well has been heard to say; "He made good use of his short life."

The Christianity, and personal experience which this believer in Christ had of God's grace were evidenced by such remarks as the following; one day when speaking of his being lead to choose the Ministry, his voice became choked and he said, "My sense of unfitness and sinfulness have troubled me most." When talking of his own future, he revealed how truly his soul was anchored to Jesus Christ in these words. "I am more and more convinced that there is a life eternal beyond this world, and that outside of the teaching of Christ there is absolutely nothing to which to look for hope." On the subject of death, he calmly expressed himself thus; "I expect to receive grace for dying as I have received it for living."

All of Dr. Alexander's fellow missionaries are consciously poorer because of his taking away. They realize more and more as the days go by, what they have lost by his removal from their counsels and labors. When his death became known there was also the most sincere mourning among his Japanese friends and acquaintances. They too know full well that one of their most useful and helpful friends has gone

from them. We sincerely rejoice in and praise God for the good that He wrought for Japan through the self-sacrificing life of our beloved brother. May it please Him to raise up others who will continue the work which His servant has laid down to enter into the joy of his Lord.

T. T. ALEXANDER: A SERVANT OF THE CHURCH OF CHRIST.

By FRANK MULLER.

"He loveth our nation, and hath built us a synagogue."

When we think of the prejudices the gentile centurion had to overcome in his trying duties among the Jews and of the bad example of many of his countrymen, these words appear as very high praise.

Until the final "Well done," perhaps no higher praise for a sojourner in a foreign land will be heard than: "He loveth our nation and hath done what he could in building up the church, the Body of Christ."

The writer of this had not the privilege of knowing Dr. Alexander intimately but the influence remaining from two brief meetings years ago makes him desire to give to a wider circle the tribute that appeared in the *Fukuin Shimpō*, written for the Japanese church which Dr. Alexander loved, by one who knew him long and intimately.

Besides the general knowledge that Dr. Alexander was a brother whose praise was in the gospel throughout all the churches, the two circumstances that specially drew the writer to him were these. Many years ago he preached in the Tsukiji church a tender sermon in memory of a sister beloved, a servant of the church, who had labored with him in building up the church in Osaka. Some years later he said in conversation that he felt the hardest duty of a pastor to be to voice in prayer the confessions, supplications, and praise of his flock.

The phrase, 'the odor of sanctity,' is a happy one. Fragrance is indefinable save as it is experienced, but it is unmistakable: so it is with sanctity. These two incidents—not rare ones in themselves—showed without mistake what manner of man he was.

One of the great encouragements to missionary effort is in the already garnered harvest. So, when the Seventy returned with joy from their first missionary labors, Christ, seeing the future, said: "I beheld Satan as lighting fall from heaven." It is well for us to dwell upon the victories of the Cross: it is best for us to hear the testimony of those among whom the victories have been won. When Dr. Alexander was about to leave the country for Hawai the editor of the *Fukuin Shimpō* wrote as follows:

"T. T. Alexander, gentle, upright, and fond of learning, suffering from heart disease and being unable to live here longer is about to leave. He has been the best friend of the *Fukuin Shimpō*, and one of the most faithful workers in the Church of Christ in Japan, whose Missionary Society owes him the greatest debt of gratitude. His fellow workers can never forget his help and sympathy. We can but say that his humble nature and pious character have greatly influenced Christian life in Japan."

In the *Fukuin Shimpō* of Dec. 11th., after speaking of Dr. Alexander's work in Hawai the editor writes:

"Word came to us last Sunday of Dr. Alexander's death. We have deep sympathy with his widow and children who mourn his death. But that he lived in Japan for many years; that he fought a good fight for Christ and His Gospel; that he saw the fruit of his labors; that on account of his lofty character he had friends in Japan as no other foreigner had; that he was loved by God and man; and that he has passed into Heaven, the fit abode of his pure spirit;—all this brings comfort in the midst of great grief.

"His attainments were striking. He had not that eloquence which attracts men. He had no great ability in administration. But he was rich in faithfulness and diligence; in kindness and unsparing labor for others; and in humility and sincerity. For those qualities he must be said to have been loved and respected in the Meiji-Gakuin by students and colleagues as no one else has been.

"For several years his helpful writings adorned our pages, and those connected with the paper will mourn when they recall his sympathetic help.

"Dr. Alexander left a glorious record in the history of the spread of the Evangel in Japan. We doubt not that he will be deeply mourned by the brethren in all parts of our country."

Dr. Matheson in writing of Dr. Parker says: "Parker needs not any words of mine to keep alive his fame, but although this wreath will not help him it will greatly help me for all unexpressed pleasure is pain, and every heart should be grateful for its chance of revealing."

Besides this there is another reason for writing of Dr. Alexander. It is to bring to our hearts questionings about the source of his influence. When we consider the unique gift with which Dr. Parker was endowed, it is a cause for thanksgiving rather than a stimulus to attempt to follow. There is more food for thought, and urging toward imitation, in a passage from one of his sermons which the *Spectator* takes to give the true key to his ministry: "Jesus is not a phenomenon, He is bread; Christ is not a curiosity, He is water. As surely as we cannot live without bread we cannot live truly without Christ. It is even so I would ever preach Him. I would call Him the water of life; I would speak of Him as the true bread sent down from heaven; I would tell men that it is impossible to live without Him; I would say with heightening passion, with glowing and ineffable love, that

He only, even the holy Christ of God, can satisfy the hunger and the thirst of the soul of man." It may well be that these words give the key also to Dr. Alexander's ministry.

The Spectator says that Dr. Parker retained the inward as well as the outward ear of his audience, first because he was an orator and, "secondly, because he talked to them habitually, but with constant freshness and point, of things which he believed."

Now why was it that Dr. Alexander, who was no orator, and who had no striking attainments, so greatly influenced Christian life in Japan and made such friends on the Church of which he was a servant?

Others will speak in detail of his personality and his preaching, but perhaps the answer is suggested in those words of Scripture which forced themselves in with thoughts of Dr. Alexander.—"He loveth our nation and hath built us a synagogue."

SERVICE IN MEMORY OF Dr. ALEXANDER.

A memorial service was held on Jan. 31st, in the assembly hall of the Joshi Gakuin. The Chairman was Rev. Y. Ishiwara, and the sermon was preached by Rev. M. Uemura from the text, "Whither I go ye know, and the way ye know." He said that it suffices for us to know the way leading to our risen Lord, and that when we sorrow for those who have gone before it suffices for us to know the way whither they went. He went on to speak of the way in which Dr. Alexander followed Christ. First, in humility he was a disciple of Him who came not to be ministered unto but to minister. Second, in faithfulness he followed Him who was faithful unto death, even the death on the cross. He gave his life for Japan. Third, in love he learned from Him who having loved His own loved them unto the end. He loved the brethren and labored with them in the Gospel.

We desire to be like such a man. The way we know: let us strive to follow him.

Dr. Ibuka after giving a sketch of the life of Dr. Alexander said in substance: He gave his whole life for mission work in Japan. To speak of my own impressions, I was struck first, with his command of our language. Others were as proficient as public speakers, but he spoke like a scholar, in a way to which even we Japanese could not attain. Second, he was intimately acquainted with Japanese matters and this knowledge he obtained by close intercourse with the people. But the most striking characteristic was his sympathy with, and belief in the people, and on account of this he was greatly trusted. Moreover, he was a theologian and a Biblical scholar. His books on *Men of the Old Testament* and *The Prophet Amos* are valuable additions to Christian literature. He was severely criticized for his theological views, but though liberal and progressive he was not extreme.

Just before leaving Japan he spoke earnestly of the great message of our church being an insistence on settled and constructive faith in the face of extreme and destructive criticism.

Such was his belief and these were the instructions that he left the church. I pray that his spirit may long work among us bringing forth fruit in the Gospel.

Rev. S. Arima spoke of the personal influence of Dr. Alexander in guiding him, and in leading him into the ministry. He was greatly impressed with his humility and recalled an incident in reference to their preaching together in Osaka. Dr. Alexander said, "The people will gather to see a foreigner so I am a sign-board to draw them to hear you preach the gospel." "And such a man," went on the speaker, "called himself a sign-board for such as me!"

Dr. Imbrie, made the closing address as follows:

"It is related of Dr. Hodge of Princeton, that when in his old age he lay dying he turned his face to a daughter who stood weeping beside him and said to her, "To be absent from the body is to be present with the Lord; to be present with the Lord is to see the Lord; to see the Lord is to be made like him."

It is not strange then that the Apostle wrote to the little company of believers at Thessalonica, that when they carried their dead in Christ through the streets of the city to lay them in the tomb not to sorrow as those who have no hope. For the gospel had brought life and immortality to light; and to them death was no more an eternal sleep.

That ye sorrow not as those who have no hope. No such sorrow as that should fill their hearts. Christ had conquered Death; and the wreaths to lay upon the graves of their beloved ones were wreaths of victory and praise. But the Apostle did not say—he could not say—that ye sorrow not at all. The day is coming when death shall be no more, and when God with his own hand shall wipe away all tears from off all faces; but that day has not yet come, and so long as there is death so long there will be crying. Jesus wept. Therefore at such a service as this, it is natural and it is Christian that sorrow be given a place with praise.

When I think of Dr. Alexander I think of him as a friend and as a servant of the Church of Christ in Japan; and those two thoughts are so closely joined together that I would not separate them if I could.

Our friendship—friendship in the deeper meaning of the word—began during a visit that I made to him in Osaka not long after he went there from Tokyo. It was mid summer and for some days or a week we were alone together. He told me of the little company of believers that he had gathered and to whom he was min-

istering in something of loneliness. He spoke of his plans for the future; plans in which hopes and fears were commingled, and which in a large degree have found striking fulfilment. But besides all this he told me of himself, of his home and his early life. Told it so clearly, so minutely that ever since I have felt as if I had known him in his boyhood: Of the war with all its sad scenes then fresh in his memory; of the little college that with his own hands he helped to rebuild and that he always loved with so peculiar an affection; of his going to New York to pursue his theological studies; of the kindly welcome that he received from Dr. Adams whom he ever remembered with grateful veneration; and of the deep impression that the great city made upon him with its rushing stream of life. It was all so different from all that he had always known—fields and woods and the silent peaks of the Cumberland Mountains. That was the beginning of our friendship.

During the years that followed we met from time to time and more frequently wrote to each other; but it was when I returned to Japan after a prolonged absence in America and found him in Tokyo that our friendship grew close with a new closeness. He was then teaching in the Theological Department of the Meiji Gakuin; and when he had an hour to spare he would sometimes spend it in my study; though that was not very often, for he was one of those who do not often have such an hour.

But it was our frequent custom on pleasant afternoons when his work was done to walk together to the railway station; and that road to the station from the point where it turns to the left and winds through the shade will always in my memory be associated with him and the things that he said:—Of the Church of

Christ in Japan; of the christianization of the people; of the changes come and coming in men's apprehension of God and the things of God; of what God was to him and prayer; and once of the thoughts that ruled his mind not long before when he could not sleep at night—thoughts of God and of Christ.

He was fast growing older then and I could not but notice that his step had lost its former spring; and when we parted at the station there was often an unmistakable something in his look and carriage that cast a shadow over my mind as I walked back alone. Then came his visit home, as I half knew at the time and as later I felt sure, simply to say goodbye to those whom he loved.

The last year or two, as you know, were spent in his old field among his old churches; but he had returned from America with the clear knowledge that it was only a matter of time. It might perhaps be a few years, but it could not be long. Therefore it was no surprise to me one sad day when I opened a letter written in the old familiar handwriting and read these words, "The Lord has signified to me that he has no more need of me in Japan."

In little things we differed sometimes a little; and that was all the better and brighter. It was salt on the table of our friendship. In the greater things we differed hardly at all. For twenty years long, from the beginning to the end, our friendship continued without a break, without a strain.

In vigor and soundness of mind Dr. Alexander was above most men. In theology he taught, and in his heart he believed, that God reigns over all and through all and in all: that in the old and deep sense, and not in any new or old and shallow sense, the Son of God became the Son of man, and was and is and ever more shall be the Lord of Glory: and that

mystery of mysteries though it is, the cross of Christ is in its deepest depth a sacrifice for sin. But he was not one of those who cling to the old simply because it is old. The scholarship of recent days seemed to him to have made the Old Testament to glow with a new light; and he read the old book with a new and living love. His love for the Church of Christ in Japan was a thing well known of all. There was no service that he was not ever ready to render it. And he loved it not merely as an organization; he loved it also in its members. "Remember me to Ibuka and Uemura and Ishiware and all the others." That was one of his last messages; nor was it any mere piece of formal courtesy. But if one were asked, what one thing above all others was most characteristic of him, and should be especially an inspiration to all who knew him? I think the common answer would be, His deep feeling of personal responsibility. He was beyond most of us faithful in doing what he thought he ought to do. When about to sail for Hawai and speaking of the work he hoped to do there he said to a friend, "I do not know how soon I may fall; and I want every day to count. He was always redeeming the time.

That is how I think of him. In love of the brethren and tenderly affectioned; in honor preferring another; in business not slothful, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; not preaching himself but Christ Jesus as Lord, himself a servant for Jesus' sake; having the mind of Christ.

As of others it is the custom of our Board of Foreign Missions, before appointing a missionary to any field to seek letters or words of commendation. At the time of Dr. Alexander's appointment, Dr. Adams then President of Union Theological Seminary, was also President of the

Board; and it so happened that I was told what Dr. Adams said when the name of the young Tennessean was presented. A testimony so clear and so strong that it made me watch for his coming and career with a peculiar interest. How right the teacher was in his judgment of his pupil there is now no need for me to speak.

Not slothful in business. Those words call to my memory something that happened not long before the end; I think he would not mind my telling it now. He had been saying how weary he had sometimes been. In particular he was then speaking of his experiences on his evangelistic tours in the country; though on another occasion he told me that he had never worked so hard in all his life as during his first two years in the Theological Department in the Meiji Gakuin, in preparation for his classes and endeavoring to meet the various other calls upon his strength and time. But just then he was speaking of his evangelistic work in the country. Sometimes he was so weary; so tired that he could hardly get home. Then he smiled, and his eyes filled with tears; and I thought as I looked at him that already he had caught a gleam of the light that shines from the towers of the City of Rest. It reminded me at the time of what Paul said in speaking of his own labors; and as I recall the scene the words always come into my mind, If any man shall give a cup of cold water.

When I look back over the five and twenty long years and what he did and was, my first thought is that his place can not be filled. But that is not what he himself would have said. What he would have said I think I know.

When he was a student in the Theological Seminary, Dr. Smith, long its joy and strength, was called from his work on earth to a higher service. At his funeral a great sorrowing con-

gregation assembled; sorrowing most of all that he could not be replaced. In the silence that reigned through all the church, the silence not quite like any other silence—the silence of a great congregation in listening expectancy—the speaker rose to speak; and the first words that he spoke were these, God has no necessary men.

That scene and those words made an impression upon the mind of Dr. Alexander that never faded. It seemed to me that he always referred to them whenever any pillar in the Church was taken away. They entered into his very soul and were always ready for utterance. That is why I say that I think I know with certainty what his message to the Church of Christ in Japan would be. It would be this: God has no necessary men. For whenever and wherever there is need in the Church that there arise a burning and shining light, he has only to say, Let there be light. And the light will arise and shine.

Pray ye therefore the Lord of the Harvest that he send forth many such laborers into his harvest."

The last hymn, which was sung in English, was, "Awake my soul stretch every nerve."

When the service was over the ground was white with the first snow of the year, "and the glory of the Lord had filled the house of the Lord."

F. M.

"Since the last meeting of the Standing Committee of Cooperating Christian Missions in Japan, Thomas Theron Alexander, D.D., one of our most efficient members, has received the call of God and has passed from us to his well-earned rest.

"He joined his Mission, that of the American Presbyterian Church (North), in 1877. After five years of residence in Tokyo he removed to Osaka, and thenceforward his missionary life was spent in Central Japan, except for a

few years, following his first and only vacation, which were devoted to theological instruction in the Meiji Gakuin and to evangelistic work in Tokyo and vicinity.

"He was permitted to see, and in no small measure as the fruit of his own labors, the development of several self-supporting churches, and to assist in the organization of several presbyteries of 'The Church of Christ in Japan.'

"In 1902, on account of impaired health and on the urgent advice of his physicians, he withdrew from the work in Japan and entered upon service among the Japanese in Honolulu, Hawaii, where he died suddenly on November 4th of the same year.

"Whether engaged in evangelistic work, or in theological instruction, or in consulting with the brethren of the Japanese Church, he ever manifested in himself a happy combination of positive theological convictions with large-hearted charity and fraternal consideration for others, thus fulfilling the spirit of our Lord's command, "Be ye wise as serpents and harmless as doves."

"This quality of character and his love for the whole Church of Christ preeminently fitted him for membership in a committee organized for the promotion of Christian comity and cooperation. His long and devoted service, the beauty of his Christian life and the breadth of his catholic spirit had drawn all hearts to him. We had hoped that a still larger accomplishment was to be granted to him in coming years. We bow to our Father's will and in our disappointment and grief we look to Him in gratitude for the gift of such a life—a life whose full harvest we cannot measure.

"We are reminded of those who came nearer to him than ourselves and upon whom the burden of a great sorrow rests heavily. We offer to his Church, to his Board, to his Mission and to his

stricken family our sincerest sympathy. May the God of all comfort reveal Himself to them and bless them with His ineffable grace!"

(Signed)

A. D. Hail.

D. C. Green.

M. N. Wyckoff.

"Whereas, our brother, Rev. T. T. Alexander, D. D., was called to his heavenly home from Honolulu, Nov. 14th. 1902,

"Therefore, Be it Resolved, First, That the members of the West Japan Mission of the Presbyterian Church in the U. S. A., record our high appreciation of the work done by our brother in Japan. He was among the most eminent and successful of missionaries, and we thank God for sparing him for twenty five years of service in this land.

"Second, That we record our very deep sense of loss and sorrow as we know that he will no more share in our counsels and labors. As individuals, we have lost a friend and brother beloved, whose fellowship and friendship we highly esteemed.

"Third, That we record our most heartfelt sympathy with Mrs. Alexander and her children, and assure them of our supplications in their behalf to Him who is the God of all comfort and consolation. Our prayer and hope is that they shall every one be abundantly sustained under this crushing affliction, and be filled with faith in our Heavenly Father, which shall enable them to experience something of the fulness of His wisdom and love.

"Fourth, That we rejoice to know that our estimate of our brother's worth is generally shared by others in Japan. Evidence of the fact has been seen in the resolutions passed by the Central Japan Conference at its December meeting, and the lament of the Japanese Church over his death, as voiced in different papers. To God

be all the praise for Dr. Alexander's life of unselfish devotion, which, in its influence, will long be felt here."

Prepared in behalf of the Mission by the Committee,

(Signed) T.C. Winn
F.S. Curtis
C.S. Bigelow.

A correspondent of one of the Methodist Church papers in America complains that on a recent important occasion two of the bishops, recently from tours in foreign mission fields, occupied the whole time of their addresses in describing the material resources, commercial possibilities and political potentialities of the countries they represented, and never once alluded to the Missionary work of the Church! No wonder such a dereliction is publicly deprecated. This kind of thing is not confined to bishops. A Missionary Secretary took an hour at more than one Conference in a brilliant address on Japan, and in the whole course thereof never even mentioned that there are missionaries in that land seeking the salvation of its people. This is most reprehensible from every point of view and deserves unreserved censure. *Exchange.*

Some years ago Mr. Ishii, the manager of the Okayama Orphanage, was moved with a feeling that the institution ought to be self-supporting. And starting out on this plan, he declined aid. It was soon seen that the time of self-support had not yet arrived, and in a short time a great debt accumulated which was imperiling the Orphanage. This debt has hung over the home until just recently, when they received a contribution of \$5,000 from an American lady. This handsome sum has cleared the institution of debt, and left a good surplus for the future.

MINUTES OF THE SECOND GENERAL MEETING OF THE STANDING COMMITTEE OF COOPERATING CHRISTIAN MISSIONS IN JAPAN.

THE meeting was held in the parlors of the Young Men's Christian Association building in Kanda, Tokyo on January 14th 1903 at 10.30 A. M., nineteen representatives from sixteen missions being present (see appended list).

The meeting was called to order by the chairman, Rev. D. C. Greene, D.D., who read the 145th Psalm, after which the Rev. A. D. Hail, D. D. offered the opening prayer. The chairman then made the following address preliminary to entering upon the business of the day:

"It is a great pleasure to welcome so large a number to this the second annual meeting of the Standing Committee of Cooperating Christian Missions.

"The year just closed has not witnessed any large accomplishment on the part of our Committee. It has been rather a year for planning than for actual work. It is furthermore the firm conviction of us all, I am sure, that we must move cautiously and avoid all reasonable ground for the charge of interfering with the work of others, and show our efficiency rather by a painstaking attention to matters which may be placed in our hands than by the effort to create a work for ourselves.

"Still, as you listen to the reports of the officers and of the various sub-committees, you will acknowledge that they have not been inactive, but have already work in hand which promises to be of real service to the cause we represent. Yet, however valuable the tangible fruit of this work may prove to be, it will probably always remain true that the intangible fruit, that which resists all attempts at tabulation, will be more valuable still.

"It is a great thing in itself to meet together regularly and emphasize our

purpose to build up the Kingdom of our common Lord—a purpose which lies back of all our endeavors. The habit of planning and working together which our committee aims to foster can hardly fail to give us a truer perspective as regards the whole range of our missionary activity.

"At the appropriate time you will be asked to consider the expediency of enlarging the scope of our annual meeting and of throwing it open, for the most part certainly, to the public. At least one public session with a carefully prepared address from some suitable person, perhaps the retiring chairman, would add greatly to the interest of the occasion and to the inspiration which we trust it will afford to all who share in the deliberations of the Committee. We have a wide field before us. May God grant us wisdom to fill it worthily!"

At the conclusion of these remarks by the chairman the secretary made the following statement: first, that as directed by the Committee he had had the minutes of the previous meeting printed and had sent copies of them to each of the members and to certain of the local papers, in which they were published; second, that a number of changes in the personnel of the Committee (which he enumerated) had taken place during the year, including the death of one who was a member at the date of the last annual meeting, viz., the Rev. T. T. Alexander, D. D.; third, that one additional mission had appointed a representative, the South Japan mission of the Dutch Reformed Church, but that the South Japan mission of the Methodist Episcopal Church U. S. A. (North) had withdrawn from connection with the Committee. He further stated that favorable comments upon the existence and purposes of the Committee had appeared in certain of the religious journals in America and in one that had been sent to him from India.

Some letters taken from the secre-

tary's correspondence were then read, one of which was from the Rev. E. B. Sanford, D. D., General Secretary of the National Federation of Churches and Christian Workers in the United States. The following is an extract:

"I can assure you that the efforts you are making to economize forces and express the unity that underlies denominational differences is watched with interest by thoughtful ministers and laymen in the United States. They believe that it is a most hopeful sign of the progress of a movement that is to have a profound influence in making the organized life of the Church of Christ more effective in advancing the Kingdom of God at home and abroad. Let me know of your progress. It will help us."

Another letter was read in order to acquaint the Committee with a suggestion made by Miss H. K. Strain of the Woman's Union Missionary Society, to the effect that a periodic missionary conference be established for Tokyo and Yokohama similar to one carried on by the missionaries residing in Shanghai.

At this point the reports of the several sub-committees were heard.

The first was that of the executive committee and was presented by the secretary. He stated that on the recommendation of a number of persons the committee had taken steps to inaugurate for the Standing Committee the important work of collecting and tabulating mission and church statistics; that it had seemed to them desirable to act in cooperation with the Evangelical Alliance to this end, and that they had informally approached the Alliance officers on the subject through the agency of a committee composed of Drs. D. C. Greene and Wm. Imbrie and the Rev. H. H. Coates; that the proposal had met with a favorable response, and that accordingly the following gentlemen had been invited to act on behalf of the Standing Committee in this joint

undertaking, viz., Revs. H. M. Landis, D. S. Spencer, W. P. Buncombe and A. Pieters.

For the committee on publications the secretary reported that Dr. D. C. Greene had been requested to prepare the first annual record of social and religious progress, availing himself of such assistance from missionaries and others as he might choose to invite, and that Dr. Greene had accepted the appointment. It was stated further that arrangements had been concluded for carrying out the instructions of the Standing Committee in the matter of a descriptive catalogue of existing Japanese Christian literature, Revs. H. H. Coates, Otis Cary and J. L. Dearing, D. D. having undertaken the work at the committee's request. The following is in substance their report to the publications committee of the progress thus far made:—

Owing to the fact of residence in different cities the committee had to act almost entirely through the medium of correspondence, and although at first the work seemed quite simple, a variety of difficulties were encountered. Understanding that they were to prepare a catalogue giving the names of all Japanese Christian publications, whether books or tracts or periodicals, their authors, publishers and prices, summaries of their contents together with brief critical estimates, they thought it might be possible to secure all this from the publishers as included in catalogues is used by them, and considerable time was spent in conferences with this hope in mind. They learned that the various firms might in future bring out catalogues uniform in style and size, and so suitable for binding up together, but that such reviews of contents as they might publish would hardly embrace all that was desired; thus making it necessary to proceed with the preparation of a comprehensive catalogue by the committee itself. As this would involve an amount of work quite too great for three or four persons

to undertake, it was stated that the assistance of others would be sought by means of a circular letter inviting their cooperation, this letter to be sent to about two hundred missionaries of standing and experience and to leading pastors and Christian workers throughout the Empire. The following is a copy of the proposed letter:

"At the request of the Standing Committee of Cooperating Christian Missions a sub-committee which I represent has undertaken the preparation of a catalogue of existing Japanese Christian literature. It is thought that the value of such a catalogue will be greatly increased if brief notices can be appended giving estimates of the various books, etc., included in it. May the committee count on your assistance? If so, will you kindly furnish as early as possible a brief estimate of such literature as has come under your personal observation, or which you will engage to examine for the committee and which you can recommend to others? Such notes will be added to the catalogue over your name. It is hoped that by a cordial cooperation on the part of many the most or all of the literature now in circulation may be thus briefly and effectively characterized and without too great a tax being imposed on any single individual. Will you kindly inform the committee at your earliest convenience as to the names of the works you will engage to examine for them.

I remain, on behalf of the committee,
Yours Respectfully
Harper H. Coates."

The committee appointed to consider a proposed change in Article III, Section 1 of the Constitution, such as would allow full membership to any mission entitled to representation irrespective of its size, reported adversely to the making of such an amendment, but recommended that to the agents of the Bible Societies the privilege of corresponding membership be accorded

"in view of their peculiar relation to mission work as a whole."

The report of the committee on by-laws was presented by its chairman, Rev. T. H. Haden, and may be found as amended and adopted by the Standing Committee immediately following the text of the Constitution printed herewith.

The committee appointed to arrange for the services of visitors from abroad as preachers and lecturers next made a report through its chairman, Dr. Dearing, the substance of which was as follows:

Early in the year the Rev. B. A. Torrey, D.D. of the Moody Bible Institute in Chicago arrived in Japan enroute for Australia. Arrangements were made by the secretaries of the Y. M. C. A. for taking advantage of his presence in the interests of Christian propagandism; so that the Committee had no occasion to act formally by way of assistance, although they were invited to do so. They took pleasure, however, in giving such informal aid as lay in their power toward making Dr. Torrey's visit most widely effective. He spoke in various places extending from Sendai southward as far as Hiroshima.

Later on information was received of the proposed visit of another evangelist, Mr. W. E. Geil, who had participated acceptably in a series of revival services carried on in the larger cities of Australia in connection with Dr. Torrey's visit to that country. Mr. Geil arrived in Japan some time before the date on which he was expected; but through correspondence meetings were arranged for him in Yokohama, Tokyo, Sendai, Nagoya, Osaka, Kobe, Nagasaki and at some other points, and he was further aided in the making of sundry tours for information and investigation. Missionaries living in the several places above mentioned ably supplemented the work of the committee and testimony was borne from many sources

to the value of Mr. Geil's services. He spent about a month in the country, leaving for Korea and China in the latter part of October.

It was also stated that an invitation to visit Japan had been extended to the Rev. Charles Cuthbert Hall, D. D., President of Union Theological Seminary, New York, who was at present in India delivering the course of Barrows lectures provided from Chicago university, and that a most cordial response in acceptance of the invitation had been received both from the University lectureship committee, whose permission had to be secured, and also from Dr. Hall himself; that he was expected to reach Japan early in March and to remain until the middle of April, and that during this time he would deliver addresses in a number of the principle student centers, for which the committee were engaged in making arrangements assisted by the missionaries and Japanese brethren locally resident.

The committee was in hopes that Bishop H.W. Warren of the Methodist Episcopal Church in the United States, of whose proposal to visit Japan it had been appraised, would have come during 1902; but it could only report that his arrival early in the current year was expected and that he had consented to give a number of addresses while in the country.*

The committee on cooperative evangelistic work, its methods and needs, then offered a report through its chairman, Rev. G. F. Draper, which was to the following effect:

The committee had not been able to arrange for a meeting during the

* The Rev. George. F. Pentecost, D. D. is also expected in the near future, sent out to Japan, China and the Philippines for special evangelistic work under the auspices of the A. B. C. F. M. and the Board of Foreign Missions of the Presbyterian Church, U.S.A. (North). He will spend a considerable part of the year in Japan, and as his work will not be confined to these two denominations, it may properly be referred to in this connection. Sec.

year at which to give the subject the full and careful consideration it deserved. They had no detailed report, therefore, to offer; but they made one or two suggestions as the result of a few minutes conference held just previous to the convening of the Standing Committee, of which they hoped the Committee might be able to make some practical use. They recommended, first, that evangelistic bands consisting of speakers and singers of recognized ability be organized in three or four of the largest centers of the Empire, the purpose of their organization being to assist in special united efforts in the various cities nearest these centers, such work to be carried on in cooperation with, and on the invitation of, the workers located in these places; and, second, that local workers unite amongst themselves in an organized effort for the evangelization of the towns and villages in the territory surrounding them where the Gospel has not as yet been preached.

The report of the treasurer, Rev. J. L. Dearing, D. D., which had been audited by the Rev. G. F. Draper and found to be correct was given as follows:—

The Standing Committee of Cooperating Christian Missions in Japan in account current with John L. Dearing, treasurer for the year ending Jan. 18th 1903:

Dr.	
To travelling expenses of members of the Standing Committee . . .	63.42
To printing	6.50
To sundry expenses of the secretary	10.00
To postage and receipt-books . . .	2.13
To balance in hand	321.50
	<hr/> 403.55

Cr.	
By cheques from the several missions represented on the Standing Committee by full members at pro rata assessments, the number of these full members being seventeen	403.55
	<hr/>

Of business growing out of the re-

ports of committees the first to be taken up was the proposed by-laws. These were considered *seriatim* and amended in one or two particulars, and then recommitted for proper phrasing during the noon interval while the Standing Committee stood adjourned.

On reassembling after luncheon the by-laws were passed in the amended form as given below.

Another matter appearing in the reports was the proposal to establish a union missionary conference in the Capital. The value and helpfulness to all concerned of the conference now held month by month in Shanghai and of that of Central Japan which meets three times a year were dwelt upon and the history of just such a gathering in past years in Tokyo itself was recounted. The project was then referred to the general business committee for further consideration and with power to act in the event of a favorable conclusion concerning it.

The suggestions made by the committee on cooperative evangelistic work were next considered, and after discussion it was decided to refer them for purposes of further inquiry to the new committee on this subject called for in the fourth article of the by-laws.

In re the death of Alexander, a committee consisting of Drs. A. D. Hall and M. N. Wyckoff and the chairman was requested to prepare a series of resolutions to be incorporated in the minutes subsequent to adjournment. The following is the text of these resolutions: (See page 9.)

As further matter growing out of the reports of committees it was agreed to extend to the foreign secretaries of the Y.M.C.A. an invitation to appoint one of their number a representative on the Standing Committee. The reason for such special action was, as in the case of the agents of the Bible Societies, the peculiar relation borne to Christian work as a whole by the Y.M.C.A. organization.

It was decided to invite the presence

at all future meetings of the Standing Committee of those missionaries who, although not representatives, have consented, or shall hereafter consent, to act on special committees.

Furthermore, the question alluded to in the chairman's opening remarks, that of giving greater publicity to the deliberations of the Standing Committee by throwing its meetings open to the general public, was referred to the general business committee with power to act; and the same committee was requested to make the necessary arrangements for a special address to be delivered by the chairman, or some other suitable person, at, or in connection with, the next annual meeting.

The subject of the proper transfer of church memberships by Japanese Christians when changing their places of residence was introduced by the Rev. E. H. Van Dyke who urged the propriety of some action by the Standing Committee looking to the facilitation of transfers in so far as missionary influence and agency might be made effective to this end. The importance of the subject was fully recognized in the discussion following, and the chairman invited Mr. Van Dyke to prepare a statement of the existing state of affairs amongst the churches for insertion in the Record.

A further question was raised by the Rev. F. W. Voegelien regarding the incorporation of missions under Japanese law for property-holding and other purposes. Information was given as to the experiences which several of the missions have had in the matter, but no action was taken by the Committee.

The chairman referred to the approaching completion of his work on the Record above mentioned and asked for instructions concerning its circulation, whether by sale or gift, and the matter was left, with power, in the hands of the general business committee.

In view of the prospective financial

needs of the Standing Committee during the coming year the treasurer was authorized to draw upon the Cooperating Missions for as much as may be found necessary in the carrying out of its plans up to the limit of four hundred yen in addition to the surplus remaining over from the year just ended.

On motion the thanks of the Committee were extended to the Young Men's Christian Association for its kindness in placing a room at the Committee's disposal for the purposes of the present meeting.

At this point the chairman was asked to select a committee to prepare nominations for officers for the ensuing year and for the members of the several standing committees provided for in the by-laws. This committee was made to consist of Messrs. Topping, Haden and Hagin. Their report when rendered was slightly amended to bring it into accord with previous action by the Standing Committee, and the nominations were then confirmed. Rev. A. D. Hail, D.D. became Chairman, Rev. G. F. Draper, Vice Chairman and Revs. T. M. MacNair and J. L. Dearing, D.D. were continued as Secretary and Treasurer respectively. The standing committees were constituted as follows:

On Christian Literature, Drs. D. C. Greene and M. N. Wyckoff and Rev. Henry Topping;

On Cooperative Evangelistic Work, Revs. G. F. Draper, A. D. Hail, D. D., H. K. Miller, E. H. VanDyke, G. W. Fulton and F. W. Voegelien;

On Visiting Speakers and Lecturers from abroad, Dr. J. L. Dearing and Revs. T. H. Haden and S. P. Fulton;

On Educational and Eleemosynary Work, Drs. J. H. Pettie and M. N. Wyckoff together with Rev. T. H. Haden and Miss M. A. Spencer;

On Statistics, Revs. H. M. Landis, D. S. Spencer, W. P. Buncombe and

A. Pieters ; (*)

On General Business (Executive Committee) Revs. T. M. MacNair, G. F. Draper and F. E. Hagin and Drs. D. C. Greene and J. L. Dearing.

The general business committee was on motion empowered to fill vacancies in any of the above standing committees should such occur.

It was decided to hold the next annual meeting in January 1904 as near the middle of the month as practicable, and the general business committee was directed to fix upon the exact date and the place and to make all necessary arrangements.

The secretary was instructed to have the minutes printed together with the Constitution and By-laws and the roll of the Cooperating Missions and their representatives, and to send copies of the same to such of the local papers as might care to publish them.

After the reading and approval of the minutes the meeting adjourned with prayer by the retiring chairman, Dr. Greene.

D. C. Greene, (retrg) Chairman
T. M. MacNair, Secretary.

THE FOLLOWING IS THE ROLL
OF THE STANDING COMMITTEE AND
OF THE MISSIONS REPRESENTED
UPON IT:

American Board,	Rev. D. C. Greene, D.D.* (F.)
	" J. H. Pettee, D.D.* "
American Baptist Missionary Union,	" J. L. Dearing, D.D.* "
	" H. Topping * "
American Chris- tian Convention,	" E. K. McCord * (C.)
Christian Church,	" F. E. Hagin * (F.)
Evangelical As- sociation,	" F. W. Voegelien* (C.)
Methodist—Cana- dian,	" A. C. Borden (F.)
	Miss M. A. Robertson "
Methodist—U.S.A.	
North (East Japan),	Rev. G. F. Draper * "
	Miss M. A. Spencer, * "
Methodist—U.S.A.	
South,	Rev. T. H. Haden * "

* Dr. J. H. Pettee and Rev. S. M. Hamblen were later added to this committee.

Methodist—Pro- testant,	" E. H. Van Dyke * "
Presbyterian—U. S.A. Cumberland,	" A. D. Hail, D.D. * "
Presbyterian—U. S. A. North (East Japan),	" T. M. MacNair * "
Presbyterian—U. S. A. North (West Japan),	" G. W. Fulton "
Presbyterian—U. S. A. South,	" S. P. Fulton * "
Reformed—Dutch (North Japan),	M.N. Wyckoff, D. Sc. *;
Reformed—Dutch (South Japan),	" A. Pieters * (C.)
Reformed—German,	" H. K. Miller * (F.)
Society of Friends grouped with the Scripture Union and several in- dividuals,	" Gurney Binford * (C.)
United Brethren,	" A. T. Howard†

Other missions that are entitled to representation (from having approved the Constitution of the Standing Committee) but which have not yet appointed representatives are:

- The Lutheran. (C)
- Woman's Missionary Union. (C.)
- * Present at the meeting
- (F.) Full member.
- (C.) Corresponding member.

† Represented at the meeting by his colleague, Rev. Joseph Cosand.

CONSTITUTION OF THE
STANDING COMMITTEE OF
COOPERATING
CHRISTIAN MISSIONS
IN JAPAN.

ARTICLE I.—NAME.

This Committee shall be called the Standing Committee of Cooperating Christian Missions in Japan

ARTICLE II.—FUNCTIONS.

1. This Committee shall serve as a general medium of reference, communication and effort for the cooperating missions in matters of common interest and in cooperative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Committee may give counsel:

- (a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;
- (b) With regard to plans for union

or cooperation on the part of two or more missions for any or all of the above forms of missionary work;

(c) And in general with a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the cooperating missions.

2. The work of this Committee may include :

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature ;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of cooperative evangelistic effort ;

(c) In securing joint action to meet emergencies affecting the common interests of the cooperating missions.

3. In serving as a means of communication between the cooperating missions the Committee shall be authorized to publish at least once a year a record of social and religious conditions and progress.

ARTICLE III.—COMPOSITION.

1. This Committee shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to cooperate with it on the following basis, to wit ;

(a) Each mission having fifteen members, inclusive of the wives of missionaries, shall be entitled to one representative with full powers, such representative to be called a full member :

(b) Each mission having forty-five members shall be entitled to two representatives with full powers ;

(c) Each mission having seventy-five members, or more, shall be entitled to three representatives with full powers ;

(d) Any mission having a membership of not less than five shall be entitled to representation by one corresponding member, who shall possess all the rights of full members, except that of voting.

2. Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

3. The full members and the corresponding members shall be the media of communication between the Committee and the missions, or groups of missions, which they respectively represent.

4. The members of this Committee shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

ARTICLE IV.—WITHDRAWAL.

A mission may at any time withdraw from cooperation with the Committee by notifying the secretary in writing of its decision to do so.

ARTICLE V.—OFFICERS.

The officers of this Committee shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

ARTICLE VI.—MEETINGS.

1. Regular meetings of the Committee shall be held annually at such times and places as the Committee shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members representing at least three missions, or groups of missions, shall so desire.

2. A quorum for the transaction of business shall include representatives from at least two-thirds of the cooperating missions, or groups of missions, having full members.

ARTICLE VII.—EXPENSES.

1. The ordinary expenses of this Committee, including the cost of attendance of full members on its meetings, shall, up to the sum of *yen* 500 per annum, be met by the several missions represented by full members in proportion to such representation.

2. Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

ARTICLE VIII.—AMENDMENTS.

Amendments to this constitution may be proposed at any time either by the Committee or by any one of the cooperating missions, and said amendments shall take effect when the missions represented by not less than three-fourths of the full members of the Committee shall have given notice to the secretary of their consent.

BY-LAWS.

1. All meetings shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writing.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

4. The following standing committees of not less than three members each shall be appointed at each regular annual meeting:

- (a) On Christian Literature;
- (b) On Cooperative Evangelistic Work;
- (c) On Visiting Speakers and Lecturers from Abroad;
- (d) On Educational and Eleemosynary Work;
- (e) On Statistics;
- (f) On General Business (Executive Committee).

It shall be the duty of the last named committee to authorize the disbursement of funds and attend to all other adinterim business not otherwise provided for.

5. A call for a special meeting shall be issued at least one month in advance of the meeting, and, except by the unanimous consent of those present, the business shall be limited to that stated in the call.

6. The secretary shall furnish each member of the Standing Committee with at least fifteen copies of the proceedings of each meeting of the committee.

7. These by-laws may be amended by a two-thirds vote at any regular meeting.

The passing of the aged Archbishop of Canterbury had a very pathetic touch in the wish he expressed through the Bishop of Winchester that injustice should not be inflicted upon the Non-conformists by the Education Bill. No doubt Dr. Temple felt this more keenly as he approached the confines of the eternal world. One can only wonder what view he now takes of the scope and aims of the Bill, as he views it in the white light of the invisible realm.

Indian Witness.

The Decennial Missionary Conference, India, in Dec. 1902 adopted the following.

The Conference recommends that whenever practicable, Missions should aim at united effort in the support of Mission Colleges and other educational institutions.

Another Resolution followed on the subject of additional Mission Colleges and the principle of co-operation, wherever possible. This was also passed unanimously. *Indian Witness.*

BEAUTIFUL JAPAN.

The following hymn was sent us by Dr. Griffin recently. Words and music composed by Rev. A. B. Simpson, and contained in "Hymns of the Christian Life, No. 2."

Off the coast of Asia, 'mid the mighty ocean
Lies an Island Kingdom, strangely fair and bright;
E'er the rising sunbeams touch the Asian highlands
All her isles are glowing in the morning light.
First to catch the radiance of a brighter sunrise,
Island of the morning, beautiful Japan.

CHORUS.

Beautiful Japan, beautiful Japan,
Island of the morning, beautiful Japan.
Like a youthful giant, she is leaping onward,
Gath'ring up the spoils of every age and clime.
She has caught the vision of a grander future,
And would fain outstrip the very march of time.
What she needs is Jesus and His holy Spirit.
Only Christ can save thee, beautiful Japan.
Land of wondrous beauty! what a charm there lingers
Over ev'ry landscape, every flow'r and tree.
But a brighter glory waits to burst upon thee,
Than thy cloud-capped mountains, or thy inland sea.
Wake to meet the dawning of a heav'nly sunrise,
Rise to hail the glory shining down on thee.
At the gates of Asia, foremost of her nations,
God has set His people, in His wondrous plan

China's teeming myriads and Corea's millions,
Wait for her to lead them to the Son of man,
Rise to meet thy mission, haste to claim thy calling,
Hail His coming kingdom, beautiful Japan!

SELECTIONS FROM CONFUCIUS.

For a man to sacrifice to a spirit that does not belong to him, is flattery.

He who offends against heaven, has none to whom he can pray. My doctrine is that of an all-pervading unity.

If the son for three years does not alter from the way of his father, he may be called filial.

To give one's self earnestly to the duties due to man, and while respecting spiritual beings, to keep aloof from them, may be called wisdom.

Subjects on which the master (Confucius) did not talk were: extraordinary things, feats of strength, disorders, and spiritual beings.

The master's frequent themes were: the odes, the history, and the maintenance of propriety.

In letters I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to.

Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son and the son conceals the misconduct of the father. Uprightness is to be found in this.

One asked, What do you say concerning the principle that injury should be recompensed with kindness? Confucius said: With what then will you recompense kindness? Recompense injury with justice and recompense kindness with kindness.

A LOQUACIOUS NATION.

In the *Chūōkōron* there is an article entitled *Taben no Kokumin* (A loquacious nation) which touches on certain acknowledged weakness of a certain class of Japanese. Here is the pith of the article. The Japanese as a nation have mouths, but no hands or feet. *They are a talking, rather than an acting, people.* Mr. Chinda, the present Vice-Minister of Foreign Affairs, is said to have been very much impressed with this fact when acting as Japanese Consul in San Francisco. He says that the disputes between laborers and employers in California were so frequent that an American once asked him whether the Japanese authorities had not been sending barristers to America to do the work of coolies. There is a strong disposition among Japanese coolies to dispute over trifles and to do themselves and their Japanese fellow-workers much harm thereby. Wherever Japanese labor has been unsuccessful it is largely owing to this cause. The competition in labor is very great all over the world, and it is desirable that when Japanese compete they should not be handicapped by contentiousness. In the matter of contentiousness the coolies working side by side in the great centres of the world's trade and industry differ very much according to race; and the degree of habitual disputatiousness shown by the representatives of the various races. It is said that in this particular the negro takes the palm. He is the most contentious. The Indian coolie perhaps comes next. He is strong and diligent, but far too fond of arguing over trifles. From time immemorial the tendency to division caused by useless disputes in India has been so strong that a united, independent Indian has become an impossibility. Here in Japan the love of disputing is by no means confined to the lower orders, It permeates the political, educational, and religious worlds and renders union for

even the best of objects next to impossible. And in trade and industry we constantly read of enterprises wrecked owing to the refusal of parties to yield to each other.* Our people need to be reminded that though endowed with two eyes, two ears, and two hands we have only one mouth, in order that compared to what we see, hear, and do, our words should be few.

During the seven months of this year, May 1st to December 1st, (1902) the Presbyterian Church has sent out 130 missionaries, the largest number it ever sent in a like period, and probably a larger number than any Board in the United States ever sent in any year. Of these fifty six were returning to their fields, but seventy-four were going out for the first time.

Honorable the Secretary of the Treasury, Washington.

Sir.—Prices for the customary kinds of winter fuel having reached an altitude which puts them out of the reach of literary persons in straitened circumstances, I desire to place with you the following order:—

Forty-five (45) tons best old dry Government bonds suitable for furnace, gold 7 per cent. 1864 preferred.

Twelve (12) tons early greenbacks, range size, suitable for cooking.

Eight (8) barrels seasoned 25 and 50 cent postal currency, vintage of 1866, eligible for kindlings.

Please deliver with all convenient despatch at my house in Riverdale at lowest rates for spot cash, and send bill to your obliged servant,

MARK TWAIN.

(Who will be very grateful and will vote right)

JAPANESE VITAL STATISTICS.

It would seem from published statistics that the Japanese are shorter lived than foreigners. On this account some foreign Insurance Companies have, we believe, charged higher rates for Japanese, but other Companies, it is reported, make no difference between Japanese and Europeans or Americans. We gather these particulars from the *Asashi Shinbun*, which has recently called attention to the subject in the following terms. With the growth of Life Insurance business it is most important that Japanese and foreign companies alike should possess reliable statistics as to the amount of mortality there is in Japan as compared to other countries. The present head of the Daiich Seimei Sogo (相互) Hoken Kaisha (The First Combined Life Insurance Company), Mr. Yano Tsunetarō, an acknowledged expert in insurance matters, has compiled a most valuable table showing the rate of Japanese mortality during 8 years dating from 1892 at ages ranging from 15 to 101. As the statistics are based on official records of a thoroughly trustworthy character, for the information of foreigners generally we transcribe them here:—

Ages.	No. of the Survivors.	No. of Deaths.
15	100,000	538
16	99,562	596
17	98,866	668
18	98,208	719
19	97,489	772
20	99,717	812
21	95,905	858
22	95,067	850
23	94,217	840
24	94,467	843
25	92,524	833
26	91,691	821
27	90,870	808
28	90,062	797
29	89,265	786
30	88,479	778

31	87,701	771
32	86,930	763
33	86,162	767
34	85,395	772
35	84,623	783
36	83,840	798
37	83,052	820
38	82,222	847
39	81,375	877
40	80,498	910
41	79,588	944
42	78,644	978
43	77,666	1,013
44	76,653	1,050
45	75,603	1,090
46	74,513	1,135
47	73,378	1,184
48	72,194	1,240
49	70,954	1,295
50	69,656	1,360
51	68,296	1,423
52	66,873	2,485
53	65,388	1,548
54	63,840	1,609
55	62,231	1,672
56	60,559	1,735
57	58,824	1,801
58	57,023	1,867
59	55,156	1,935
60	53,221	2,002
61	51,219	2,067
62	49,152	2,133
63	47,019	2,196
64	44,823	2,258
65	42,565	2,317
66	40,248	2,317
67	37,877	2,420
68	34,457	2,459
69	32,998	2,485
70	30,513	2,495
71	28,018	2,487
72	25,531	2,458
73	23,073	2,409
74	20,664	2,337
75	18,327	2,247
76	16,080	2,132
77	13,948	2,000
78	11,948	1,851
79	10,087	1,684
80	8,413	1,506
81	7,907	1,321
82	5,586	1,135

83	4,451	957
84	3,494	793
85	2,701	645
86	2,056	518
87	1,538	409
88	1,129	318
89	811	242
90	568	181
91	388	388
92	257	93
93	164	63
94	101	41
95	60	26
96	34	16
97	18	9
98	9	5
99	4	2
100	2	1
101	1	1

PREACHING TO THE INDIVIDUAL

Dean Stanley is authority for the statement that that remarkable teacher, Dr. Arnold, would not permit his boys to say, "Christ died for me." And this illustrates his habit of mind so far as the scriptures are concerned, that he made the promises, as he did the commands and exhortations, an individual matter. Thus the Bible became to his students God's voice to the individual life. And this is the secret of good, as distinguished from bad, preaching. It is not primarily a matter of reading the sermon or delivering it extempore. There are good reasons for almost every kind of discourse and for almost all sorts of delivery. The whole matter resolves itself into this: Do men and women realize, when the preacher is through, that they have heard a message from God—an individual message, not one for the church or the community or the nation alone, but one for every man and woman and child? If so, the sermon is a good sermon whatever its matter or method.

N. W. Christian Advocate.

THE LIVING-LINK IN MISSIONS.

A leaflet, extensively circulated by our Missionary Society, is entitled "The Newest Things in Missions—The Station Plan." Its aim is given out to be to bring individuals in the home land into direct communication with a particular missionary in the foreign field; it is not a new organization, not an extra meeting, not a new piece of machinery, but is simply a plan to give the people of our Churches an opportunity to learn specifically of missionary work through a "living link." It is proposed to form, in single Churches or groups of Churches, those who will support a missionary and his station, the missionary usually being known personally to the territory. The missionary assigned to the Church or group will communicate with the missionary office once a quarter, and the letter will be sent to be read in a meeting of the supporters.

This plan, though comparatively new in our Church, has been successfully operated for some years in other Churches—notably the Presbyterian and Congregationalist. In one church, the Central Presbyterian, of New York City (Dr. Wilton Merle Smith pastor), the missionary offerings, on this plan, have leaped, in a little over ten years, from \$450 to \$7,700. The immense progress of this Church is largely due to the influence of two men—one a layman in the Church, and the other Dr. Smith, who stands by him. The Church supports one home missionary in Kentucky, and eight missionaries in China. Monthly missionary meetings are held, and the addresses illustrated by stereopticon from pictures taken by the missionaries. In this way the congregation sees how the missionaries live, and knows all about the compounds and the little churches in which they preach. Specific prayer is made for the missionaries by name, and prayer cards and prayer calendars are issued to the

whole membership. The missionaries know they are being prayed for and are mightily encouraged. Each missionary has worked in that Church before going out from it. Their names are household words. They and the people at home are thus intimately knit together. *Western Christian Advocate.*

THE PROGRESS OF "CHRISTIAN ENDEAVOR"

It is safe to say that a more unique and intensely interesting almanac and record will not be published than that issued for 1903 by the United Society of Christian Endeavor. In the compass of its thirty-five pages, by means of description and half-tones, one gets a truly wonderful impression of the amazing spread of Christianity over the wide world, and, in particular, of the "Young People's Movement." It should fill with gratitude every Christian heart. Here are not only pictured representations of Endeavorers in groups, outings, and conventions as found in front of our Nation's capitol at Washington, at Plymouth Rock, at Dr. Clark's birth-place (Aylmer, Quebec), in Scotland, in London—but here are shown companies of Endeavorers as photographed in Mexico City, the West Indies, Santiago, Lisbon, Saxony, Persia, Turkey, Egypt, India, China, Japan,

Guam, Australia, and Jerusalem. There are also groups of societies formed in State prisons, on board ships, and in Boer prison camps. The most unique pictures are one taken beside the Sphinx and the Great Pyramid of Egypt, another of some round-faced Chinese youngsters (Juniors), and a convention of dark Persian women in white robes and hoods. The Christian Endeavor Society is now twenty-two years old, and it is computed that, throughout the world, there are now 62,132 local Societies formed. Thirty million meetings have been held in twenty-two years. The world membership, as reported at the beginning of the present year, was 3,600,000. It is astonishing to think what it may be given one man to do in a short lifetime, and "Father Endeavor Clark" has certainly had a great part to act in the world's drama since that night of February 22, 1881, when, in his comparatively inconspicuous Williston Church, in Portland, Maine, he organized the first Christian Endeavor Society, with its ringing motto, "For Christ and the Church!" We send forth to him, and the noble Society he called into being, our sincere prayers for the New Year. May there attend their labors the largest success and fruitage under the blessing of God as they labor to make Christ known among the youth of all lands under heaven! *Western Christian Advocate.*



W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

WORLD'S W. C. T. U. CONVENTION, GENEVA, SWITZERLAND,

June 9th to 11th.

A most influential Committee has been organized in Geneva to make arrangements for our Convention. In order to make the committee far reaching in its influence each of the important Women's Societies in the city has appointed a representative as a member. Madame Ernest Dunant has been elected secretary. Madame Dunant writes us that the religious press will give the Convention considerable notice. Melle Vidart, who is associated so closely with the leading philanthropic movements of Switzerland, writes most cheerfully to emphasise the fact that June is the year for seeing Switzerland. We are in correspondence with temperance leaders in Zurich and other Swiss towns with a view to securing their co-operation. The Victoria Hall seats 1,850 people and is admirably arranged for the Convention.

Dr. Lunn, our well-known friend, has the following plan for entertainment etc. He has arranged to reserve specially for our members the magnificent Hotel Bellevue at Geneva. This hotel has just been built by the proprietor of a smaller hotel, which has for years been specially reserved for Dr. Lunn's parties, but which has lately proved insufficient. It is situated in a splendid position on the shores of the Lake of Geneva. The tour, including seven days' hotel accommodation at this hotel, and railway tickets (third-class in England and second-class on the Continent) from London via Dover and Calais, by the short sea route to Geneva and back, is offered to our members at the very special rate of six guineas (about thirty-one dollars). Each day's hotel accommodation includes bed, lights, and attendance, meat breakfast and dinner.

Dr. Lunn also arranges a series of excursions from Geneva, which will afford an opportunity of visiting Chamonix (Mont Blanc) and Zermatt. Travellers may also proceed to Grindelwald and Lausanne and other

interesting centers in Switzerland. Arrangements will also be made for a special steamer trip on the Lake of Geneva with its interesting associations connected with Calvin, Madame de Stael, Gibbon and Byron.

As there is certain to be a great demand for accommodation it is desirable that all who intend to join this party should let us have their names as early as possible, it being understood that this booking is only provisional to give us an idea of the number that we may expect to have to provide for. We cannot promise to reserve accommodation in the Hotel Bellevue after the end of March, and therefore those who wish to be accommodated in that hotel should secure their places before that date. Those who book afterwards will be provided with such entertainment as may be arranged hereafter.

GLEANINGS FROM OTHER FIELDS.

SOUTH AUSTRALIA.

Manaramabai, daughter of Paudita Pramabai, of Poona, India, and Miss Abrams have visited Adelaide and addressed meetings. A deputation from the State Union waited upon the Premier asking for the further protection of the children of the State.

CAPE COLONY, SOUTH AFRICA.

The eleventh annual Convention of the W. C. T. U. was held in Cape Town, September 29th to October 1st. The report showed eighteen Unions with 387 members, and sixteen Y Unions with 346, total 733. Unions presented an address to the Duchess of York. Comforts have been sent to soldiers, licensing Courts attended to, and petitions opposing licenses presented.

NATAL.

The Secretary of the Flower Mission work visits Grey Hospital every Sunday afternoon. During the summer months

she is supplied with flowers from some of the Y members and friends outside of the Union, and in the winter flowers are bought with money from the Y funds. Each small bunch of flowers has a text attached.

On the first Thursday of every month the members bring pounds of groceries, which are taken by the secretary and given to the Mother of the Rescue Home. Several letters have been received from her stating what help the parcels are to that home.

At all of the afternoon meetings the members make garments for children, to be given to those who are in very poor circumstances.

The W. C. T. Rescue Home is proving a most heroic enterprise. Last year's reports show an expenditure of 515 pounds and receipts of 750 pounds.

INDIA.

The following account from one of our White Ribboners speaks for itself:—"A visit to the Camp of Boers (prisoners of war), Bhim Tal, India. My daughter of the Flower Mission and I, who represent the Department, Naini Tal Union (W. C. T. U.), planned to visit our Boer Camp, eleven miles out, to "Scatter seeds of kindness." The night before it had rained heavily, but this morning a cloudless sky, bright sunshine, and a cool day were given us. Suddenly there came a shock of earthquake, severe but of short duration; several buildings were cracked. I knew nothing about this. I was about my Master's business—making up bunches of flowers with Scripture texts attached for the crowds at the camp. After four hours we arrived, having had various experiences on the road. At the Camp of British soldiers we gave many good papers which pleased them.

The camp was prettily laid out. The Boers, under canvas, were busy making brooches out of their ration bones, horse-hair, watch-chains etc., for sale. They came forward with

their goods, and I with mine, which they eagerly accepted. Beside the flowers I had brought for them two coolie-loads of cakes, sweets, figs and prunes. Many said they would take our little bouquets home to their mothers in Africa. My prayer is that along with the withered flowers, may go the word of God on the cards pinned on, to sink deep into some poor hearts. They started at once to read the tracts, those who could not read English gathering to listen.

Twelve officers and four hundred and ninety one prisoners, including about a hundred boys ranging from ten to sixteen years of age, welcomed us, taking our papers, not in an off-hand manner, but with gratitude, surprised we had come eleven miles to see them. An officer asked me to speak to an old man who was fretting about his wife and little ones far away. We arranged that the little boys were to have packets of cakes and sweets as we left the camp, and they cheered us with ringing voices as we started home in the moonlight. Near midnight, Naini Tai was reached."

MEXICO.

Mrs. Fields reports the invaluable help given the W. C. T. U. by Dr. Maconset (physician to the President), his Spanish temperance address at a recent meeting was so powerful. Mrs. Fields had 5,000 copies printed for distribution. Dr. Liceaga is also helping heroically. The sub-minister of education has offered on behalf of the Government to publish half a million copies of a pamphlet Mrs. Fields is writing.

The Officers and National Superintendents of Departments of the Kyōtūkai and Foreign Auxiliary of the W. C. T. Union, were invited to meet with Miss Smart at No. 17 Tsukiji, Tokyo, Friday, January, 30, at 2 P.M., the special object of the meeting being to consider plans of work at Osaka during the Exposition. Three

committees were appointed, on Literature, Finance and General Arrangements, two from each society, to cooperate with similar committees of two from the National Temperance League.

Various plans were considered, and Miss Smart was urged to go to Osaka at her earliest convenience to make necessary arrangements, a cordial invitation having been received from Osaka, and a home offered during her stay.

After the business meeting a social hour with refreshments concluded a most enjoyable afternoon.

On February 2nd, the Joint Committees of the National Temperance League and Fujin Kyōtūkai for the Osaka Exposition met with Miss Smart in her pleasant study at No. 30B Tsukiji at 1.30 P.M., Mr. Cosand in the chair. The committees stand as follows:

On Literature, Mr. Ando, Mr. and Mrs. Borden, Mrs. Miller, Mrs. Ukai Mrs. Shimizu

On Finance, Miss Spencer, Mr. Cosand, Miss Crosby, Mr. Tatsuta, Mrs. Wafase, and Mrs. Ushioda as substitute for Mrs. Kozaki.

On General Arrangements, Mrs. Tajima, Mrs. Ushioda, Mrs. Hibberd, Mrs. Guy, and Mr. Miyama.

Miss Smart is a member *ex officio* of all the committees, meetings for which were immediately arranged.

Mr. Miyama was requested to work at Osaka until the end of May, his expenses for two months being guaranteed by members of the committee.

The offer of Mr. Oshima, of Nagoya, to publish five thousand copies of his "Guide for Temperance" at his own expense, was gratefully accepted.

As permission has been given for the use of the hall at Osaka between preaching services, Miss Smart and Mr. Miyama were urged to secure speakers for Temperance meetings.

The Treasurer of the Joint Committee, Miss M. A. Spencer, 17 Tsukiji,

Tokyo, will be glad to receive all contributions toward this important work. Money is greatly needed for publishing suitable Temperance literature.

The Committee on General Arrangements desire all pastors and workers to arrange for special meetings for prayer on Sunday, March First, the day on which the Exposition will open in Osaka.

Membership fees not previously acknowledged for the Foreign Auxiliary Woman's Christian Temperance Union.

Mrs. Hagin,	1.00
Miss Williams,	1.00
Mrs. Miller,	1.00
Mrs. Cosand,	1.00
Miss Crosby,	1.00
Mrs. Fulton, . . . . .	.50
Miss Osbrne,	1.00
Miss Hibbard,	1.00
Miss Rioch,	1.00

Mary Rioch,

Treasurer.

Those that have not yet paid will kindly do so at their earliest convenience.

Subscriptions to the Florence Crittenton Rescue Home.

Miss M. A. Veazey,	5.00
Mrs. J. H. Ballagh,	4.00
Miss E. A. Preston,	

Donation toward the new building, 2.00

M. A. Spencer,
Treas.

LADIES' CONFERENCE.

Attention should be called to the Ladies' Conference which is to meet at Mrs. B. C. Howorth's, No. 6, in Tsukiji, on February 28. The subjects to be brought before the Conference are a paper upon The Work of the Salvation Army by Mrs. Ellis, and a Symposium arranged by Miss Baucus upon The Best Way of Conducting

Mothers' Meetings among the Japanese. As many are interested in this work among the mothers, and few are satisfied with their present methods, a good attendance and a free discussion developing new thoughts are much to be desired.

HELPS FOR MOTHERS.

There seems to be at present an especial interest among many missionary ladies in Japan in regard to helps for the mothers, not only for help for conducting mothers meetings among the Japanese, but also helps to themselves in training their own children. An informal meeting with this matter in view was held at Aoyama on January 29. Various plans were suggested. The one perhaps received with the greatest favor was to ask the committee of the Tōkyō Lending Library to add to their list of books volumes that would be of special use to mothers in training their young children, each one present being asked to contribute a list of books which might be considered, and from which a certain number be selected and presented to the Tōkyō Lending Library committee for their consideration and procurement if they approved of them.

The object of mentioning this subject in the Evangelist is that all who are interested may know about the movement and make helpful suggestions. Any suggestions may be sent to Mrs. Benjamin Chappell, Aoyama, Tōkyō.

The influence of the National Anti-saloon League in political circles is evidenced by many significant facts. Word has come from brewers' associations again that they fear the power of the League. At one of their great meetings, held in New York, one speaker said, "The Anti-saloon League is attempting to take the very life out of our business." The executive of The Liquor Dealers' Protective As-

sociation of Los Angeles, Cal., issued a political warning, saying, "Use all honorable means in your power to assist in defeating B. W. Hahn, the attorney for the Anti-saloon League." A saloon keeper, feeling the grip of the law and the aroused public sentiment, closed his saloon, and put the following sign in his window:

"The devil has gone on a vacation.

Hades is closed till he returns."

A judge in Arkansas remarked, "You are doing more for the citizens of this State than all the other forces put together." The brewers do not like the assault on the sale of beer, and are now seeking legislation to place the sale of beer in a class by itself. In one of the States the new governor would not nominate or appoint men to office until he had ascertained from the States superintendent of the Anti-saloon League whether certain men on his list were acceptable to the temper-

ance people of the State. Sheriffs and policemen have been removed on complaint from members of the League, because they were not performing their sworn duties. These are a few of the many incidents noted of the power of the Anti-saloon League throughout the land. *Exchange.*

A familiar advertisement, sometimes occupying a half or whole page in prominent papers, is this:

WILSON WHISKY

THAT'S ALL

The suggestion once came into our mind on reading it—appropriate, certainly, if it be not irreverent—that a fitting inscription over the portals of the Infernal Regions might also be:

HELL

THAT'S ALL



Mission Notes.

CHURCH STATISTICS FOR THE U. S. A.

The following interesting Mission Notes, Items of Interest and Statistics, were read before the Union Meetings in Yokohama held during the Week of Prayer.

Statistics on the growth of the churches of the United States in 1901, and the order of denominational rank in 1890 and 1901, have been completed by Dr. H. K. Carroll, who was in charge of the religious statistics of the United States census of 1890.

The following table gives the membership of some of the principal religious bodies in the United States at the end of last year, with the growth during the year.

Religious Body.	Membership at Present.	Growth 1901.
Protestant Episcopal ...	750,799	31,341
Disciples of Christ.....	1,179,541	29,559
Southern Baptist.....	1,674,108	26,112
African Methodist	698,354	22,892
Coloured Baptist	1,590,802	18,146
Methodist North.....	2,762,691	16,500
Presbyterian North	999,815	16,382
Christian Scientist	48,930	13,980
Lutheran General Synod	204,098	4,500
Congregationalist	634,835	3,475
Baptist North	1,005,613	3,039

At the end of 1900 there were 27,360,610 members of all churches in the United States, according to Dr. Carroll's figures, and 28,090,637 at the end of 1901, a gain of 730,027 or 2.67 per cent., or greater than the annual rate of increase in population from 1890 to 1900.

The Disciples of Christ, whose membership is almost wholly in the Middle West, has almost doubled its followers since 1890. Of Christian Scientists Dr. Carroll says that he took his statistics from the mother church at Boston, while his figures are much less than some Scientists claim. The statistician found twenty-two different kinds of Lutherans in the United States. The total Lutheran growth last year was 36,101, much of which was in the independent synods, that of Iowa alone being 21,000, while others lost heavily. Of his own body, the Methodists, he says that with a total membership of 2,762,691 the Methodist North increased but 16,500. Last year, however, many evangelical movements, in which the Methodists led, were undertaken, and it has been claimed that 600,000 new members were brought in.

It is Dr. Carroll's belief that there are 300,000 Mormons in or about Utah, and it is stated that 65,000 converts were made last year by 1,400 missionaries in the East. Quakers lost last year, according to Dr. Carroll, 923 members. It has long been known that Quakers in the East, where they cling to old styles in dress, language, and forms of public worship, have been losing in numbers and influence, but for many years they have been growing in Indiana, Illinois, and Iowa. Now it is shown by Dr. Carroll that Quakers in the West, where they have adopted the progressive methods of

other religions, are losing at a steady rate. A fact brought out by Dr. Carroll is the tenacity of the religious bodies, no matter what the discouragement. There are twelve kinds of Presbyterians. In 1900 the twelfth kind had only one minister and a handful of members. Last year the minister died, but the handful of members are still faithful, and probably will remain so. They call themselves Reformed Presbyterians in the United States and Canada.

The following table, prepared by Dr. Carroll, shows the denominational censuses and rank in 1890 and 1901:

Religious Body.	Rank. 1901.	Com- muni- cants.	Rank. 1890.	Com- muni- cants.
Roman Catholic...	1	9,158,741	1	6,231,417
Methodist Episco- pal.	2	2,762,291	2	2,240,354
Regular Baptist, South.	3	1,664,108	4	1,280,000
Regular Baptist, colored.	4	1,610,801	3	1,348,989
Metho. Epis., South.	5	1,477,180	5	1,209,976
Disciples of Christ...	6	1,179,541	8	641,051
Reg. Baptist, North.	7	1,005,613	6	800,450
Presbyterian, North.	8	999,815	7	788,224
Protestant Episco- pal.	9	750,799	9	532,054
African Methodists.	10	698,354	11	452,725
Congregationalist...	11	634,835	11	512,771
Lutheran Synod Con.	12	566,375	12	357,153
African Methodist Zion.	13	537,337	13	449,788
Lutheran General Council.	14	346,563	14	324,847
Latter Day Saints.	15	300,000	19	144,532
Reformed German.	16	248,929	15	204,018
United Brethren. ...	17	240,007	16	202,474
Presbyterian, South.	18	227,991	18	179,721
Colored Methodist.	19	204,972	20	129,384
Lutheran General Synod.	20	204,098	21	148,377

The chief features of change are the coloured Baptists going from third to fourth rank and the Southern Baptists taking their place in 1901. Disciples of Christ in the eleven years went from eighth to sixth rank. Latter Day saints went from the nineteenth to the fifteenth, and the Lutheran General Synod from the seventeenth to the twentieth rank.

Number of male and female Missionaries not to Papal or Jewish

Countries nor to Missions in the Home lands, but to distinctly heathen or non-Christian lands: 15,000. Helpers among native populations 77,000, or not far short of 100,000 workers in all. Number of Churches 11,000, of converts 1,300,000, or about equal to the population of Tokyo. 100,000 converts are added yearly. The contributions for Foreign Missions are about 20 millions of dollars.

And lest some mathematical economist of the Indas stripe should count the cost as a great waste, let us state the amount boldly as \$200 an individual. It might well be asked if Church work at Home is accomplished any more economically under much more favourable conditions, or if the work of the destruction of men by war is more economically effected.

Dr. Dearing called attention to an article in the October number of the *Missionary Review*, in which the Editor, Dr. A. T. Pierson, showed what regarded he as a retrograde movement in the motive to Missions. It was that presented by a certain Dr. Clark in a book on the necessity for a reconsideration of the motive to Missions not so much the necessity for salvation from an eternity of woe, as for betterment in time. The new doctrine of the Universality of the Fatherhood of God, and the Brotherhood of Man was calculated to put in the background the declaration "Neither is there Salvation in any other name, than in the name of Jesus of Nazareth." This was the one truth most emphasized at the Ecumenical Council; or as Robt. E. Speer put it "The sole object of Missions is to make Jesus Christ known to men as their Saviour from sin."

Some other facts in this connection, as, for example, the proportion of men to women in the churches at the close of the 18th century showed that it was one to five. By the statistics of 1890, the proportion was one to two. In the Presbyterian Churches alone, the growth in the church was 70 to 1 while

in the population it was 15 to 1. In benevolence, also, it was equally manifest. In 1802 the contributions of the Presbyterian Church were for benevolent purposes \$2,500, in 1902 the Eight Boards of the Presbyterian Church received \$3,383,406, while \$1,036,373 was contributed to miscellaneous purposes, and \$612,575, for congregational expenses. The contributions for mission and benevolence in 1801 was .12½ per member. In 1901 it was \$4.22 per member.

The hopeful results of federated work, as in England and the United States, was dwelt upon. This might be regarded as a reflex influence of union in Mission Work, and a result of the union of Christian missionaries in many mission fields and especially here in Japan and a prophecy of the speedier fulfilment of the Lord's own prayer *That they all may be one.* Jno. 17: 21.—

PRAYER CIRCLES FOR UNIVERSAL REVIVAL.

At the Keswick Convention in England last July, a Convention attended by over six thousand earnest Christians from all parts of the land, a great burden of prayer for a really deep revival of true religion seemed to rest on the whole convention. This showed itself in the deep earnest attention to any teaching on the subject and the intense interest with which accounts of the wonderful work in Melbourne, Australia, and in Japan recently, were received. As the outcome of this interest it was proposed to form Prayer Circles far and wide for continuous and united supplication for the desired great spiritual awakening. This proposal was eagerly taken up by those at the Convention, and many promised to start prayer circles at once. But as soon as this proposal became more generally known applications to be allowed to join poured in from all parts of the country, and now within

six months of the Convention there are but few towns in England where the "Circle" is not represented. It is hoped that the Prayer Circle for general revival will become worldwide.

A few extracts from the published notices of the union will make its object and character quite plain.

"The design of the "Circle of Prayer for World-wide Revival" is to link together in the simplest possible way, those who are willing to make an effort to pray *daily* for world-wide revival, and to go on praying until the answer is given. It was inaugurated at the last Keswick Convention and the Hon. Secs: are Albert Head, Esqr. Rev. C. G. Moore, Rev. F. Paynter, and Rev. A. T. Pierson. D. D. Already the Circle has representatives all over Britain and in many parts of the world."

"Not merely revival in our Churches, but the divine and gracious visitation of the millions outside the Churches is what we seek."

"A prominent feature in the method of the Circle is the formation of a host of Home Prayer Circles, in which once a week or oftener if possible, little groups of twos, or threes, or more—members of the same family, or otherwise—will meet definitely to pray for a wide-spread out-pouring of the Spirit of God."

"There is no subscription. All who are willing to make an earnest effort to unite in this daily intercession for world-wide revival are requested to send their name and address to the Hons: Secs: Circle of Prayer. Keswick House, Paternoster Row, London. E. C. A register of names will be kept, arranged according to locality, but no names will be published."

"The card of membership can only be supplied on individual application, either directly, or through a representative who undertakes to communicate with the Secretaries and keep a list of the names of those whom he represents."

The following extract from Mrs. Warren's account of the Revival in Melbourne last April, given at the Keswick Convention will explain how the plan originated.

"Mr. Geil, from Philadelphia, came to Melbourne in December, and when speaking of the coming Mission he told how to get the home prayer meetings going. Every one of us was willing to open our Homes as a center of prayer. Staying in the house of the gentleman who had been the means of inviting Dr. Torrey over, whose son had been trained in the Chicago Bible Institute, we got together, in prayer, asking God to give us the plan for starting this prayer campaign. We drew up a card of membership and got the names of thirty who were willing to form prayer centres in their homes, inviting their friends to join in the *one* petition that the Holy Spirit might be poured out, meeting once a week and reading through Dr. Torrey's book on "How to pray." One thousand copies had been ordered for distribution. The card ran thus:—

"Praying always with all prayer and supplication in the Spirit, and watching (more literally beingsleepless) thereunto with all perseverance and supplication for all Saints." (Eph. 6. 18.)

"God forbid that I should sin against the Lord in ceasing to pray."

1. For a spirit of prayer in the Church.
2. For a love for souls amongst Christians.
3. For a spirit of conviction amongst the unsaved.
4. That I and my fellow-members may be kept faithful in prayer and praise.

Signed.

After this each *Church* organized their home prayer meetings amongst their members, thus making complete

the chain of prayer round the suburbs. For seven weeks 2,000 homes were thus opened, with 40,000 praying hearts. The Tuesday before the Mission began the whole Circle of Prayer was going on in the evening simultaneously, and we now know the results.

The Lord has visited the great Southern city, so given up to pleasure, fashion and money-making. He has touched its many centres—the schools and colleges, the houses of business, the Government, railway workshops, etc. Men and women and children have pressed into the Kingdom of God."

There will be many in Japan who will wish to join the world-wide praying bands, and not a few of us are longing and praying for such a far-reaching and deep revival both in town and country here in this land also. For the sake of Japanese Christians who would wish to join the movement the card of membership has been translated into Japanese and may be had on application to Rev. W. P. Buncombe. 52 Tsukiji, Tokyo, who has also applied to the head quarters of the Prayer Circle for a supply of members cards for any who may desire to be enrolled in Japan. He will gladly keep a register of those who thus join; while of course it is open to any who prefer it, to apply to the Hon. Sec. in London, at the address given above. With regard to Japanese members it would be convenient if some missionary in each place would act as local Secretary and keep a register of those joining and obtain the necessary cards of membership from Mr. Buncombe.

Every one should read a pamphlet on the need of revival which has done much to stir up desire in England: "A Revival Call to the Churches" by Wm. Woods Smyth. F. M. S. London. Published by S.W. Partridge & Co. 8. Paternoster Row. London. Possibly the Methodist Publishing House would gladly order a supply. Also Dr. Torrey's book "How to Pray"

W. P. B.

IDEAL WOMEN FOR JAPANESE.

The *Jiji* has begun publishing an account of interviews with our prominent ladies as to their ideas about ideal women. Two of these interviews have already appeared, one with Mrs. Yajima and the other with Madame Shimoda. The former lady told her interviewer that she regarded Mrs. True, late of Tokyo, and the late Miss Willard, President of the International Women's Christian Temperance Union, as ideal women. Mrs. True was to her a second mother as it were, her real mother having died while she was yet young, and that foreign lady's kindness, benevolence and noble character was a mainstay to Mrs. Yajima in prosecuting with untiring perseverance her ambitious project of educating our women and elevating their character. To Miss Willard, Mrs. Yajima was attracted by her great character and her noble undertaking, and she used to correspond once or twice a year with that great lady reformer of America while she was yet alive.

Madame Shimoda's ideal woman is more aristocratic, and she singles out for that purpose the late Queen Victoria of whose womanly character and doings she had heard or read before she was presented to her in 1885 when the Madame Shimoda toured around the world, and when she was able to study in person the noble mien and intelligent look of this departed woman sovereign. *Japan Times.*

NOTA BENE.

The Central Committee of the Sabbath Alliance has sent out to the principal centers of the Empire, in addition to specimen copies of the Appeal and Membership Cards, circulars, asking those whose names are designated, to be kind enough to act

as Local Committees for organizing Branches of the Alliance. If any place, where a Branch can be organized, has been overlooked, we ask that our attention be called to it at once. We do not wish to neglect any prominent or hopeful place. Even if it is not found practicable to organize a Branch, owing to fewness of church members, we earnestly beg that every Missionary and every Pastor do all in their power to secure individual members. We shall be glad to furnish copies of the Appeal and Membership Cards to all who apply. Please send Membership Cards (when signed) and all money to the Treasurer, Prof. M. N. Wyckoff, Sc. D., Meiji Gakuin, Tokyo.

Let all remember that this Alliance has been organized under the direction of the Missionary Conference of 1900. It belongs to the *many*, and *not to a few*. The only way to make it a success, is for *all* to lend a helping hand. Julius Soper.

BOOK REVIEW.

JAPAN AND HER PEOPLE.

This is the title with which H. T. Coates and Co., of Philadelphia, have published a work by Miss Anna C. Hartshorne. It is in two volumes of about 375 pages each, with beautiful covers and numerous fine illustrations that make a very artistic book: and it is listed at \$4.00. The author is well known in Japan, where she lived several years in company with her father, the late Dr. Henry Hartshorne. Both father and daughter were respected and loved by all, whether Japanese or foreigners, who had acquaintance with them. Their kindness and sympathy were shown, in the unostentatious manner of true Friends, in many practical ways that materially assisted the unfortunate.

This new book on Japan is the result, not of superficial observation, but

of careful study. It gives an interesting view of the country and the people. It is not an historical essay, but weaves in considerable history. It is not a technical treatise on some one phase of Japanese civilization, but a general description of "things Japanese." It is a book of the same class as Miss Seidmores "Jinrikisha Days in Japan" or Finck's "Lotos-Time in Japan." It is not a formal guide-book, but contains just about what the usual traveler in Japan would like to know. It is a book, not so much for the specialist as for the general reader; and it is written in a pleasing style.

"We find occasional errors in spelling of Japanese names, in dates and in statements. Some may be misprints; others are clearly mistakes. We hope that these few minor slips will be corrected in later editions of this generally accurate work."

SOME GOOD BOOKS.

"The Philosophy of the Christian Religion," by J. M. Fairbairn, is perhaps the most important single contribution to theology which has been made during the year. We do not hesitate to place this at the head of all the productions of this distinguished theologian. The author in an interesting preface states how he came to write the book. In carrying out a course of lectures he was compelled to visit India. He had long before acquainted himself with the religious literature of the people. But actual contact with the people and their customs so impressed him with the thought of the impossibility of constructing a religion entirely through its literature. There must be taken into consideration the customs and usage of the people, and attention must be given to the growth and history of forms and beliefs. Dr. Fairbairn then saw the great need of considering the Christian religion from its historical setting as well as from its literature.

He expresses his plan as, "first, to explain religion through nature and man; and, secondly, to construe, Christianity through religion."

The sweep of the argument is wide and conclusive. He discusses the questions in the philosophy of nature and mind which affect belief in the supernatural person, such as science, the philosophy of ethics and the problem of evil. He then gives 100 pages to the philosophy of religion. And after laying his foundation thus broadly he discusses the person of Christ and the making of the Christian religion, under three heads, the Founder as an historical person, the interpretation of the Founder, and a comparison of the elements and ideas in this interpretation with those which must enter into an ideal religion. *Selected.*

Dr. J. B. Hail reports from Japan the mode by which some native Christians are circulating Christian literature. "Our church at Hikata subscribed for fifty copies of a semimonthly Christian paper. They took the first fifty copies and distributed them in fifty families as a loan. When the second fifty came they took up the first fifty and left the second fifty in their place, and placed the first fifty in fifty other families. When the third fifty came they took up the second fifty with these, and the first fifty with fifty other families. They are now regularly reaching three hundred families every two weeks with fifty copies of this paper, the fifty costing three dollars a year." *Exchange.*

— *Willie*: "Pa, what is the difference between firmness and obstinacy?"

Father: "Merely a matter of sex, my son."

—"Are you in pain, my little man?" asked the kind old gentleman.

"No," answered the boy, "the pain's in me."

PERSONAL.

The Rev. W. B. Langsdorf, Ph. D., Litt. D., wife, mother, and child, new missionaries of the West Japan Presbyterian Mission, have recently arrived in Japan, and are located at Hiroshima.

Miss A. L. A. Foster, of the West Japan Presbyterian Mission, has recently removed from Kanazawa to Yamaguchi.

Miss Eliza Talcott, after an absence of some years is again at her former work in Kobe.

The permanent address of Mrs. Buck will be Atlanta, Ga, U. S. A.

We are in receipt of a letter from Rev. Js. S. Dennis, D.D., author of "A Centennial Survey of Foreign Missions"; Statistical supplement to "Christian Missions and Social Progress," Being a conspectus of the achievements and results of evangelical missions in all lands at the close of the nineteenth century, a large quarto 11×9 inches, 400 pp. maps, 10 illus. Hundreds of statistical tables etc. Price 8 yen net:—

In the above named letter Dr. Dennis says, in answer to our explanation that, (the high price of the work has so far limited its sale). "The price charged, 8 yen, is below cost, the book having proved very expensive to issue, so that I calculate its publication to prove a considerable loss to me personally; yet now that it is really issued I am anxious it should do all the service possible, and to this end you may offer what copies you have on hand, to missionaries or to libraries at a reduction of 50 per cent. or, 4 yen for each volume."

We have but 10 copies on hand and while they last will sell to any missionary or library at 50 % discount. This is a rare chance to secure this valuable work on Missions.

METH. PUB. HOUSE. TOKYO, JAPAN.

THE JAPAN EVANGELIST.

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As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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JAPANESE SCHOOL GIRLS.
(BY COURTESY OF THE VOICE.)

The Japan Evangelist.

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MARCH, 1903.

No. 3.

JAPANESE SCHOOL GIRLS.

By F. MULLER.

"A military officer came to see our drill," wrote, a Japanese school boy; "and slandered us skilfully." The officer said that when children fall down their mothers tell them. "It was because you were not looking at your feet," and that so the habit of looking down is fostered.

Great changes in opinion and in dress have come in Japan. Many years ago in order to make military drill possible the boys had to adopt European dress. Then girls in the normal schools were dressed in divided skirts, such as those shown in the frontispiece, in order to allow them freedom of movement in the exercises they had to learn and to teach. They have not such exaggerated sleeves as those shown in the picture, nor, indeed, are such sleeves common except on dress occasions. It is recognized that abbreviated sleeves like those worn by boys would be better, but it is too early yet to give up the long sleeve which is considered as distinctive as long hair.

Within the last few years this divided skirt has come into common use in girls' schools, and, besides, many girls wear shoes and are so relieved from the necessity of looking down and of walking pigeon-toed with heavy wooden clogs on.

At present, thanks to the influence of Christian schools, the girls are at last more nearly up to the boys in educational privileges. "Because he is a boy" is a formula that excuses any amount of wilfulness, and justifies any

amount of sacrifice in order that the boy of the family may advance. The girls, because they are girls, must learn submission and pick up such crumbs of education as may fall to them.

The number of girls' schools is greatly increasing* however, and the pleasing color effect of many dresses such as those shown in the frontispiece, and this visible change of costume are signs of an approaching release from the stern old teaching of the "Great Learning for Woman," and the Confucian system: "Man is the representative of Heaven, and is supreme ruler over all things. Woman yields obedience to the instructions of man."

"He who does not see that all men need the gospel has not himself experienced the power of the gospel."

General James F. Rusling, during the delivery of an address on missions, said: "There is no other light or hope for the world. The philosophic basis of missions is found in the fact that God hath made of one blood all nations of men to dwell on the face of the earth. The whole cause rests on the fatherhood of man. And we are bound to exert ourselves in missionary endeavor for three reasons: Because the Scriptures command it; because by so doing we help others, and also because we help ourselves." *Exchange.*

* The total number of High Schools for girls was, in 1899, 36 with 8,474 pupils. In 1894 there were only 13 schools and 2,026 pupils. For boys the Middle Schools are of the corresponding grade; of these there were, in 1899, 190 with 68,885 pupils. In 1894 there were 82 with 22,515 pupils. In primary schools there were, in 1899, 2,672, 872 boys and 1,630,251 girls.

Résumé Statistique de l'Empire du Japon.

CONFUCIAN ETHICS AS SEEN FROM JAPAN.

Quoted from a criticism of Dr. De Forest's "Confucian Ethics as seen from Japan" in *Rikugo Zasshi* Sept. '93.

"We Easterners must be far more eager to have the worth of the individual and his responsibility recognized. We have drifted along, looking back to the past with the negative idea that we must keep up the ancestral house, while it is seldom that we have looked widely out into the world and far into the future with the positive thought that we have a duty to discharge to the present and coming ages. As concerns the relations of ruler and ruled, parent and child, husband and wife, we must freely plan for a generous and open-hearted affection in them all.

At the same time we cannot but recall many of the failings of the people of the west. Over there they have a way of making marriage engagements as the parties themselves may choose. Husband and wife are equal. Father and son are equal. Superior and inferior are equal. And just look at the results. Indeed one can hardly bear to look at them.

If we make a few comparisons, in Japan we have the evils of divorce and concubinage. Instead of these in the west there prevail vices of wives, and not a little of secret prostitution. In the homes where "the hens announce the approach of dawn," (where the women rule) the authority and dignity of both husband and wife becomes nought. Many are the splendid (!!!) husbands who in vain swallow their tears and endure this situation. Here in the east are many disconsolate wives, but instead of that in the west are multitudes of men who shut themselves up in their libraries to escape the petty tyrannies of their wives. Young people have freedom to contract the marriage relation, and yet in the end, how stands the account of gain and loss to the married couple?

At an age when young men and women are most powerfully attracted to each other, is there wisdom enough in this kind of allowed intercourse to lead up to proper decisions? Among westerners too there are many poorly matched couples. Their principle seems to be, "Go ahead and take the results of your own actions," while in the east we say, to the parents, "We gratefully receive your daughter" and then show her very little attention. Moreover, as regards reverence for elders and honor for rulers, the west is very faulty. The spirit of respect shown to the head of the nation, the President, is hardly up to the regard paid to the president of a bank. And all these unworthy customs of the West are the accompaniment of their good points and indeed, inseparable from them.

Religion pertains to spiritual things which are eternal and unalterable, and is the inspiration of the soul. Social matters lie within the limits of ethics, sociology, and the science of law, and are subject to endless change. Therefore the Bible-teachings about social matters are not always of universal applicability. Paul says, "Let the wife obey her husband and reverence him; and let the husband love his wife." Peter takes the example of Sarah who called her husband lord and was subject to him, and teaches that wives should obey and reverence their husbands. Also it is written "A woman should not have authority over a man," and "should not teach men," and "should not ask questions in a religious assembly." Again "the head of the woman is the man. Therefore the woman should have long hair as a sign of authority on her head."

We must say that the teachings of the Bible concerning women come much nearer our principle here in the east of the subjection of woman, than these same teachings do to the principles of women's rights in the west. Yet of course we cannot defend eastern

customs as being altogether faultless. We who see the importance of fitting into the spirit of the age, take Christianity as our basis, and will gradually reform the erroneous customs of the past. The today of our constitutional government is, in many points, already different from the past of the feudal ages. In expounding the Five Relations applying them to modern life we must reform many things.

In this, however, we must carefully bear in mind three things. (1) We must conserve whatever is good in our own customs. Such as, reverence for rulers and elders; obedience to parents; loyalty to the throne; respectful and gentle behavior of the wife; readiness to lay down life even for the sake of principle and honor;—let us widely conserve these and not let them lose a particle of their power: (2) We must not import western vices. The bold-faced manners of their women; their honor-woman, despiseman principle; the free and easy intercourse of young men and women; (with reference to this there are certain social regulations so that the evil results are not excessive, —though there are many; yet should such customs be introduced here in Japan the resulting girls would be unbearable.) 3. We must introduce the good customs of the west, such as, the separate homes for the young people as they marry. This is a fitting law of nature. Thus collisions between the mother-in-law and the young wife are avoided and the blessings of near relationship are enjoyed. Of course, this refers only to the time while both parents are in health and strength; otherwise they should be provided for in the same house or in a contiguous dwelling. Then there is the feeling of responsibility on the part of both parents towards their children, and the weight given to the natural disposition of the children,

These are some of the few thoughts that came to us on reading the Article in the Andover Review."

JAPANESE CHARITY WORK.

By KARA G. SMART.

THAT Japan is rapidly adopting progressive ideas and is earnestly following the example of her Western neighbors in more ways than one was evidenced by a most notable event which took place in Tokyo on the third of last January, viz. a great feast and entertainment given to one thousand of the poor street children of the city.

The instigator and promoter of this charitable effort was one of Japan's best and most influential native newspapers, the "Jiji Shimpō." Said paper was first started some twenty years ago by the late Mr. Fukuzawa.

Sometime during first part of December the paper suggested a New Year's treat for such children and promised five hundred yen toward bringing it about. The management of the paper then sought out the president of the Tokyo W. C. T. U., Mrs. Chise Ushioda, and asked her to take the affair in hand. This she agreed to do, and immediately enlisted many of the best and most earnest Christian and temperance workers as helpers in carrying out the project. Then followed weeks of active planning and hard work in preparation.

As soon as the proposed treat became noised about, contributions of money began to pour in from all sides, until nearly a thousand yen, (\$500.00) had been received. Many sent in presents for the children. One generous merchant gave one thousand pounds of sugar, a pound for each child, done up in a small paper sack. It took eight Japanese carts to convey the sugar to the place of entertainment.)

The different sections of the city were asked to search out ten or more of its most needy street children, to furnish one adult as overseer of each ten children, and to bring the children, on the day mentioned, to the Kabuki Theater, located near the heart of the city. The owner of this theater had

very generously offered the use of his building, free of cost, for the three days necessary to prepare for and give the entertainment, and all of the servants and assistants gave their services. The usual price for this building is seventy yen (\$ 35.00) a day.

January third dawned bright and sunshiny, though cold and windy. Promptly at eight o'clock a. m. the doors of the theater were opened to receive the arriving guests, who came in groups of ten, in charge of a helper. All the children that could do so had undoubtedly dressed in their best, and each one had tried to improve in some way his or her usual appearance, and yet, it was evident to the beholder that they were the children of the poor. Ushers waiting at the entrance took them, as rapidly as possible, into the general audience room and to the places assigned.

By nine thirty all of the thousand children had gathered, so also had the one hundred and thirty helpers. These consisted of eleven, white-gowned and white-capped nurses, from the Nurses' Training Hospital; three well-known physicians; many prominent temperance and Christian workers, and representatives from the "Jiji Shimpō."

As one of the three invited foreign guests, I arrived shortly after to find that the theater had been most gaily and attractively decorated both inside and out, in honor of the occasion. On the main floor, which had been covered with red woolen blankets, the children were seated in double rows. Between the double rows of children was a line of long, narrow tables. On the tables were two rows of what looked like a tier of boxes, with a small tea-cup fastened on the top. At one side of the room, resplendent in black, gold-braided uniforms, the members of a Japanese brass band had taken their positions, and throughout the day they furnished very excellent music. The galleries were well filled with Japanese

friends, who for different reasons, were interested in the children's treat.

The exercises opened with a hearty welcome speech from Mrs. Ushioda, general manager, after which the chorister, Mr. Akabashi, led the children in singing the national song, "Kimi Ga Yo." Considering the untrained voices, the song was remarkably well sung.

Mr. Yoshida, representing the "Jiji Shimpōsha" then told the children "to see all they could, eat all they could, and enjoy themselves." The president of the National Temperance League was introduced. He gave a short talk on temperance and hygiene, and closed his remarks by telling the children that while they were now the recipients of all these pleasant things, they should remember that later, when older, they ought to be the givers to those similarly situated.

A Japanese song prepared especially for the occasion was enthusiastically sung and then followed a highly interesting and entertaining program rendered by specialists, and consisting of the most remarkable top spinning; vocal imitations of birds and animals; historical tableaux, wherein living pictures, representing Japanese and Chinese soldiers, officers, captives and fugitives, ancient gods, and different wild animals were acted out upon the stage.

There were quaint Korean dwarfs, handsomely dressed; an exciting and most amusing Formosan dance, by four strangely costumed figures; and a remarkable sleight of hand performance with silken flags, handkerchiefs, strings, rings, and pigeons. There were also the most marvelous and wonderful feats performed by Chinese jugglers and acrobats; and some of the famous Japanese posturing, done by a Japanese dwarf, in school-girl attire; besides Japanese story-telling, and many musical selections by the band, among which we recognized, "Marching

Through Georgia," and a well-known rag-time piece.

A pause was made in the middle of the program to serve luncheon, and here was enacted a scene that was well worth seeing.

Mrs. Ushioda, like the general she proved herself, took her position at the front of the stage, surveyed the field o'er, and began issuing orders to those near her on right and left. Immediately her captains, lieutenants, and privates were seen moving here and there among the children distributing gifts. Each little dark eyed maiden was presented with a beautiful "kan-zashi," (artificial flower for the hair) and soon each little bobbing, black head was properly bedecked. The boys were given tiny national flags, which they pinned on one side of the kimono front.

As soon as the decorating process was over, fifty or more waiters brought in tray after tray loaded with bowls of "zoni," a fish or fowl soup in which were three kinds of vegetables and two pieces of "mochi," rice cake. (This mochi is a favorite food served in every Japanese home on the New Year.) Each child was served with the hot soup, and eagerly made way with it. Then came the opening of the tier of boxes on the tables. Each box was about four inches wide, six long, and two deep. The first was full of well cooked rice; the second contained an assortment of vegetables, fish, egg, pickled lotus root, ginger root, and other dainties. Then came a box of Japanese cakes. Underneath all was a Japanese towel and a dark blue furoshiki, (a large colored handkerchief used for wrapping up and carrying parcels in.) Each child was also given two pairs of chop-sticks, one set for the zoni, the other for the bento (lunch).

It is doubtful if many of the participants had ever before been given such an opportunity to fill themselves with goodies, and how they did go at it! In their hands, those funny, and

to us unmanageable, chop-sticks seemed imbued with life, and—how that food did disappear! What a sight! One thousand children shoving rice down there little throats at a two-forty gait, and all at once. Think of it! Then try to use chop-sticks yourself sometime and see how little food you will get into your mouth. A cup of hot tea completed the repast, and very contentedly they sat back on their heels to enjoy the remainder of the program, which had been interrupted for their sakes.

At the close of the program, which lasted until nearly three o'clock in the afternoon, the waiters again entered the room. This time each one was loaded with large white packages and a bunch of good-sized flags. These were soon distributed among the children, each child receiving a flag and one of the bundles. In each bundle were twelve gifts, among them a pound of sugar, considered a luxury, a picture post-card, a roll of Japanese writing paper, a pencil, and a ticket for a year's free treatment from a physician, in case of illness.

As each child passed out of the door to go home, he carried a large package of good things in either hand, a for once satisfied stomach, and an expression of genuine content on his bright and shining little face. There was no doubt but that their New Year's treat had been a grand success, and was something to be remembered with pleasure for many a long day to come. It was hard to tell which had enjoyed it most, the children themselves or those who had spent so much time and labor in their behalf.

That the upheaval in China was not simply on account of the introduction of the Christian teaching is more and more apparent. The whole Chinese social and industrial system is being rather suddenly revolutionized by contact with Europeanism, and we must naturally expect somewhat con-

stant disturbances. A speaker at a missionary meeting in England gave this compact statement of the situation:

"China had been compelled to open her doors, and, in consequence, problems had been created. Among them were industrial problems. The river boats, representing a quarter of a million of people, were being swept away by Western steamships; millions of sedan-chair carriers were threatened by the introduction of railways; countless couriers were superseded by the telegraph; the hand-looms in the cotton factories turning out work for four hundred million people, were slowly vanishing before large factories driven by steam power. They were face to face with a huge industrial problem, such as the world had never seen, and that problem had been forced upon them from the outside by the hated foreigner. The case was further aggravated by dynastic questions, by Western science, and by the European policy of grab. Christianity undermined the social fabric and political system by the abolition of false gods. It was impossible to introduce the ark of God into the temple of Dagon without Dagon being doomed to fall."

Exchange.

At the laying of the corner-stone of the new building of the Society for Ethical Culture in New York City, Dr. Felix Adler emphasized ethical training, without which, he said, "intellectual training is a peril rather than a benefit." "We believe," he said, "that the children of the wealthy, especially, are deprived of one of the most valuable lessons when educated only with members of their own class, are deprived of the most valuable lessons which education can give, namely, the lesson of overlooking the artificial and meretricious distinctions that divide men from one another, and of learning to respect manliness, merit, and worth, whether it appear in the son of the artisan or a banker." "We wish," he

continued, "to inspire our pupils with the enthusiasm of social service, but we wish especially to attach them to their city and to the commonwealth; we wish to connect a kind of sacred feeling with the idea of the State; we wish to inculcate the doctrine that the duties to the State, whether they consist in the payment of taxes, of jury service, or service in the National Guard, or in whatever capacity, should not be shirked or grudgingly and reluctantly performed." *Exchange.*

'It is believed,' a correspondent writes, 'that the last has not been heard of the Higher Criticism, and of Dr. George Adam Smith's position. There was undoubtedly a very strong feeling in the beginning of the year in the United Free Church section of the Highlands that an energetic effort should be made to stamp out what was called the 'dangerous religious disease.' At the same time, it is generally understood that the "Young Party," as Dr. Smith's sympathisers are generally styled, consider themselves to be a clear majority of the Church.'

C. C. Ad.

The will of the late Hugh Price Hughes, contained this passage: "I further direct my trustees to arrange that the funeral of my body shall take place with as few signs and symbols of mourning and sadness as possible, for to the Christian to die is gain; and I request my trustees to place on my tombstone, as the expression of my faith and experience, the following words: 'Thou, O Christ, art all I want.'"

Rev. William Elliott Griffis states that Mr. Harada, the C. E. leader of Japan, was born a noble and brought up in all the traditions of the Bushido, a knightly code. On becoming a Christian, however, he voluntarily became a commoner—a degradation which many have committed suicide to escape.

Exchange.

A HINDU PRESCRIPTION

The "Koyastha Samachar," a Hindu paper of India, has recently published a striking article which is reprinted in the "Indian Daily Telegraph" for Sept. 26, 1902. The article is entitled "The Religion of the Educated Native." The writer, who disclaims being a Christian, paints in very somber colors indeed a picture of the educated classes among the natives. He insists that a flippancy in dealing with truth, a superficiality in thinking, and a lax morality characterize these educated natives. He dares to speak even of "the religious vacuum in the minds of our young men." Speaking as he does through a Hindu paper, he bears this striking testimony: "It is a fact which nobody can deny, that the students of mission colleges are more conscientious, more regardful of the demands of truth and honesty in all their dealings, and in every respect better behaved men than the students of other institutions."

What are his proposed remedies? Besides the establishment of societies for the purpose of disseminating religious literature and opinions, he proposes only this: the introduction of the Bible as a class book in all primary and high schools. Here is his declaration—it carries its own weight:

"If the teaching of the Bible be substituted for that of the Pauranic theology our students will at least be freed from the trammels of bigotry, and will learn to reason, generalize, or investigate, like rational men. I am not a Christian, but I think the more Christlike we become the better for us and our land. And toward securing this happy end nothing can be more effective than the practice of placing before the minds of our students daily and repeatedly the ideal of love, self-abnegation, and suffering for others' sake that is presented to us in the pages of the gospels. What figure in the ancient history of India impresses

us with greater reverence, except it be Raja Ram Chundra? But the narrative describing the life and deeds of the latter is marred with gross inconsistencies, and its value as a testimony is much diminished. How simple, how direct, how unadorned is the Gospel narrative! Truth is stamped on it; it carries its proof along with it. No external evidence is needed. Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the *slokas* of the Puranas or the *maniras* of the Rig-Veda," *Exchange.*

The friends thou hast, and their
adoption tried,

Grapple them to thy soul with hooks
of steel:

But do not dull thy palm with enter-
tainment

Of each new-hatch'd unfledged
comrade.

Shakespeare.

From the Pittsburg Christian Advocate: Charles H. Spurgeon was led to Christ in a little primitive Methodist chapel. Dr. Joseph Parker was converted among the Methodists, belonged to them, and would probably have entered the Wesleyan Conference if there had then been room. Dr. Gunsaulus was a Methodist preacher in early life. Methodism has done much to furnish ministers for other churches. Some time ago Bishop Potter, of the Protestant Episcopal Church in New York, said to an intimate friend, a Methodist layman: You Methodists do not seem to have any troubles in your church. 'Oh yes, we do,' said the layman. 'What are they?' asked the bishop. 'Our troubles,' answered the friend, 'are to raise up preachers enough to supply your pulpits.'

POOR RICHARD JUNIOR'S PHILOSOPHY.

A statesman is a solemn politician.
The price of coal gives many persons cold feet.

What the fool cannot appreciate he depreciates.

Sometimes the state of matrimony has no capital.

A man who always acts has time afterward to find reasons.

Success needs no reasons; failure they cannot explain.

The best cure for a man's conceit is a woman's laughter.

Hope on, hope ever is good; work on, doubt never is better.

The good suburbanite never dies. He catches the last train.

Man regards human nature as a pack-mule on which to pile his sins.

Some things that are received as gifts are really intended as investment.

It takes one to make a mind, two to make a bargain, three to make a marriage.

Many a true word is spoken in jest and many a false statement is made in deadly earnest.

The man who fights to preserve the peace may be inconsistent, but he is sometimes effective.

All the trusts invited publicity until Congress threatend to give it to them. Then they began to fight it.

A lawyer's definition of crime depends very largely upon which side of the case has engaged his services.

The man who is a fugitive from injustice must often run faster than would be necessary if mere justice were on his trail.

Some people who are confidently expecting to make a "death-bed repentance" forget they may be killed in a railroad accident.

Nothing is more remarkable than the increase in the utilization of waste products. Some day it may even reach the waste-basket.

Saturday Evening Post.

IN DEFENSE OF MISSION- ARIES IN CHINA.

With the hackneyed objections to missionaries I have nothing to do; they are as cruel and unjust as they are untruthful. All of the so-called "looting," for which Pekin missionaries have been denounced by men on this side of the world, never enriched an individual missionary or his mission by so much as a single tael. When "officers and gentlemen," legation' attachés, soldiers, sailors, and foreign merchants, were plundering and helping themselves to everything on which they could lay their hands during the chaotic days that followed the fall of Pekin, it is really surprising that a few missionaries did not "loot" more as the only means of providing food for the hundreds of starving converts dependent upon them. Equally outrageous is the charge that missionaries are, as a rule, men of little education and of less than average ability, who are enabled by their calling to live in China amid a luxury of surroundings that would be impossible for them in any occupation at home. In wretched little Chinese houses in the towns of Shansi and Shensi, that are visited by about one white man in every two years, I have had the honor of dining with missionaries who were graduates of universities, who could have filled any pulpit, or who could have graced any assemblage in New York or London. * * * Of all the missionaries with whom I came in contact in the interior, I did not find one who was not both brave and honorable, or who would not willingly have given his life in the cause of the Christianity in which he believed.—Francis H. Nichols, in "Atlantic Monthly."

The last session of the Keio-Gijuku Council adopted the proposal to establish a few new colleges in the University. The colleges will be one or two of mechanics, civil engineering, chemistry, or medical science. *Japan Times.*

THE FIRST AMERICAN COMMODORE TO VISIT JAPAN.

To the Editor of The Japan Mail

SIR,—Learning through the medium of the press of this country that a distinguished Japanese scholar contemplates writing a history of Modern Japan, I venture to offer a brief contribution to the subject, which may prove of interest to him, and, possibly, to some of the readers of the *Daily Mail*.

As far as can be ascertained from official sources the question of the United States Government opening communication with Japan with a view to negotiating a Treaty of Commerce originated with Mr. Caleb Cushing, one of the most eminent jurists and scholars of his day.

In 1843 Mr. Cushing was appointed Commissioner to China and negotiated the first treaty between the United States and that Empire.

During his sojourn in China Mr. Cushing conceived the idea that Japan might be induced to follow the example of China and throw open her ports to American commerce. His views on the subject were communicated to the President. In answer to his letter he received the following reply from the Secretary of State, Mr. John C. Calhoun, under date of August, 1844:

"The President has taken into consideration your suggestion in your private letter to him, of the propriety of giving you authority to treat with Japan should an opportunity offer. It is apprehended that little probability exists of effecting any commercial arrangements with that country, but as you think it may possibly be accomplished, a full power to treat with the Japanese authorities is herewith transmitted to you in accordance with your desire."

It does not appear that any results followed Mr. Cushing's proposition.

Under date of April 15, 1845, the

Secretary of State, Mr. James Buchanan, in his letter of instruction to Mr. Alexander H. Everett, who succeeded Mr. Cushing as Commissioner to China, said in part:

"A full power was, at his request, sent to Mr. Cushing in August last, to enable him to negotiate a commercial treaty with Japan, should an opportunity arise, of effecting such an arrangement. A like authority is now furnished to you for the same purpose."

Mr. Everett was to take passage to China in the U. S. S. *Columbus*, a ship of the line, and one of the largest and finest vessels of war known to the maritime world of that day. The *Columbus* bore the broad pennant of Commodore James Biddle, U.S. Navy, a distinguished veteran of the War of 1812.

The instructions from the Secretary of the Navy, the Hon. George Bancroft, under date of May 22, 1845, to Commodore Biddle were, in part, as follows:—

"An important commercial treaty, entered into with the Emperor of China, having been confirmed by the Senate, you will receive on board the *Columbus*, as passengers, A. H. Everett, Commissioner to China, and family, and land them as near to Canton as the *Columbus* can conveniently approach.

"You will hold the Squadron at the disposal of the Commissioner for the purpose of conveying him to any part of the Coast of China or Japan, which he may have occasion to visit in the execution of his instructions."

Mr. Everett was taken sick, on the way out, and left the ship in Rio de Janeiro, his functions as Commissioner thereupon devolving upon Commodore Biddle.

The instructions to Commodore Biddle went on to say: "In an especial manner you will take the utmost care to ascertain if the ports of Japan are accessible. Should the Commissioner incline to make the effort of gaining

access there, you will hold your squadron at his disposition for that purpose. Should he decline to do so, you may, yourself, if you see fit, persevere in the design, yet not in such a manner as to excite a hostile feeling or a distrust of the Government of the United States."

One can scarcely fail to note the very friendly attitude towards Japan assumed by the United States Government on this occasion.

Commodore Biddle was careful to carry out the spirit of the instructions, and from his report to his Government it may be readily seen that by his courtesy and conciliatory bearing towards the Japanese officials a most favourable impression was made and one which could not fail of predisposing them to look with favour on those Americans who might subsequently visit Japan.

The *Columbus*, accompanied by the *Vincennes*, sailed from the Chusan Islands on the 7th of July, 1846, and on the 20th anchored in Yedo Bay.

Before reaching the anchorage a Japanese officer, accompanied by a Dutch interpreter, came on board the *Columbus* to inquire as to the object of the ships visiting Japan. He was informed by Commodore Biddle that he came as a friend to ascertain whether Japan had, like China, opened her ports to foreign trade, and, if she had, to arrange by treaty the conditions on which American vessels might trade with Japan. The officer requested that this answer might be put in writing, which was done.

On anchoring, the ships were at once surrounded by a vast number of armed boats. The ship was soon thronged with Japanese visitors. They were permitted to come on board in large numbers, that all might be convinced of our friendly disposition.

Permission to land was denied. We did not land nor was any attempt made to disregard the wishes of the local authorities. There was but two exceptions to this rule. Objection

was made to our boats passing between the *Columbus* and the *Vincennes*. On the impracticability of this restriction being explained, the restriction was withdrawn.

The morning following our arrival a Japanese officer, apparently of higher rank than the one of the preceding day, came on board. He stated that foreign ships, upon entering Japanese ports always landed their guns. He was told that it was impossible for us to do so, to which was added the assurance that we were peaceably disposed. He then informed the Commodore that his letter of the previous day had been transmitted to the Emperor, who was at some distance from Yedo, and that an answer would be received in five or six days. Upon being asked why we were surrounded by so many boats he replied "that they might be ready in case we wanted them to tow the ship." This was a mere subterfuge. The real reason was to prevent us from communicating with the shore. When our boats were sent out at some distance to take soundings some distance from the ships Japanese boats followed, without, however, attempting to molest them. During our entire stay these boats continued about the ships day and night.

On the 27th, a Japanese official of rank, accompanied by a suite of eight persons, came on board with the Emperor's answer, which, as translated by the interpreter, ran as follows:

"According to Japanese laws, the Japanese may not trade except with the Dutch and Chinese. It will not be allowed that America make a treaty with Japan or trade with her, as the same is not allowed to any other nation."

"Concerning strange lands, all things are fixed at Nagasaki, but not here in the Bay, therefore, you must depart as quickly as possible and not come any more in Japan."

The officer was informed that the

United States wished to make a treaty of commerce with Japan, but not unless Japan also wished a treaty. Having ascertained that Japan was not ready to open her ports to foreign trade, the officer was further informed that the ships would sail the following day.

On the 29th, of July both ships got under way. As the wind was very light the Japanese boats took our lines to tow us out.

Drawings were made of the ships as they appeared at anchor; and while being towed out. On reaching the United States these drawings were lithographed. Two of these are now in my possession. Quite recently I have had them photographed and copies sent through the usual official channels to the Japanese Government. As these pictures have a certain historical value, I trust you may see them.

Such is the history, in brief, of the efforts of the United States Government to negotiate a treaty of commerce with Japan previous to the visit, some seven years later, of Commodore Perry.

There can be no doubt but that the interchange of civilities between Commodore Biddle and his officers, and the total absence on the part of the American officers of any hostile intention, must have impressed the Japanese officials with our friendly disposition and disposed them to receive with favour the overtures of the American officers who visited Japan a few years later.

My interest in the events just recited lies not merely in the fact that I was one of the junior officers of the *Columbus*, and to this day retain a vivid impression of the dignified bearing of the Japanese officials, their affability and polished manners; but in my desire that, in any history of modern Japan that may be written, due recognition be given to the able and tactful manner in which the negotiations referred to were conducted by the distinguished officer, Com-

modore Biddle, under whom I had the honour to serve.

Very truly yours, S. B. LUCE,
Rear Admiral, U.S.N. (retired).

THE POSSIBILITIES OF PERSONAL WORK

If there were only one Christian in the world, and he worked for a year and won a friend to Christ, and those two continued to win each year another, and every man thus brought into the Kingdom led another every year, in thirty-one years every person in the world would be won for Christ.

				Christians.
At the end of	1st year	...	...	2
"	2nd	"	...	4
"	3rd	"	...	8
"	4th	"	...	16
"	5th	"	...	32
"	6th	"	...	64
"	7th	"	...	128
"	8th	"	...	256
"	9th	"	...	512
"	10th	"	...	1,024
"	11th	"	...	2,048
"	12th	"	...	4,096
"	13th	"	...	8,192
"	14th	"	...	16,384
"	15th	"	...	32,768
"	16th	"	...	65,536
"	17th	"	...	131,072
"	18th	"	...	262,144
"	19th	"	...	524,288
"	20th	"	...	1,048,576
"	21st	"	...	2,097,152
"	22nd	"	...	4,194,304
"	23rd	"	...	8,388,608
"	24th	"	...	16,777,216
"	25th	"	...	33,554,432
"	26th	"	...	67,108,864
"	27th	"	...	134,217,728
"	28th	"	...	268,435,456
"	29th	"	...	536,870,912
"	30th	"	...	1,073,741,824
"	31st	"	...	2,147,483,648

MOTTO.

I am only one—but I am one;

I cannot do everything—but I can do something;

What I do, I ought to do;

And what I ought to do, by the grace of God I will do. *Indian Witness.*

Andrew Carnegie has asked the Workmen's National Housing Council of London to tell him how five or ten million dollars can advantageously be spent in building model dwellings for the poor.

CHRIST NOT DEAD IN INDIA.

The World's Parliament of Religions brought over to Chicago a number of men from India who were not sparing of our religion and of Christianity, its product. They were a trifle sarcastic on Christianity at times, and so far as our observation went, from Mozumdar to Besant, were self-satisfied to a degree, in some of them bordering on the supercilious.

What has transpired? The Mohammedan with red fez and multiplicity of words is, we believe, in jail in New York. Theosophy has at last given a picture of itself in the galling tyranny and nonsense of Point Loma. The picturesque Vivakananda, in yellow turban and flowing robes, whom the dear ladies doted on so beautifully, while he lived off their tables and on the sly ate beef just like anybody else, was shown up to be a magnificent fake. He went back to India and bragged of the thousands of his converts among the élite. Never mind. Let his record perish with him. He is dead.

But now comes Mozumdar, the flower of the Brahma-Somaj, the disciple and successor of Chunder Sen, gentle, pure, a scholar, an orator, a fine specimen of human character, whose "illumination" on the college compound that wondrous twilight hour is a classic in spiritual biography, and Mozumdar has found that he could not "reform Hinduism." His ambition was to displace Christianity with a mixture of Brahma and an "Oriental Christ." Now he has left his place. He has retired to the high hills. He will appear no more. He will imitate the hermits of the high hills, and, in solitude, like them, die, albeit we shall not forget our talk with him. Why has Mozumdar, fitted beyond any contemporary man to "reform Hinduism," failed? Why? Because the elements are not in Hinduism capable of the rejuvenating response to new ideas, in particular the ideas of love

and of humanity. The stream cannot rise higher than its spring, so Christ is in India. And He will abide there henceforth forever.

Central Christian Advocate

FROM THE JAPAN MAIL'S SUMMARY OF THE RELIGIOUS PRESS.

In the *Seikyō Shimpo* (Greek Church), No. 532, Mr. Yamada, Toyohiko notices at some length Bishop Schereschewsky's translation of the Bible into Chinese. As stated in these columns some little time ago, the printing of the Bishop's version was done in Tokyo. Mr. Yamada says that only first-class Chinese scholars in this country are competent to pronounce an opinion upon the merits of the translation as a whole, but the line adopted by the Bishop in rendering certain important terms deserves the attention of Japanese Christians and of missionaries generally. Mr. Yamada refers to the similar work being carried on by Bishop Nicolai, whose version of the New Testament has already been published, and who is now diligently engaged in translating the Old Testament. Some of the translations of terms adopted by Bishop Schereschewsky are given by Mr. Yamada and favourably commented upon by him. The Bishop has translated *diabolos*, *daimon* and *daimonion* by 魔, *Ma*, avoiding the term 鬼, *Ki*, as likely to convey wrong impressions to the Chinese mind. The term for altar is not 祭壇, *Saidan*, but *Saidai* (台); the Bishop being of opinion that as far as possible it is well to avoid using terms that are apt to mean something quite different from the Bible signification to the Chinese who hear them. Temple, when referring to a very sacred place, is rendered by 殿 *den*. Other buildings used for religious purposes are called 堂, *dō*, or 聖堂, *Sei-dō*. *Grammateus*, or scribe, is rendered 徑士, *Keishi*, and not 士子, *Shishi*, as heretofore. This trans-

lation lays stress on the fact that the scribes were not mere penmen, or recorders, but were students of the scriptures. In the case of *gehenna* and *paradeisos* the original terms have been retained, the Bishop being averse to adopting the Buddhist terms *jigoku* and *gokuraku*. In an interview with Mr. Yamada the Bishop expressed himself as strongly in favour of transliterating the original terms in all cases where suitable and safe equivalents were not to be found in Chinese. He went on to say that in theology and philosophy alike it was very frequently misleading to make existing Chinese compound words the medium of conveying quite new ideas. Some of the translations made by the Jesuits in China in the middle ages were most odd. *Cherubim* was rendered Tengu, and 神文, *Shimpu* was explained as *Deus Nyorai* 如來.

The *Seikyo Shimpo* informs us that Bishop Nicolai has just finished translating a very bulky volume of prayers and that the work is now in the hands of the Greek Church Christians.

In the *Koye l'Abbe* Ligneul attacks Dr. Inoue Tetsujiro under the title *Shirite nochi Katarubeshi* (One should know before talking about things). M. Ligneul says that though Dr. Inoue writes much on both philosophy and religion, the Doctor is neither a theologian nor a philosopher. If he knew what religion really is he would never talk about manufacturing one for others. There are three questions the Doctor should put to himself and answer. (1) Has man a body only, or has he also a soul? (2) If man has a soul, what will become of it? What will be its final destiny? (3) If there is a destiny for the soul what steps should be taken to fulfil that destiny? Religion answers these questions. The religion that gives a true answer to these queries is a true religion. Men's natures are all alike. What one needs, another needs, and therefore to talk of preparing a religion to suit any given

class of people is absurd. No other answers can be given to the above questions than those that have already been given. The Doctor cannot change human nature, neither can he alter man's destiny, nor can he change the means by which this destiny can best be fulfilled. *Japan Mail.*

A MINISTER'S TEMPTATIONS.

Over in London the Rev. Joseph Dixon lately presented a paper before the clergy upon the minister's temptations, which is worth reading by every minister. He said, according to an English exchange, that "the temptations which are common to men are common also to ministers, because they are in the same world, surrounded by the same influences, and are men of like passions with the rest of mankind. The office of a minister affords no immunity from temptation; the sacredness of his duties offers no shelter; his character is no security against attack. Indeed, in some respects a minister is more exposed to peril than others. He occupies a position of prominence; he is much in the public eye; he is thrown into such a variety of circumstances; he is continually ministering to others, and has no one to minister to him. The very separation of the ministry is fraught with perils; it may weaken sympathy and create pride; may engender the idea of self-importance, of superiority, of the possession rather of personal than official dignity and authority. Then there is the danger which arises from the minister's constant familiarity with sacred things and duties. He is in danger of becoming irreverent, of losing the high sense of responsibility and sacredness in dealing with great and solemn truths. He treads on holy ground so often that he is apt to forget to take off his shoes when standing thereon."

Exchange.

IN THE MATTER OF LOSSES.

A GREAT fire occurs. Millions go up in smoke. "Losses fully covered by insurance," we read, and we are glad. A fine ship goes down. "All lives saved and vessel insured"—and it doesn't seem bad enough for a second thought. Millions go up in smoke every day; every twenty-four hours, on the average, a ship is wrecked—and the world moves on with the pleasant fiction that these stupendous losses are fully covered. It is a universal illusion. The losses are lost irredeemably. They may be taken from the shoulders of the immediate owners and distributed among the crowd, but they are losses all the same. Loss is loss, and insurance or any other ingenuity of human providence cannot make it otherwise.

For illustration, take a scheme now in process of making. In spite of earnest precautions there are bank failures with large losses. Now the banks propose a mutual insurance plan, insurance against failure. If one bank fails the other banks pay its losses—they build up a fund for the prospective losses. It is simply a distribution of the burdens. Instead of coming down as thunderbolts on a part of a single community the losses are sprinkled over the entire country. But they are as much losses as though one individual sustained them.

We juggle with the word all through our lives. Men speak of making up lost years, lost sleep, lost opportunities, lost prestige. They don't do it. They can't do it. The moment that has swept by is as much gone as though it were a million years old. The missed chance is as dead as yesterday. An eternity of repentance cannot recover the misspent hour. Fate does not turn back the clock or give rain checks.

We have ideas. We dally and we lose them. Then we fish for them down in our consciousness—but do we

get them again? The poet who has fine lines that never get on the paper, the painter who sees visions and delays mixing his pigments, the writer who blows his best thoughts through rings of laggard smoke, all think they will pull out their losses at other times—but the losses are there and they have not even the consolation of insurance. One of the most heroic things ever done since this world began was when Thomas Carlyle rewrote *The French Revolution*, after the ignorant servant had burned the first manuscript in the grate. Some may say, here was a case in which the loss was no loss, thanks to a Scot nerve, but who can tell? Isn't it reasonably certain that in that first manuscript Carlyle made things clearer and easier for his readers? Would not the most of us who read the second writing as a matter of duty, like to catch a glimpse of the first? That burning was a loss—a mighty loss, and it illustrates better than anything else could the more complete losses that come when other men procrastinate with ideas and plans, or abandon them altogether.

Regain one's losses? How? Take the greatest optimists—bald people! First and last they have spent more money on hair-restorers than Mr. Morgan or Mr. Rockefeller owns, and never has a lost hair been restored. It may be an humble comparison, but lost years, energies, ambitions and such are as unrecoverable as lost hairs—neither effort nor quackery nor sighing can bring them back.

Saturday Evening Post.

WORDS FROM MISSIONARIES.

The prospect is as bright as the promises of God.—*Adoniram Judson.*

That land henceforth is my country which most needs the gospel.—*Count Zinzendorf.*

I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world.—*Asabel Grant.*

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. E. R. MILLER. 13 *Torii Zaka, Azabu, Tokyo.*

GREETINGS FROM OUR WORLD'S PRESIDENT.

My Dear Comrades:—

My letter to you must necessarily be very short, as it is written from a sick bed, but it will none the less take to you my warmest greetings and affectionate love.

Ever since my return from America, I have been severely ill, and, although convalescent, I am able to do but little. Nevertheless, I must at this season greet you and wish you all joy and blessing in your work and in your own hearts and lives.

It was good to look again into the faces of my comrades across the sea, to know that the work prospers, and that Mrs. Stevens is bravely carrying on the trust left to her by our sainted Frances Willard. I rejoice that the numbers increase and that the unions strengthen. I know of nothing more touching or more courageous than the way in which the women have put their shoulders to the wheel in order to give an impetus to the machinery of our great organization. I cannot but think that the guiding hand of its founder has been allowed to rest upon it from that world where she is endued

with greater power and with the knowledge that was only in part given to her while here.

Let nothing deter us or dishearten us in the work for which we are joined, but let us each one resolve that this year we will bind ourselves to endeavor to win more men and women, to take more pledges, to watch over the weak, and individually to work more diligently than we have ever done before. Herein will be the eventual triumph of the temperance cause, for I am persuaded that just in so far as each one does her work as though everything depended upon her effort, in her own circle, her own town, her own union, so will the work gain by leaps and bounds, until legislation will at last be influenced by the mighty but almost imperceptible change of the tide in public opinion.

There is only one power, however, that can enable us so to work. In Mr. Edison's laboratory a few weeks ago I saw an instrument for applying gold leaf to a metal cylinder. Enclosed in glass, above the metal, was a magnet, and this magnet, revolved continually turned the cylinder. At first you did not see why it moved, until

you discovered that another and far more powerful magnet, which the smaller one followed, was revolving rapidly, and that as it moved the fine gold dust was set afloat in the glass globe and covered the metal with an exquisite golden cover, rendering it fit for valuable service, for only on that surface could the phonograph impress its delicate lines.

Now, here it seemed to me was a picture of our heavenly history. The little magnet of our life revolves with the years, but only as we follow the powerful attraction of Christ can our hearts be covered with that fine gold which makes them capable of receiving and transmitting the divine message to human ears. The magnet says, "Follow Me," and just in so far as the attraction is strong enough and the current is established, just so far that metal cylinder becomes of value to the world. May the attractive power of that Divine Lord draw us and keep us ever moving towards Him! So unconsciously shall the operation of grace work in us that we cannot fail to be of value to those brothers and sisters of our great human family whom Christ loves and for whom He would have us live.

Yours in our best of bonds,

ISABEL SOMERSET.

Higham Hall, Woodford, Essex, Eng.,
Dec. 1902.

Some Utterances of the late Rev. Dr. Joseph Parker, on the drink Question.

"If the Christian communities would unite in denouncing the liquor traffic, in twelve months there would be no liquor traffic to denounce. The question is in the hands of the churches."

"It is simply beyond belief that any Christian man can say one word in favour of a beverage that poisons the blood and ruins the soul. The history of drink is written within and without in mourning, lamentation, and woe. It stands alone as a record

of sorrow, and shame, and murder."

"The drink traffic is the curse of the country. Churches and Sunday-schools make but little impression by their occasional labors as compared with the havoc wrought by the incessant pestilence of the public house."

"He or she who saves a woman from drunkenness is one of the radical benefactors of the world, the salvation of the woman is often followed by the salvation of the man, and the safeguarding of the children."

Joseph Parker.

(Taken from the official organ of the British Woman's Temperance Union.)

NEWS FROM THE OSAKA EXHIBITION.

In a private letter from Miss Smart written on the 2nd. of March she says, "The Exhibition has begun, and while all is not in perfect readiness, either inside or out, yet it has started off finely and bids fair to be a high success—just swarms of people. The Evangelical Hall was filled all day. Sunday the 1st., over seventeen hundred people receiving the Gospel message during the day. They had such crowds that they were obliged to increase their three services planned to seven, which lasted all day. I was out there this morning and the interest still continued as yesterday and the fair is only begun. What will it be when it gets fairly under way. Mr. Miyama has already spoken several times, and means to be on hand to be used whenever opportunity affords. He speaks for temperance, and they are glad to have him help out for it is going to use up their timber pretty fast at this rate."

Miss Smart speaks of the great difficulty they had in finding a proper place for their temperance work, and then continues:—

"Of course while we were doing so much investigating we have gained much valuable information, and have

had plenty of time to look at the question from all sides, and as a result of this we have to-day secured a plot of ground outside of the exhibition grounds, but in an excellent position, on one of the most important streets, just in front of the official gateway of the exposition. The plot of ground is fifteen feet wide and forty-eight feet deep, and will cost us 250 yen for the whole time, five months, half payment to be made now and half one month from now."

"The Bible Society not having room for their work wished to go in with us. We talked the matter over and found that all that they wanted was a small open space to use for a few hours each day (the police will allow no one to sell on the streets as it attracts a crowd that necessarily interferes with public travel). They offered to pay us one hundred yen for nine or ten feet of bare ground just in front of our building, and we thought best to take up with their offer, as this gave us a nice plot of ground in a fine location, with no obstruction in front, although we were set back a little from the street, which might be for some reasons quite desirable, and for one hundred and fifty yen for the five months."

"Now for our plan of work;—We are to put up within the week, if possible, an inexpensive structure, and yet one that will protect from sun and rain, to trim this very prettily with bunting and flags and pictures inside, and make it attractive outside as well. Under this building we will have our temperance exhibit, sell our literature, and give it away, and will also have a rest room and coffee-room. We propose to make the coffee, tea, etc. help to pay our other expenses, wholly if possible, and we all think that they will at least do this. The main thing is to get, under way."

"The W. C. T. U. ladies here have held several meetings, both the foreign auxiliary and the Japanese sisters,

and have arranged to have a cook and servant, hired to stay there all the time and do the hard work; then each week one of the missionary ladies with a detachment of Japanese workers will take charge of affairs and do everything else that is necessary to do. In this way we use all hands and do not make the burden too heavy on a few. I have general supervision of the whole, with Mr. Miyama to keep the meetings going until I can get a mouthpiece.

"We hope also to be able to hold some evening meetings in our own quarters and it will give us a good opportunity as well to use the stereopticon lantern pictures and interest people a bit this way."

THE FINANCIAL QUESTION.

A note from Miss Spencer, the chairman of the Finance Committee, says, "The money question is a serious one—what can we do to secure it faster!" Many subscriptions have not yet been paid. Will not other friends, who now realize the importance of this work, send in their contributions to Miss M. A. Spencer, 17 Tsukiji?

SUBSCRIPTION'S TO FLORENCE CRITTENTON RESCUE HOME:

Mrs. Van Petten, 4.00

Miss Converse, 3.00

Mrs. J. H. Ballagh,

Donation toward the new building, 5.00

M. A. Spencer, Treas.

Membership fees not previously acknowledged for the Foreign Auxiliary of the Woman's Christian Temperance Union.

Miss Robertson 1.00

Miss Oldham 1.00

Miss Crosby 1.00

Mrs. Helm 1.00

Miss Veazy 1.00

Mrs. Moore 1.00

Mrs. Guy 1.00

Mary Rioch, Treasurer.

SOME OF THE ATTRACTIONS OF THE OSAKA EXPOSITION.

A twenty or thirty minute ride in a *kuruma* through streets, narrow and wide, whose sides are literally lined with gayly-colored flags and lanterns, and whose lengths are swarming with human beings, brings you to the grounds of the Osaka Hakurankwai, located at the extreme southeastern part of the city.

As your fleet-footed *kurumaya* darts out of the end of the narrow street opening on to the great triangular open space in front of the main entrance, which is located at the northeastern corner of the grounds, the first thing to arrest your gaze is a very large and high, three-arched, evergreen gateway. Its top is surmounted by eight large national flags, while emblazoned in gilt letters on its surface are the Japanese words for "Welcome to Hakurankwai." The main gate proper is several rods back and southeast of this evergreen arch, and between the two is a huge Seven-Dragon Fountain resting on the back of a tortoise, the whole surrounded by a circular basin of water.

The next object to attract your attention is the lofty tower of the Murai Tobacco Company, which occupies the center and most conspicuous part of the Tokyo exhibit, which includes the whole north front of the block on the south side of the triangle. This high tower is fantastic in design and in its striking coloring has a most attractive appearance. On its top is a large observatory from which an unobstructed view of the surrounding country can be had. The whole is surmounted by a large blue globe surrounded by a wide red band on which, in white, is painted the tobacco advertisement—the whole, we suppose, emblematic of tobacco's universal rule, and in the mind of its adherents, exalted station in the world.

Entering the beautiful main gate

you pass directly up the broad, well gravelled main avenue of the grounds, on past the most important group of exhibition buildings, and at the foot of a gradual rise, or low hill, crowned by the white palace of fine arts and a beautiful fountain, you come to one of King Alcohol's many collections of large beer halls, and fanciful exhibits. Here you find Tokyo Beer, Osaka Beer, Asahi Beer, and Sapporo Beer vieing with each other in trying to attract and capture the passer-by. Everything in this locality, for several acres seems to be devoted to furnishing man with alcoholic drink and tobacco.

The Osaka Beer Brewing Company's Beer Hall is surmounted by two immense beer bottles gorgeously decorated—a notice to the public that if they cannot get all they want down their throats while there, they can carry plenty of the stuff away with them for future use. Lace curtains at the windows, and tables and chairs give a foreign air to the place.

A climb up the hill brings you to the top where you find his majesty again in evidence in the shape of numerous booths and halls, the most noticeable of which is the Yebisu Beer Hall. This institution occupies the most prominent place directly opposite the north end of the fine art building, which overlooks the entire grounds, and close to the grand band stand. Here its exhibit towers upward in the shape of a huge beer cask, sixty feet high and forty-two feet in diameter—its bulging sides unbroken save by a wide door at one side end. It is a perfect imitation of a foreign beer keg in shape and color, and even to the black hoops which bind it.

A glance inside shows you a sky-light top, the sides of the keg lined with wide strips of black, bright red and yellow cloth, numerous strings of bright-colored lanterns suspended from top to bottom and a large arc electric light in the center of all. Large pictures of beer factories, etc. adorn the

walls, a gallery half way up on one side furnishes a suitable band stand. Directly under it stands a wide counter, behind which are a dozen or more faucets and shelves of glistening glasses. The floor space is filled with quite large round tables surrounded by chairs, and when we peeped in a group of a dozen men or more were indulging themselves to their stomach's (dis) content in the yellow liquid served by the half dozen obliging attendants.

Add to these larger exhibits any number of smaller ones for both liquor and tobacco to be found all over the grounds and you have something of an idea of what is being done in this direction to help man along as fast as possible on his downward career. As we viewed these lofty and imposing structures, noted their prominent positions, and the national colors used in their decorations and floating above them, and then looked for evidences of pronounced Christian influence and found none inside of the gates of the White City, we marvelled at Japan's lack of judgment and foresight, for her future welfare and permanent progress depends more upon the good influences that are brought to bear upon her national life than upon all of these other things put together.

A most striking contrast is noticed between the above mentioned exhibits and the modest, unpretentious building—outside the grounds—where the Christian and temperance forces are zealously at work, crippled though they have been and are for lack of funds and helpers.

The Committee for Christian Work has been most fortunate in securing a fine location for their building, exactly opposite the main entrance and fronting on the triangle, and here from nine to twelve, half hour religious services are held each day. A large red and white sign on the roof of the building says, "Come and See," and many do come and see notwithstand-

ing the hundreds of counter attractions. The place is crowded the most of the time and the audiences for over a week have averaged about nineteen hundred people a day to whom the gospel message has been delivered with power and effect. Many hearts have already responded to the gracious invitations extended to all not only to "Come and See," but to live and do for Him.

Notwithstanding repeated assurances that we were "just six months too late to do anything" and innumerable difficulties, serious and trivial, which have had to be overcome, the representatives of the National and Local Temperance Societies have succeeded in securing a plot of ground, on the wide thorough-fare along the north side of the Exposition Grounds and overlooking a part of said grounds, and midway between the official gate and the northeastern gate, and a short distance from the Gospel Hall.

Here we have planted our standard and set up our tent in the shape of a modest pine and bamboo building, fifteen feet wide, thirty feet long, with twelve foot posts. By the time these lines reach you we shall be carrying on the warfare therein. The building is to be tastily decorated with bunting, flags, evergreen, pictures, etc. inside and the outside will be attractive also. It will be fitted up as a combined rest and coffee-room; will contain our temperance exhibit; will afford a place to distribute and sell our literature, beside furnishing an opportunity for occasional addresses and magic lantern exhibitions with temperance slides. A group of workers from the respective churches represented in the Woman's Christian Temperance Union will have charge for a week at a time during the months of the Exposition, and national representatives will do their part to make our temperance venture a success.

KARA G. SMART.

(To be Continued.)

Y. M. C. A.

WORK IN OSAKA.

In 1887 the first Young Men's Christian Association building in Japan was erected in Osaka. This building is still in good condition.

It consists of one large hall capable of seating 1200 persons, situated almost ideally.

The value of the building and lot is \$18,100.00.

The Association fifteen months ago reported 110 active, and 25 associate members. There was an acting secretary who received a nominal sum of 5 Yen (\$2.50.) a month for jinrikisha fare. Occasional lectures and union church meetings were held at the building. The Board of Directors was entirely disorganized. Two men who, I was told, were on the Board expressed complete ignorance of such a fact. There was a small Reading Room in a little building adjoining the Hall. Pastors, missionaries and a few members, were full of hope and anticipation. On October 16th and 17th, Mr. Mott conducted three evangelistic meetings for students and other young men. For the following four or five months, outside of language study, my chief efforts were made in helping the Japanese to follow up the 274 Enquirers who gave in their names at those meetings. Owing to complete lack of organization this was poorly done. As far as can be learned, however, one fifth of the 274 have been baptized. But this does not measure the results. Young men are constantly coming to us who say that their interest in Christianity began when they heard Mr. Mott speak.

The difficulty in following up the Enquirers from these meetings led to special efforts to train young men in the actual doing of Personal Work. A Training Class was started on January 8th. 1902. Fourteen men have received training in this class, and have been earnestly doing individual

work. Six or seven of the present students will take a written examination on the Life of Christ, as it has been studied during the past year, and if successful, will receive diplomas.

On January 19th. 1902, an Evening School for the study of English was opened in Association Hall. Due to the energy of the Principal, Mr. Nishiyama, the Secretary, Mr. Ando the fifteen foreigners who have at different times assisted in the teaching, and the other, Japanese teachers, the school has been a conspicuous success. During the year nearly four hundred different students have enrolled. Each night, a ten or fifteen minute Bible lecture is given, and once a week the English study is closed half an hour early and nearly all the students remain forty minutes for Bible instruction. At least two hundred have here heard much about Christianity who would otherwise not have come under Christian influence.

One year is a short time to look for large results. but we know of many young men who have become keenly interested in Christianity through these classes, and who are likely to be brought into the church. From the yen, (fifty cents,) registration fee, and the 75 sen, (37 1/2 cts.) a month tuition, the school has been more than self-supporting.

On May 1st, by the gift of Mrs. Clyde Edwin Barton of Philadelphia, the Christian Boarding House was opened. Owing to the difficulty of securing a suitable superintendent the house has been through various vicissitudes. But the following results have already been attained :

(1) During the eight months four students have been baptized, one of whom is the son of a prominent Tokyo family.

(2) The presence in the house of seven Technical School students aided in the establishment in that school of a student branch, which is now the largest student Association in the city.

Some attention has been given to the development of work for the 10,000 students of the city. Successful Young Men's Christian Associations are now established in the Momoyama Middle School, Commercial School, Divinity School, Technical School, and some organized efforts are being made in Kitano Middle School, and the Medical School. One union evangelistic meeting has been conducted by the student Associations. In the student work invaluable assistance has been rendered by a Japanese friend, the Rev. P. Y. Matsui. There are now in the four student Associations 46 active, and 70 associate members.

The membership of the City Association is 104 active, and 98 associate members.

Besides the effort to develop Personal Work, special stress has been laid on the promotion of Bible Study.

There are now about 200 young men studying the Bible in the twelve student and city Association classes.

The first Young Men's Christian Association Christmas entertainment was held at the Hall, December 23rd. It was well attended and a success in every way. Occasional socials have also been held on Saturday evenings, and the large and appreciative attendance has shown that with a proper working force these can be made a powerful factor in reaching young men.

Osaka was represented by seventeen men at the Hakone Summer School, the delegation being the second largest at the conference.

Since the fall we have opened our home to young men for two hours every Sunday afternoon. An average of about twelve or fourteen come to look at the books, pictures, and sing Japanese and English hymns.

The imperative needs of the Association are, first and above all others, a qualified person for the Japanese Secretary, and secondly, an addition to the present Hall, providing

class rooms, and the usual Association facilities. A man is needed for the former, and from \$5,000 to \$20,000 for the latter.

WORK IN KOBE.

The population of Kobe is slightly more than one fourth that of Osaka and about one fourth as much attention has been given to the work there. The Kobe Association was organized about three years ago. On October 1st, 1901 it had a membership of about one hundred. In a building owned by the Kobe Congregational Church it was running a boarding house accommodating seventeen men, a semi-monthly Bible lecture attended by about thirty, and a monthly social.

Through the earnest devotion of the President, Mr. Muramatsu, who received his first knowledge of the Young Men's Christian Association when in Brooklyn and New York City, this Association has grown until now in a little two story Japanese house, about 40x24 feet, nearly all the activities of a fully developed Association are being managed on a small scale. A Reading Room has been opened and well stocked with Japanese and foreign magazines, papers and a few books. Socials are held every month. Under great difficulties at the outset, an Evening School of about fifty students has been started and successfully continued. A Bible Class for Evening School students is held once a week, and every Sunday afternoon Gospel meetings for young men are conducted.

The Boarding House has been continued, somewhat cut down in size, owing to the necessity of taking three of the dormitory rooms for evening classes.

The absolute inadequacy of the present building, which is not Association property, makes a commodious, well equipped building the present necessity. The Association has ad-

vanced nearly as far as it can until this is provided. If it is true that to those who use well what they have, more shall be given, the Kobe Association is likely to fall heir to a new property at no distant date. Plans are being laid to raise in Japan and abroad \$25,000 for a new equipment.

IN CONCLUSION.

The year's experience has brought me to the following encouraging conclusions :

(1) That with the same effort, young men can be gathered for socials, entertainments and lectures in larger numbers than in America.

(2) Because of the readiness of young men to listen to Christian teaching, with the same labor as at home, from two to five times as great results in the way of conversions and recruits added to the church can be obtained here.

(3) That the achievements of the past fifteen months, and our faith in the presence of difficulties, would not have been possible, had not our friends in the home-land been sharing the burden in frequent prayer.

GEORGE GLEASON.

AMALGAMATION OF CITY AND STUDENT ASSOCIA- TION UNION.

From the first it was contemplated that five years would suffice bring in to one the two Association Unions. However developments during the past six weeks have brought the time nearer. One of the conditions favoring speedy action is the fact, revealed by recent inquiry, that there is much stronger sentiment for amalgamation than was thought. Another strong influence is the presence of a definite objective to work towards, viz the World's Student Christian Federation Conference in Japan in 1904, at which time it is important that the Association should present a united front.

The Executive Committees of the two Unions at a joint meeting last week voted to take immediate steps. A committee on constitution was appointed and arrangements made that all Associations be consulted at once. It is the expectation of the Committees that a convention of both Unions will be called at the time of the Summer School in July, and at that time the amalgamation be perfected.

A cable dispatch to the daily press states that one result of the death of Hugh Price Hughes, the eminent London preacher, editor, and reformer, is an entirely unexpected announcement from a leading Anglican ecclesiastic in favor of the reunion of all evangelical Protestant denominations on the broad ground of personal belief in the Divinity of Jesus Christ. The Non-conformists themselves attach great importance to the transformation coming from the mind of Christian Britons, irrespective of denominational affiliations. Canon Henson, writing from Westminster Abbey, deprecates the disposition to think of non-Churchmen as aliens, advises the Established Church to revise her creed, and eliminate whatever makes for an increase of the law of selfishness. He urges the abandonment of "the inherited exclusiveness of our Church." All this has its bearings upon the Education Bill now before the House of Lords, a bill which has developed intense religious hatreds. It is felt by liberal-minded Churchmen that, unless ritualism of the rabid type can be restrained, the question of the future in Great Britain will be, not political, but religious, with all that religious controversy entails.

N. W. C. Advocate.

"He who does not see that all men need the gospel has not himself experienced the power of the gospel."

Mission Notes.

POPULAR MEETING ON BE- HALF OF MISSIONS.

A largely attended meeting on behalf of the Japanese Church of Christ's Board of Missions was held last Monday evening at the Shiloh Church, the principal feature of which was a speech from the President of the Board, who is also President of the Lower House of Parliament. The Secretary, Rev. M. Uyemura, made a strong presentation of the Church's need of mission work to accomplish its Divine Founder's last command and to accomplish its mission of enlightening the world. He referred to Paul's vision at Troas of the man of Macedonia calling for him to "come over and help them," and to its being open vision or reality now when sixty yen had been sent over from Tientsin in China asking for a Japanese evangelist to be sent there. A man who speaks Chinese, a recent convert, is spoken of as likely to be sent.

President Kataoka to was welcomed by hearty hand clapping when he arose to speak. His modesty, soft, pleasant yet manly voice, and ease of manner made it a pleasure to listen to his story of how the Gospel first came to his Province of Tosa, chiefly through the labours of well-known foreign and Japanese workers from Yokohama and Tokyo; and then of his conviction of the need of a religion, and that the Christian religion, for the permanent advancement of the nation was well

and convincingly presented. He spoke of the spirit of the Samurai, and the influence of Chinese literature for good in the past, but their insufficiency in the present with a calmness and conviction that must have impressed all his hearers. His "sound mind in a sound body," his ease of manner and sincerity of spirit constitute the elements of a very winning personality.

He was followed in a few graceful remarks by Judge Watanabe, a member of the Shiloh Church, viewing the need of the extension of Christianity viewed from the legal standpoint, and by the Rev. Kiyama, the Field Secretary of the Society, who with strong voice and fervid utterance gave a history of the origin, history, and progress of the Board.

The estimate for the current year had been fixed at Y5,500. A collection, not to take the place of regular subscriptions, but as a thank offering of at least Y50. was asked for; and over one third realized, the balance to be made up in private. A feature of interest was the singing by the young ladies of the Mission Girls' Schools of a hymn, slightly re-arranged, taken from the secular press for the New Year's congratulations:—both the language and the music were very appropriate. Printed statements of the aims, and accounts of the Board were circulated among the audience. From these we learn: That in the 8 years of its existence over Y20,000 had been expended. That in 20 places work has

been carried on, and in 5 self-supporting churches had resulted, that including Taiwan work now in 11 places. That for all important work to be accomplished efficiently in Formosa and China there is need of Y.7,500. A new place is to be opened up in the North, 2 in Formosa, and 1 in China. For this the earnest co-operation in faith and prayer on the part of all true believers is implored.—*Japan Gazette*.

HIROSAKI NOTES.

MISS M. B. GRIFFITHS IN *Tidings*.

One of our Christian women died here lately, repeatedly asking for the hymn, "My hope is built on nothing less than Jesus' blood and righteousness." The doctor, who knew not her Savior, was amazed at her happy peaceful passing away.

In Hakodate we were invited one evening to a unique thanksgiving service at the home of one of our Christians. The occasion was the successful blooming, in spite of many adverse circumstances, of a large number of fine chrysanthemums which we found ranged before us. Many helpful lessons were drawn from the cultivation of the flowers, supported by passages from the scriptures, and thankgivings were offered by many for blessings temporal and spiritual.

Through the quiet, but steady and effective work of our Bible women, supplementing the labors of the pastors, many souls are being led to Christ and then further instructed in the faith. One of them told me of a Christian man who attributes his conversion to the lecture of a Buddhist priest! The lecture was one round of abuse of Christianity, and as the man listened he decided he would go and find out for himself what it was so dreadful in the "Jesus doctrine." He went, not once but many times, and ere long became a follower of Jesus. It is interesting to note the

impressions made by Christianity as revealed in the lives of those who truly follow Christ. Said a non-Christian gentleman to his wife, "I think it would be a very good thing if our little sons could grow up Christians. Christian young men do not drink or live impure lives, and we would be spared much anxiety."

"It is so strange," said a lady, "how happy and contented most Christians are, even when they are poor. My mind is always full of restlessness and disquiet, and I covet the Christian's peace." Her friend added, "I have often wondered why I disliked Christianity, when everything I know of it is good."

Two friends were discussing the question of right living—one a Christian. The other remarked, "Well, you people are Christians,—of course you live right. The "of course" so impressed the Christian that a new sense of her responsibility as a Christian took possession of her, and she has grown steadily in grace since then.

LETTER FROM A BIBLE WOMAN.

(From *Tidings*)

"I want to tell you something more of the inquirers of whom I wrote you before, who came to us like the Manna. On the 15th I went to see them in company with the Pastor; the village is a small one of only twelve or thirteen houses, but the whole village came to the meeting, besides some whom they had invited from the town across the river. The meeting began at 5 p. m. about forty being present. After the sermon by the Pastor, an inquiry meeting was begun, and every one stayed until 2 o'clock the next morning. I felt my own faith growing stronger as I saw their earnestness in seeking the true way. This is, indeed, a happy village. The next morning, they came again and we held two meetings for them, fifteen women

came to mine, and such a good time as we had !

There was a wedding in that village soon after ; and, though not yet Christians, they desired a Christian ceremony. The Pres. Elder was there just then, and he and our Preacher performed the ceremony, when it was all over, they again wished to ask questions, and again the meeting lasted until 2 a. m.

The people of this village seem as eager for the Gospel as a very thirsty person is for water. If they were not really in earnest, I think they would not walk six or seven miles every day to hear, as some do.

THE BUDDHAS BONE IN NAGOYA

REV. S. OGATA (*in Tidings*)

About three years ago a piece of Buddha's bone (?) was sent as a present to the Buddhists of Japan from the king of Siam. It was received, at the time, with great pomp and show by the Buddhists of all the sects and deposited by them temporarily in a temple at Kyoto. At first several cities competed for the permanent resting place of the bone, but after awhile the other cities having withdrawn themselves the competition became between Kyoto and Nagoya and was carried on with much enthusiasm for nearly a year. Finally on the 12th day of last October in the assembly of the representatives of all the Buddhist sects, held in Kyoto, Nagoya, was decided upon for the permanent resting place of the bone.

On the 15th day of last November the bone was removed from Kyoto to Nagoya. Several hundreds of people followed it from Kyoto and tens of thousands turned out here in a procession escorting it from the railway station to the place of its temporary resting. The bone was invisible, en-

cased in a "Mikoshi," a gorgeous hexagonal upright case with a roof of the same shape, highly decorated with lacquer and gold plated metal ornaments, resting on two long poles carried on the shoulders of a dozen or more men. It is proposed by the party in charge of the bone here to purchase a piece of land containing at least one hundred thousand tsubo and build a great temple upon it within the three following years, to cost in all one million and two hundred thousand yen. Of this amount the said party pledged itself to raise a half million yen, and the balance to be raised among the Buddhists at large in Japan.

Now the much ado these seemingly enthusiastic people here have made over the bone clearly discloses that it is their scheme to squeeze the hard-earned money out of good, honest and innocent believers in Buddhism and when the temple and all be completed they dream to turn Nagoya into an Ephesus of the twentieth century so as to enrich themselves and the city with the money that the milliard of votaries from all parts of the world may bring.

The present outlook of this enterprise is very gloomy and predicts a failure. Since "The love of money is the root of all evil," many inextricable difficulties have already risen out of this enterprise. The Kyoto party soon after its defeat brought a suit against the Nagoya party, which is now pending, claiming that the decision made in favor of Nagoya was illegitimate on the ground that certain members of the Kyoto party yielded to the Nagoya party on account of bribery. The Nagoya party in bringing the bone to this city assumed the responsibility for the debt of one hundred and thirty-six thousand yen which had been incurred by the former party that had charge of the bone since its arrival in Japan.

Besides the hopeless undertaking to raise one million and two hundred thousand yen, they are now hard pressed to meet the said debt, the

payment of which is already due. the certain land speculators of Nagoya who used their money and influence in bringing the bone here with a view to sell their property at a high price are now beginning to realize their mistake.

We are but a handful in number in this great community of Buddhists and our effort is very meager, still we have done what we could to warn the people against this wicked scheme of the speculating Buddhists. On the day of the arrival of the bone in this city we distributed among the people nearly ten thousand copies of the tract especially written to awaken the people to see the folly of this bone enterprise.

We have also held a special preaching service in which we have declared the mistakes the people are committing in making so much of this unseen and unknown bone and we are praying for the deliverance of this city and its people from the great folly of this idolatry.

Takaya is an old town of 700 houses on the western edge of Okayama *Ken*, off the line of the railroad. One earnest Christian young man who moved there some months ago has stirred up such an interest in Christianity, that he has succeeded in organising a young men's club with between forty and fifty members and, *mirable dictu*, some thirty-five women members, the best women in the place. Rev. R. Katagiri of Onomichi, Deacon Yunoki of Kasaka church (the nearest Kumiai organisation) and the missionary visited the place recently, held two impressive services, and baptised three young men who seemed ready for church membership. This enjoyable experience is an indication that the ice of indifference and hostility in hitherto unreached country towns is breaking up. If our surmise is correct, we are likely soon to be overwhelmed by a freshet of opportunities for telling service.

Mission News.

AINU SETTLEMENTS AND DEITIES.

It was the writers' privilege to visit three of the larger Ainu settlements in the Hokkaido, during the last summer, and meet the three former chiefs of those clans. One is an old man who says he is over eighty. His long hair and heavy beard are nearly white. Sitting with him around the wood fire in the center of his hut, I asked him his idea of God. He pointed to the fire and said that was a god, the fire-spirit.

The wind was blowing without, and he said that was also a god, the wind spirit. But when I asked him if such gods as these were all, he said, No, that there was a great God higher and greater than all else, supreme, the Great Spirit, as he called him. Later, at the Christian Ainu village of Horibetsu I met the good chief there who has become a Christian, and I gained from him the same answers, and when I asked him whether he regarded the true God whom he now worshipped as the same God as the Great Spirit whom he used to worship, he said he did, but that he now had a far clearer, more perfect view of this true God, as a God of love, his Heavenly Father, etc. It is a striking fact that all nations and tribes of men, even the aborigines of Japan, the Indians of America, and the savage tribes of Central Africa seem to have had originally an idea of one highest supreme spiritual God, and that polytheism and fetichism are a degeneration from that original belief and worship.

J. D. DAVIS, in *Mission News*.

Special attention is desired of all mission workers to the notice of Christian Endeavor, Convention which meets in Kobe, April 1-3.

A good work is being done among the young people of Japan and the Society ought to have our cordial support.

SABBATH ALLIANCE.

For the encouragement of those interested in the Sabbath Alliance movement, we report that those persons in at least *fifteen* places—all the way from Asahigawa and Sapporo in the north to Kagoshima and Miyazaki in the south—who were requested to act as promoters, have signified their willingness to undertake the work. On the 21st of February the Central Committee met at Ginza Hall, and the following actions were taken: (1) That a general meeting—be held in Ginza Hall on Saturday afternoon, March 14th, at 2 o'clock, to consider the best means of promoting the movement in Tokyo; (2) That a committee of two be appointed to prepare a short service of responsive Scripture reading for meetings held to promote the movement in the Churches and among the people. The Central Committee is greatly encouraged over the outlook, and it will continue to do all in its power to give momentum to this movement; but it needs the hearty and sympathetic cooperation of all friends of the cause.

Julius Soper.

BROTHER IWASE'S COURAGE
AND ITS REWARD.

From Tidings.

BY REV. S. OGATA, PRESIDING ELDER OF
THE NAGOYA DISTRICT.

SOME months ago I reported through the "Tidings" how brother Sakai Iwase of Nishio came to abandon the tobacco business which he had made all necessary arrangement to start, and accepted Christianity and decided to continue his old business of photography.

The following is another account of his recent deeds.

His new life in Christ soon showed telling effect on his conduct and brought a marked prosperity in his business. Having found his house too small to

conduct his increasing business he began to erect a larger building which was completed early last December—a large handsome building of European style.

Desirous of making the opening of his new building an occasion for manifesting his Christian faith and principle, on the 15th day of December last brother Iwase invited his pastor, all the members of the church, Sunday school scholars and about one hundred leading men of the town, including the mayor, to his new building. Miss Holbrook, her Bible woman and the writer went from Nagoya to be present on a special invitation. An exercise especially designed for this occasion consisting of prayer, singing, recitations and addresses was conducted. The pastor, Rev. U. Amenomori, Miss Holbrook, and the writer each had an opportunity to give testimony of Salvation in Jesus Christ the Son of God to many who had neither been to nor ever thought of going to church.

It took more than an hour and a half to finish the programme but the whole audience remained quietly and listened attentively to the last. Before they were dismissed a box of sweetmeats and a little present were given to each person. Every body seemed delighted and went home with a thankful heart. Elsewhere on such an occasion "sake," the Japanese intoxicant, would be considered indispensable and freely given, and a general carousing would follow. But brother Iwasa had done away with the time honored custom of drinking and made a new departure which showed moral courage as well as a good sense and we highly commend him for his act, and pray that many may follow this good example of setting forth to the public, Christian faith and principle whenever an opportunity presents itself.

The best of all that happened at this occasion was that on the following morning when we were preparing to leave Nishio one young man came to

see us at the parsonage saying that the addresses he had heard the night before had set him to thinking over his own sinful condition, kept him awake through the night, and he had impatiently waited for the day-break to come and inquire of us the way of Salvation in Jesus Christ. After some conversation between him and the pastor, he became quite satisfied and expressed his strong desire to be baptized as soon as he proved worthy of being a follower of Christ. We parted with him urging him to pray and search the Scriptures that he might grow in divine grace, knowledge and strength.

Thus brother Iwase's effort to own Christ before the public was blessed with success and we pray that many more souls who heard the word of God that night may find the true peace and rest in Jesus Christ the Saviour.

A few weeks ago an official in one of the largest cities in Japan came to a missionary whom we know, saying: "I am not a Christian, nor do I desire to be, but my wife is cross and disagreeable in the home, because of my position I can not put her away. Therefore I wish you would ask your wife to go often to see her, and tell her of Christianity and persuade her to become a Christian, for I know from what I have seen that Christian women are gentler and more lovable in their homes than those who are not Christian." (Exchange.)

IN 1890 (the latest accessible figures on this point) the number of children in the Sunday-schools of Protestant lands exceeded 22,000,000. If they were trained to give even two cents a week per member it would yield an amount greater than the present total missionary gifts of Christendom. That this is not an unreasonable estimate is proved by the actual practice in many schools.—*John R. Mott.*

A CHRISTIAN TEACHER.

I am still running the Bible classes, or rather God is running them and I am the agent.

My house is on a hill back of the town. There is a heathen shrine to the right of me, a heathen shrine to the left of me, and just back of me across the ravine a heathen temple raises its walls. It occurred to me that the spirits of the gods must have had queer feelings on Sunday morning when "*All hail the power of Jesus' Name*" and "*Jesus, Lover of my Soul*" were wafted out in their midst by students' voices coming from my upper room.

In one class which meets at the school, nearly half of the teachers are pursuing the study of John's Gospel. We also have weekly Gospel talks with such subjects as "The Existence of God," "The Sinfulness of Man" and "Christ the only Savior." There are no Christians here except one woman in the town. There has been much opposition to Christianity.

God grant that many of the teachers and students here may, through the study of the Word, come to know Him whom to know aright is life eternal.

Chas. C. Champlin.

Yokote, Japan.

Tokyo Christian.

PRESIDENT CHARLES CUTHBERT HALL.

Dr. Hall has already arrived in Japan and as we go to press is in the midst of his course of lectures at the Doshisha. The Barrows Lectureship in Japan has opened most auspiciously.

Dr. Hall has been greeted by the finest audiences ever assembled to listen to a Christian lecture in Kyoto. Most intelligent gatherings consisting of students and professors from Government Colleges and the University as well as the Doshisha, leading citizens and public men and also a considerable

number of the better class of Priests are listening to the lectures with evident deep enjoyment.

Dr. Hall's lectures in India were pronounced prominently successful by both the native press and the Missionary body. He is said to have from the first placed himself in such hearty sympathy with Oriental thought that he has carried with him to his conclusions more than one who came only to criticise or coldly listen. It is our hope that in Japan like success shall attend the lectureship. Dr. Hall's stay is unavoidably brief and therefore only a portion of the cities asking for his presence can be visited. The Committee of arrangements has thought best to recommend that his work centre about the two University towns of Kyoto and Tokyo where the full course of six lectures will be given, with such brief visits to other points as Dr. Hall's strength and time will permit. Through the kindness of the Doshisha Faculty Prof. Hino of the Doshisha has been granted leave of absence during Dr. Hall's stay and will accompany him as interpreter throughout Japan. Prof. Hino was a student of Dr. Hall's at Union and through long acquaintance is peculiarly qualified to do excellent service as an interpreter.

The Programme of Dr. Hall's movements, subject to change, is as follows. Dr. Hall and family arrived in Kobe, by German Mail Hamburg," Monday March 2.

March 2. Evening reception at the Doshisha. Large attendance of invited guests.

" 3-9. Evening course of six lectures at the Doshisha.

" 10. Okayama.

" 11. Mikage Normal School. (near Kobe).

" 12-15. Osaka.

" 16-19. Kobe.

" 20. Nagoya.

" 22. Yokohama Union Church

in morning. Japanese Union service in the afternoon.

" 23. Reception at Y. M. C. A. Hall, Tokyo, in afternoon.

" 23-29. Course of six evening lectures at Y. M. C. A. Hall.

" 25. Address at Commencement of Aoyama Gakuin in afternoon.

" 28. Address at Commencement of Meiji Gakuin in afternoon.

" 28. Address at Imperial University.

" 29. Tokyo Union church in afternoon. Hongo Central Tabernacle in evening.

April 2. Graduation of Woman's Union Girls School Yokohama.

April 3. Leave for Sendai and possibly reception in eve.

April 4.—6. Sendai.

April 7. Return to Nikko.

April 10 Sail from Yokohama by C. P. R. Empress of China.

May we not request that all friends of Missions and those interested in Christian work shall earnestly pray that these lectures and addresses shall be especially blessed to those who listen. Many will be reached with the gospel message who rarely listen to the Truth. Said one Hindoo who listened to his lectures in India; "Up to this time I supposed I could be overcome only by mind! Now I know that love conquers." May there be many who shall yield to the supremacy of the Lord Jesus Christ as a result of these lectures.

There is much in the Japanese religious papers that ought not to be lost. We cannot, at present, print long translations but some fragments may be gathered up. If cuttings from the papers, or translations, are sent in to the editor, room may be found for them in the new department, begun on page 98.—Editor Evangelist.

FRAGMENTS FROM THE JAPANESE RELIGIOUS PRESS.

EDITED BY F. MULLER.

THE "SAMBASO" IS WRONG.

Speaking at a missionary meeting Judge Watanabe of the Yokohama District Court said:—

The "*Sambasō*" dances and sings: *
"Osai! Osai! Here is joy! Our joy we give not to others methinks."

This is directly opposite to Christian teaching. It is not fitting for servants of Christ who make love their aim. The joy of our faith we must communicate to others. This is the essence of missions. I am filled with joy that we are preparing for mission work in China and Korea. We are troubled because, like this obsolete old dancer we refuse to give our joy to others. It is our duty and our ideal to spread this joy in all the world. *Fukuin Shimpō*.

SHALL WE WAIT FOR OUR
GRANDSONS?

At a meeting held in the Shiloh Church in Yokohama for the promotion of mission work Mr. Kataoka Kenkichi made an interesting speech.

About the 5th or 6th year of Meiji when Mr. Kataoka was employed in the navy, at the graduation ceremony of the Naval College he pointed to the strong young men, hopeful of their future, and said: "When they are in command of vessels we may look for great progress in our navy."

Katsu Kaishu hearing this shook his head and said in his characteristic way, "No, no, not so Mr. Kataoka. We cannot expect that till your grandson or mine is serving in the navy and talking of his grandfather's times as an old story."

But the progress of the navy was rapid beyond expectation and now it

* The *Sambaso* dances before the performance begins in a theatre. The meaning of *Osai* is uncertain. The original song runs: *Osai! Osai! yorokobi ari ya! Waga koko yori hoka ye wa yaraji to omou.*

ranks fourth among the navies of the world. Moreover, as was shown clearly in the disturbance in North China, our army is not inferior to those of European powers:

For these reasons Japan is not the country to linger talking of the grandsons' generation. Christianity also has made a progress probably unparalleled in ancient or in modern times. Foreign mission work ought, it seems to me, to be set about at once without, like Katsu Kaishu, waiting for our grandsons.

Those who set themselves up as experienced and criticize everything in a worldly, conservative way, doing nothing when it ought to be done,—such men are the worst of all.

Fukuin Shimpō.

THE DWELLINGS AND DRESS OF
CHRISTIANS.

.....Christians should have influence enough to lead the age, and energy, initiative, and hope in reforming its abuses. Whether we consider the dwellings and clothing of the country from an ideal or a practical point of view, there is no doubt that they are unsatisfactory. Not only Christians but every one is dissatisfied with them. Christians ought to take the responsibility of setting an example in the way of reform. If they do so others will doubtless follow their example. It is curious that in a country which we call poor we should have such extravagant houses and clothes. It is the more curious that, even among Christians, pastors and evangelists do not reform this extravagance, simply because it is the custom though they are always talking of their poverty. My purpose in making the above remarks is to induce them to reflect on the matter. I shall be gratified if—even though it be in a way different from that which I have proposed—Christians show in their manner of

living a simple, cheerful, and unaffected style different from the established customs of the age.

Fukuin Shimpō.

EIGHT YEARS OF A BOY'S LIFE.

I never knew my father and mother for they died when I was two or three, but they say my mother's face was round like a dumpling. After that I was brought up by my grandfather. He was very old but he went somewhere every day working by the day, and never returned before night. Our house was at Yotsunoya at a place called General's Camp where in old times a general camped. It was on a hill away from other houses but as I was always alone I did not feel lonely. When grandfather was away I drew water, picked up wood, and boiled rice, for he taught me to cook rice when I was little. Grandfather loved me but he was quick-tempered, and, I don't know why, but he was often angry with me. Since last year he had something the matter with his legs and could not work. I got rice and everything from the village until the end of last August. One night, grandfather was groaning and groaning and the next morning he was dead and cold. Then the village chief made one of the neighbors take care of me paying for it himself. The day before I came here they made a feast of chicken and beef. I ate as much as I could then they told me to eat more, to get big, to be a great man, and to send them a letter from here. I am happy since I came here because there are such a lot of children here.

Kojin Shimpō(Okayama Orphanage.)

AN INTERVIEW WITH COUNT OKUMA.

About this time I had the desire to create a Japanese religion by a synthesis of Buddhism, Confucianism, and Christianity. When I set about this however, I learned that it was by no means an easy task. No religion can

be propagated that is not founded on revelation or on miracles. No man can go before men with a religion unless he first goes into the deep mountains, or into solitary places, and there, communing with the divine, receives the divine seal upon the work. Nor until there has been a union between the divine and the human can one teach a religion to men. The great power of Buddhism and Christianity lies in the fact that before teaching men, Buddha and Christ both went into the mountains and, knowing not man, communed with the divine, and became enlightened.

Having this understanding about the nature of religion I gave up my purpose of creating a religion. While I was toiling to found a new religion, Count Soejima was aspiring to become a god*, but it seems that the Count also has given up his purpose.

Fukuin Shimpō.

AN INTERVIEW WITH THE REV. KOZAKI.

Evangelistic work in Japan is advancing step by step. Whether we consider individual faith or the state of the churches there has been conspicuous progress since the year before last. One reason for this may be the favorable conditions, but it must be chiefly attributed to direct evangelistic effort. The recent much talked of text book affair has more or less aroused the moral sentiment of the nation. At such a time there is no doubt that not a few will seek for an ethical basis in Christianity. Our country has been seeking for such a basis for the last few years, and in the future the cry of the seekers will become more loud. In

* The word translated here a god is the same one that has been translated the divine above, and is the same word that is used in speaking of God.

The original of this remarkable passage is: Soejima Haku wa mizukara kami taran to iki-gomi itari, ima wa Haku mo sono nozomi wo tachitaru ga gotoshi.

view of this need it must be admitted that the preparation of the churches for evangelistic work is insufficient. It is impossible to say whether those who desire the doctrine of Christ truly seek as they ought to; but, be that as it may, is it not the duty of the churches to give gold to those who ask for silver?

Fukuin Shimpō.

THE COMING C. E. CONVENTION.

The eleventh annual convention of the Japan Union of Christian Endeavor will be held in Kōbe April 1—3. The day sessions will be held in the chapel of Kōbe College, the evening ones in Kōbe Kumiai Church.

The opening session will begin at 2. P. M. Wed. Apr. 1. Addresses of welcome will be given by Rev. B. Matsui chairman of the local com. of arrangements and Miss Searle Prest. of Kōbe College, with responses by President Harada, Rev. I. Ishiware of Tokyo, Rev. Geo. Hinman of Foochow, C. E. Secretary for China, and others. There will be a large display of banners including ten prize banners to be sent from China and Japan to the Denver, U. S. A. Convention next summer.

Other features of the full program will be addresses by U. S. Consul Lyon of Kōbe, Hon. S. Ebara, M. P. Hon. T. Ando and Rev. N. Tamura of Tōkyō, Hon. S. Shimada of Yokohama, Rev. Messrs. Hinman, Boyd and Ding (a Chinese) of China, Knipp and Chiba of Kyoto, Makins of Nagasaki, Miyagawa of Osaka and others; *A half session in English* on Thursday morning April second; a Junior rally with an interesting program; conferences on such themes as Retrospect and Prospect, Personal Work, The Mission of C. E. to Asia; and How shall we spread Christian Endeavor; a sun-rise prayer service, a sermon and a consecration meeting, a business

session and a joint social gathering with the W. C. T. U.

For further information, foreigners, who plan to attend the convention, may address Rev. A. W. Stanford No. 60, 4 chome, Yamamoto dōri, Kōbe, who is chairman of the Entertainment committee. Japanese should direct their inquiries to the C. E. Headquarters (Jimusho) No. 69, 6 chome Nakayamate dōri, Kobe. There will be special musical features and other attractions. A large attendance is desired.

On Saturday, April fourth, Endeavorers will visit the Osaka Exposition—in a body—and hold a special religious service at the *Dendo kwan* near the entrance to the Exposition grounds.

James H. Pettee.

For the Com. of Arrangements.
Okayama, Mar. 7, 1903.

General James F. Rusling, during the delivery of an address on missions, said: "There is no other light or hope for the world. The philosophic basis of missions is found in the fact that God hath made of one blood all nations of men to dwell on the face of the earth. The whole cause rests on the fatherhood of man. And we are bound to exert ourselves in missionary endeavor for three reasons: Because the Scriptures command it; because by so doing we help others, and also because we help ourselves."

Exchange.

The mustard seed does not need the richest soil in which to grow. It can take root in sterile places and there grow up and cast forth its shade. Thus with the kingdom. Rome was grander than Syria; power was hers, opulence, literature, luxury. Palestine was insignificant; it was stiff-necked; and itself tortured its own Prophet of Nazareth in Galilee. He was born in a stable, cradled in poverty, brought

up in a despised village; and He preached His full life, His full message, and Rome never even heard of His name. Yet to-day where are the Cæsars? and where is the Christ? The eagles are gone; the cross remains. Brother, some fields may be sterile still, some lands hostile. Well. Let the beginnings in faraway Palestine teach you their lesson: the mustard seed will not fail; it is from heaven; it is planted by God.

Central Christian Advocate.

THE INTERNATIONAL MISSIONARY UNION.

Rochester, New York, U. S. A.

January 23/03.

The Editor

'The Japan Evangelist':

Dear Sir:

Will you please give notice that the International Missionary Union will convene for its *Twentieth Annual Meeting* in the Tabernacle Clifton Springs, New York, June 3—9 inclusive? All evangelical Foreign Missionary Societies are invited to suggest to their missionaries to attend this session. Of the more than one thousand members of this Union in all fields and of all Boards it is requested that they send a brief statement of "Twenty Years ago and now" on their fields, with salutations, as well as timely hints and suggestions of topics that should be considered at this meeting. All regularly authorized missionaries of any society, British, Continental or American will be entertained free of cost during the meeting—It is desired incidentally that missionaries send to the President a brief account of their call to the missionary work. Send early notification of intention to attend this session. Thanking you in advance I am Yours cordially

J. T. Gracey

President

PRESBYTERIAN UNION IN INDIA.

From the report of the meeting of the Executive Committee of the India Presbyterian Alliance it will be gathered that good progress is being made towards the consummation of the proposed union between all the denominations of the Presbyterian order in this country. It will be seen that the Alliance meeting has rescinded its previous decision as to the name of the new united Church. "The Church of Christ in India. Presbyterian," has been dropped in favour of "The Presbyterian Church in India." This change, we opine, will be generally satisfactory if finally adopted.

Indian Witness.

Some one has said that every man is a missionary either of heaven or of hell. Sailors and soldiers are highly effective missionaries the world over. Some years ago when an American commodore visited Bangkok, he entertained the King on board his ship at a dinner party. He did not, however, hesitate in the royal presence to ask a blessing at the table. "Why, that is just as the missionaries do!" remarked the King, with some surprise. "Yes," answered the heroic sailor, "and I am a missionary too!" When one thinks of what transpires in a seaport like Calcutta or Bombay, as ungodly seamen and soldiers abandon themselves to vice in various forms, the heart grows sick, and one wonders how the Gospel of Jesus Christ can make any headway among people who witness the awful degradation of representatives (?) of Christianity. To reach these vicious Europeans and turn them from the power of sin and Satan unto God is most useful missionary work. Those who are engaged in such work should have the prayerful sympathy of all missionaries whose work lies more directly among the non-Christian people of the land.

Indian Witness.

BOOK NOTES AND REVIEWS.

We are in receipt of a copy of a very interesting paper by Dr. J. D. Davis entitled "God Working Through Evolution."

The Methodist Publishing House intend to publish soon a new and much needed book on "Bible Manners and Customs" by Prof. Yamada of Aoyama Gakuin. Also a translation of Mrs. Harrison's book on Kindergarten work.

If missionaries or others contemplating the publication of translations or other works for general distribution or sale would announce the fact in the Evangelist, giving title or subject, we believe it would save much unnecessary work and possible duplicating of good books.

Under the auspices of the Standing Committee of Co-operating Christian Missions there is about to be issued a very valuable paper by Rev. D. C. Greene, D.D. on a record of the social and religious progress in Japan during the year 1902.

This record will appear under the title of The Christian Movement in its relations to The New Life in Japan.

This paper will be more than a mere booklet or pamphlet and will comprise about 100 pages. The price will be merely nominal; only 10 Sen per copy including postage. Ready about March 30. Orders may now be sent to the Kyobun Kwan No. 3 Shichome, Ginza, Tokyo, who have charge of the sale.

Hon. K. Kataoka, President of the Diet, writes as follows to Hon. Sho Nemoto in commendation of his new book entitled "Hinji; or Poor Boys who Became Famous."

"With greatest pleasure and interest I have read your book 'Hinji.'"

I was especially interested in read-

ing of the Christian character displayed in most of these.

It will give new light to our countrymen to learn of the true civilization, and what Christian education can do for poor boys and for humanity in general.

I never read a better or more interesting book, or one more needed just now for the Japanese people generally. Not only students should read it, but every man and woman in Japan, as it shows what influence the mothers had on the character of the boys. So it should be read also not only by the boys, but the girls of Japan the future mothers of our race, which is the only way to reach the mind and heart of the nation and to enlighten their present ideas of life and what is before them.

Mr. Kajima Tejirō, once a theological student of the Meiji Gakuin, but dismissed for his incorrigible habit of borrowing money of the Professors and others, has, according to his story, been acting as a worker under the Scandinavian Brethren in Hida. This was a year or two ago. Since then he seems to have led quite a vagrant life. Early this year he came with an English letter asking for help and offering his New Testament and Hymn Book as pledges of its return. A small sum was loaned him. Afterwards this was increased to 17 yen in all, and he was introduced to a field for work and night school. Subsequently five yen more was given him for a half months board bill, and still one more for travelling, on his supposed return to his field. Subsequently, investigation shows, he paid but 1.65 for one and a half months board and decamped, having borrowed his hosts best suit of clothes. As I find he has gone with this same plea of pawning Testament and Hymn Book to raise funds I feel it time to caution all concerning him.

Sincerely yours

Jas. H. Ballagh.

NOTES

The splendid display of the army and navy at the funeral of the late lamented Prince Komatsu caused one observer to wonder why the authorities employ such wretched tailors for the making of uniforms. A great saving might be made in cloth if the uniforms more made to fit. Our attention was, also called to the decidedly better size and general appearance of the marines over the regular army men.

From an account in the Japan Mail of the opening of the new Yoro-za-bridge, formerly Megane-bashi, Kanda, the following interesting ancient custom was followed:

"The opening ceremony was marked by the ancient custom that the first to cross the bridge should be the oldest couple in the district, followed by representatives of the second and third generations. In this case the lead was taken by a man of 90 and a woman of 89, who were followed by a man and his wife aged respectively 85 and 63."

The present month is a busy one for Mission schools. Examinations and then commencements, before a short vacation, preparatory to the opening of the new term. If you are a teacher in one of these schools, take your vacation in a short trip or change of scene. Both yourself and your pupils will be helped by it.

Temporary arrangements were made immediately after the burning of the Friends' Girls school Dec. 13. and the work is going forward looking toward rebuilding soon.

A Deputation from the Phila. Friends Mission Board has been cabled to arrive per S. S. the Doric March, 12th.

In a letter from Rev. Edgar Leavitt, now at Glendale, Calif. to the editor

he says: "We are still at it, but haven't got our land yet worked up to a paying proposition, but feel we are working towards it.

Just setting out three and a half acres of strawberries, making six acres in all. Have three Japanese employed: good fellows, like them very much.

I have a class of 17 Japanese in the Presbyterian Sunday school: Teach them in Japanese. Their average attendance is as good as that of the American scholars, and they pay their nickles regularly. They seem much interested and I trust good is being done.

I preach occasionally for the Methodist church near here: One Sunday when the pastor was away at Conference they insisted on my taking the collection, \$5. they are not a strong church. I accepted it, and inclose it to you. I wish you to pay it to the account of Mr. Miyama's salary (the Temperance League missionary).

Mr. Leavitt reports his wife's health has much improved.

Bishop Chas. B. Galloway, writing from the Orient says: "With our brethren of the Methodist Episcopal Church, we are in the closest co-operation and sympathy. We unite with them in the Pai Chai College, located in Seoul by appointing one of our number, Brother Hounshell, as a teacher therein. Already, as it should be, there is practically but one Methodism in Korea." *Exchange.*

We give unusual space this month to the W. C. T. U. department, largely letters of the Secretary, Miss Kara G. Smart, now in charge of the special work being conducted at the Worlds Fair in Osaka. We shall continue each month to give extra space to these letters and beginning with the April number will present numerous illustrations—Copy arrived too late for this issue.

PERSONAL.

Rev. Dr. Cuthbert Hall arrived in Japan March 2nd. and is now busily employed in filling his many lecture engagements.

The correct address of Miss May Heath and Miss Pearl Ague is 62 Kaminagare Kawa, Hiroshima; and not Atsuta Aichi, as given in Missionary Directory.

In this connection the Evangelist will be glad to note in this column any errors made in printed directories or changes of address, at any time if sent to us.

Rev. R. P. Alexander, M. E. Mission and Miss Fanny J. Wilson of the same mission were united in marriage Dec. 23rd. They expect to return to Japan about April 1st.

Bishop D. H. Moore, M. E. Church, in expected in Japan via S. S. Siberia, on March 30th., and will preside at the session of the Japan Conference annual meeting in Nagoya, April 1st.

Miss M. E. Melton, M. E. Mission, of Nagasaki; Mrs. J. L. Cowen, and two children, M. E. Mission, Tokyo; Miss E. W. Case, Presbyterian Mission, Yokohama; Sailed via S. S. Korea March 10th for furlough in homeland.

We regret to learn of the death of Mrs. Cranston wife of Bishop Earl Cranston, who was in charge of the M. E. Mission work in Japan in 1899-1900. Mrs. Cranston accompanied her husband to Japan and made many friends here during her stay.

Mrs. C. E. Davidson, writes us that she enjoys reading the Evangelist now even more than when she was in Tokyo, although it does give her a little season of home sickness for Japan. Present address, 17 Cowely Bank Street, Edinburg, Scotland.

Miss Kate Shaw, Presby. Miss. formerly at Kanazawa, now at home on sick leave, writes that she is much improved in health since her return. Her home address is 224 South St. Monmouth, Ills.

THE JAPAN EVANGELIST.

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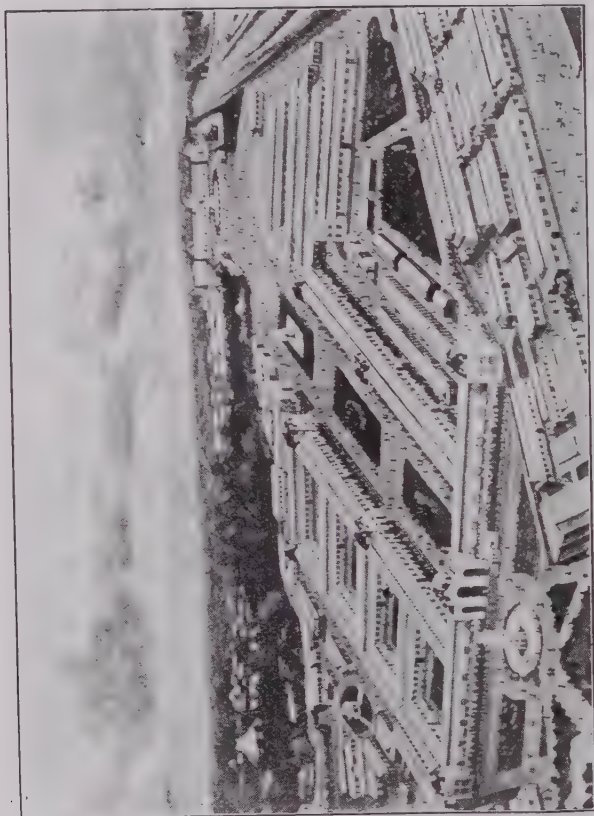
	1 mo.	2 mos.	3 mos.	6 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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GENERAL VIEW OSAKA EXHIBITION BUILDINGS.

The Japan Evangelist.

VOL. X.

APRIL, 1903.

No. 4.

METHODS OF EVANGELISTIC WORK OUTSIDE OF CHURCHES AND SCHOOLS

A Symosium

PRESENTED BEFORE THE LADIES' CONFERENCE
OF TOKYO AND YOKOHAMA, FEB. 28.

BY GEORGIANA BAUCUS.

At first thought, this would seem to be a *narrow, exclusive* subject. Eliminate from our work the churches and schools, and what is there left? But more deliberate second thought reveals a *broad, inclusive* subject, containing at least all of the following divisions:

1. English Classes.
2. Cooking Classes.
3. Sewing, Knitting, and other Industrial Classes.
4. Mothers' Meetings.
5. Temperance Work.
6. Benevolent Work.
7. Neighborhood Meetings.
8. House to House Visiting.
9. Work in Factories, Hotels, and on Trains.
10. Preparation and Circulation of Literature.

As the oldest and most common of all these ways of working in Japan, we will consider first the

ENGLISH CLASSES.

The following paper was prepared by one who has been engaged for eight or ten years past in teaching English to classes of young men:

"Not long ago, when I met a class of three young men to whom I have been teaching English for some time, I was surprised to see them without books. One of them explained, We

have decided to be Christians. Instead of giving us an English lesson today, please tell us how to be Christians." So, I spent the hour trying to make plain to them the plan of salvation.

When one has an experience of this sort, the drudgery of teaching Second and Third Readers, becomes a glorified privilege!

Nine years ago when I began to have English classes with the young men as a means of interesting them in Christianity. I had a very mistaken idea that they must be approached cautiously on that subject. For a long time I refrained from inviting them to attend church and Bible classes. I have long since discarded all such methods as obsolete. Now-a-days when I have applicants to be taught, I immediately explain to them that I am here to teach Christianity, not English,—that I only teach those who are willing to attend church once on Sunday, and who will stay for a Bible lesson after the English. Many go away, never to return, but this is what I wish; for I have long since learned that I get closer to my students when the number is small, and there is more opportunity to do individual work among them. It is the after-lesson in the heart-to-heart talks with my boys that I learn to know them and to influence them for good.

I think all of us will agree that Christ did His best work with His twelve disciples. He had even poorer material to work upon than we;—one a despised tax gatherer, others ignorant fisher men, etc. But out of that poor

material, He evolved some fine men, who are today influencing the world for good. One proved to be a failure, and so in teaching these boys, not one but many prove to be failures. Yet, many lose their prejudices and become Christians.

The young pastor of our church at Aomori heard of Christianity first through the medium of English some nine years ago. Another young man there who is one of the pillars of the church and most active in church work, obtained his first introduction to the Bible through my English classes. Some four years ago, a proud, haughty soldier came to learn English. He boasted that he had served his Emperor for ten years as one of his body-guard. He did not like it when I told him my conditions, i. e. that he must attend church and the Bible classes. Three years later, he abandoned his English lessons as a secondary pursuit his interest in Christianity had become so great. Last year he was baptized, and is now a humble follower of Jesus Christ. I might cite many more cases of this sort.

The more talents we as missionaries have to offer to God, the better; but if we read I Cor I: 27, 28, we find that God has chosen five things to confound the wise"—viz—"the foolish things of the world,"—"the weak things,"—"the base things,"—"the things which are despised"—and—"the things which are not."

Dorcas was probably not a talented woman, but she used her needle for the poor, and she brought glory to God. So, those of us with only one talent, whether it be giving music or English lessons, can be used of God. He is not confined to any one method.

I think all of us realize that the need for teaching English as a bait to Christianity grows less and less. So many doors and avenues for work are opening, and everywhere the harvest is so white, that one, with a fair knowledge of the language, can have Bible classes

for young men irrespective of English. Would that to these interior places more missionaries could come, willing to endure the inevitable isolation and trials as good soldiers of Jesus Christ!"

One of my first missionary acquaintances in Japan was a lady who had applied herself with such zeal to the study of the language that she had practically broken down before doing a stroke of work. After a long period of rest, she was given an appointment in the North to a hard, wicked port, where no foreigner had ever lived and where all the odds, except that of climate, were strongly against her. She began English classes, however, for young men, and soon had an earnest band of Bible students about her developing later into a church and leading up to such an important work that, when she left on furlough, it seemed necessary to appoint a missionary family as well as a single lady to take her place. She writes as follows:

"English classes are one of the recognized methods of evangelistic work, but I think their success depends very largely upon their environments; that is, they would not be equally successful everywhere; for instance where Government schools give equal facilities for the study of English, or in the ports where Commercial schools give a great deal of English. A missionary would not be apt to get the best class of students under such conditions. In interior towns this method can be used with marked success, but not in college towns in the interior. There again the conditions are too similar to those in Tokyo and the ports. It often happens, too, that one does not get immediate results from English class teaching, but the time spent has proved a season of seed-sowing, the harvest has come later and other workers have reaped it."

I once remarked to the writer of one of these papers: "We must have some way of getting acquainted with the people"; and she replied, "That's so!"

with such an emphasis that I knew the remark had gone to the depths of her experience.

English teaching is a good method of getting acquainted. As I once heard a Japanese in a conservative interior town say, "All who know English love the foreigner." Through studying English, they not only learn the foreigner's language, but they learn his customs and ways of thinking, they learn to look beneath his outward brusqueness of manner and to understand his loving, sympathetic heart, and, last of all, they learn his religion and many believe it.

English teaching outside of the schools, has been helpful mostly in reaching men. For the women, other methods have been needed. Among the oldest of these, are

SEWING, KNITTING, AND OTHER INDUSTRIAL CLASSES.

We all know how a bit of fancy work first opened the zenanas of India to evangelistic workers. Similar experience might be recorded of the work in other lands. Years ago I met a missionary in Japan who had come out finely educated, cultured, accomplished, apparently completely equipped for service in every way. But, after a little, she discovered that, thorough as her education had been, she yet lacked one thing,—she did not know how to knit a stocking. And knitting was the one thing needful to give her an entrance into the homes and hearts of a large circle of women? Her education, however, had given her a spirit not to be daunted by trifles: so she sent home for an assortment of wools and knitting needles, and minute written instructions as to how to knit a stocking. When they came, night after night until long past the time when her day's work should have been done, she pored over the purling and the narrowing and the plain knitting until, like Caesar, she conquered, and was able to gather the women together and

teach them the one thing which they really wanted to learn.

The one difficulty with this method of work is that the Japanese learn so quickly that they soon become their own teachers, but it is still pursued to advantage in many places. It is of special benefit to the poorer classes. In poor districts in China, hundreds of women are helped to a livelihood by the lace-making or drawn-work taught them by Christian missionaries.

An effective method of reaching upper-class women in Japan has recently been found in

COOKING CLASSES.

One successful worker writes thus of their evangelistic value:

"To me here in Mito, the cooking classes have been of greatest value, because it was the first work God gave me to do in Japan, and from the cooking classes have sprung all the other branches of the work. At the close of a cooking class or during the prolonged cooking of an article that requires time only, we have singing, prayer, bible reading and a scripture talk, always aiming to give them some spiritual truth that is eternal.

The women's cooking class has done a great deal I believe toward helping to break down the prejudice, first against women going out to a meeting and also against Christianity. If we have any kind of a special meeting, I always inform the members of the cooking classes and am usually rewarded by a good turn-out from their number. When Mrs. Chappell came up to help me organize a mothers meeting, over twenty of the twenty-five charter members were from the cooking classes. I am always welcomed in their homes, alone, or with a Bible woman.

A Sunday-school class of thirty-six girls from the Koto Jo Gakko and Bible class, composed of several of the lady teachers of the same school, also from a knitting class, I feel have sprung from the Koto Jo Gokko cooking class.

Six among the cooking class number have become real Christians, four of whom are my trusted helpers. There are also several earnest inquirers among them, but these results are not due to any one source; I know how God has used many to influence one soul.

To me, the cooking classes have been a blessing demanding my heart's deepest prayers and winning hearts for Him."

This closing sentence bears a striking resemblance to what the writer of one of the papers on English teaching says:

"Most of all, these boys must be prayed for daily and hourly."

Another enthusiast writes of the cooking class as follows.

"The advantages of the cooking class are several:—

Ladies who could not be reached by any ordinary meeting nor even by the mothers meeting, come gladly to learn cooking and listen attentively to the Bible lesson which follows each lesson in cooking.

Formalities are soon over with in this class and one can get better acquainted in a month than in several months of formal calls.

We are cordially welcomed into their homes and our opportunities are limited only by the general limitations of language, time, or tact.

There are indirect advantages from the acquaintances formed at this cooking class. In my own experience I have found the officials, whose wives I meet at the cooking class, most kind and helpful whenever we have occasion to make a request, and often without a request offer assistance which is most valuable.

Such a class is of course entirely self-supporting."

The methods of work thus far considered, while not directly evangelistic, have no other ultimate aim. It is a good thing, no doubt, to teach Japanese English. It opens avenues of culture and usefulness to them, which

would otherwise be forever closed. A knowledge of foreign sewing, knitting, and fancy-work gives new and pleasing employment to skillful fingers, and provides a means of livelihood to many.

The study of foreign foods and proper methods of cooking them is an active force toward establishing a healthier standard of living in the home.

But, good as all these objects are, or these alone no missionary should give her time to the teaching of English, sewing, or cooking. Such classes are merely battering-rams, with which she breaks down the high walls of prejudice and misunderstanding which separate her from certain classes of society, thus clearing the way for evangelistic work among them.

We now come to consider other methods of work which, while highly evangelistic in their results, are not undertaken with that alone in view. Among these are the

MOTHER'S MEETINGS.

Their object, pure and simple, is stamped clearly upon the face of them. They are for *mothers*—to help them to realize their responsibility toward their children and to train them to a proper discharge of this responsibility. This is a sufficient object in itself. But it, also, has an important bearing on evangelistic work.

One mother writes.

"A number of years ago a traveler in this land (called the paradise of babies) exclaimed to me 'I should think you mothers would find a mission here in teaching these heathen how to care for their children.'

It has taken the church some time to awaken to its responsibility in this respect but of recent years there has arisen a definite Mothers department to evangelistic work in Japan.

Years ago when seeing the way our married women were able to give all their time to direct evangelistic work and I found it so difficult to do even a little and that imperfectly for want of

time for preparation, I used almost to envy those called so signally to direct work for God, but now I see things differently. I understand that for any work of value there must be an apprenticeship, and to some of us it has been such as will help mothers mould the minds of the future statesmen, patriots, clergy and citizens of this nation and found homes with the motto as for me and my house we serve the Lord, whose habitations shall be those of peace and filled with the love of God.

Others may give secular education, train Bible women, raise temperance workers, but the home and training of the young is surely a God-given work to mothers.

A Japanese who had traveled in America once said, 'What the Japanese need is the Christian home, and a Japanese Bible woman on seeing my children have their service of song and prayer at the bed-time hour once said to me 'When will our homes be like this?' I am led to respond to a request to write a few words on Mother's meetings because of what I have seen of progress in this respect.

Of late Japanese mothers not only want to learn every thing they can pertaining to the development of the home, how to make them purer and better, train the young morally, physically, and mentally, but they are awakening to the responsibility for the souls of their children and want to see them saved.

One woman said: 'My little boy says his prayers every day, sometimes it is no more than "Ohayo kamisama" but I think it is a real prayer, so I am satisfied. Another told me how she took her children separately and prayed and talked with them; and I am sure, because of more definite instruction in this line, there are many more family altars than formerly.

One of the greatest advantages accruing from these meetings is that it brings unbelievers under the influences of Christianity, for the subjects treated

appeal to every mother and home-keeper. At our last meeting at Kobe with forty present, ten were women we had never seen before.

Twenty years ago it would have been impossible to have gathered an audience of six hundred people in the interest of home and temperance, but such was our union meeting in Yokohama last July. Of course, there were some men present, for it is characteristic of men to follow women: but we are glad of their support and help in these public meetings.

Such subjects as Food, Hygiene, and Emergencies have been treated by physicians and Mr. Yamaka Hatano-shin gave us a very valuable talk on Home Literature. We expect to have addresses soon on the Care of the Eyes, Religious Training of Children, and Care of the Body during Pregnancy.

We find the women free to suggest subjects upon which they need information and after the address, questions are asked, this becoming the most profitable and enjoyable part of the meeting.

Many of these questions are quite beyond one of my years and experience, but I feel more and more convinced that as a rule there is great lack of proper training in obedience in tender years and a dearth in religious and moral training in the home, also ignorance as to the most ordinary rules for living and hygiene. But I see much that bespeaks of far better things in the near future, so it behooves us to carry this department of evangelistic work to its greatest perfection, for if any nation is to be taken for Christ it must be through the home. Some one has said 'The best work of the church is that that multiplies good homes: the best reforms those that protect the home and the best philanthropy that that makes possible the best home.' We as mothers should see to it that our own homes are better examples, that others may recognize the

beauty of the habitation where Christ dwells.

I have often thought of what Dr. Verbeck once said to me, that what his wife was able to do thirty years ago in this land in founding a Christian home and bringing up her children unspotted by the world in a land where the homes were all immoral and idolatrous was as great a miracle as any ever performed.

Surely it is *something* to give to these people a pattern of a Christian home. May we missionary mothers be faithful to our trust in this respect!"

TEMPERANCE WORK

is another form of evangelistic work which, while making temperance reform its object, produces evangelistic results to a highly successful degree.

Drinking and smoking are tangible evils which people can understand and appreciate, and, if they can be induced to reform here, they can be the more easily led on to higher and nobler things. Our Christian jinrikisha man was telling the other men at his stand about the temperance lecture he heard at the church. Two or three of them were much impressed and said: "When you have another talk like that, let us know so that we can go, too."

A little girl in Tadotsu heard in Sunday-school of the evil effects of wine-drinking and smoking, and became forthwith greatly distressed about her parents who were addicted to these habits. She besought her father to give up his wine and her mother to give up her tobacco, but at first they only made light of her request. As day by day, however, she continued her entreaties and they could often hear her praying that they might yield, their hearts were touched and they said that it should be as she wished. When the wine and tobacco were given up, it was easy to persuade them to go to church, and from their

church-going they soon became Christians.

BENEVOLENT WORK.

too, is undertaken for its own sake. The missionary does not stop, however, with care for the body, but goes right on to care for the soul. One such worker writes:

"Next to preaching the Gospel is, I believe the care of those in distress, within our reach, whom the Lord Himself entrusted to our care.

How this opened the way for the preaching of the Gospel and other kinds of Christian work for us in Yokohama, I will try to relate, by giving a short sketch of our experience.

The village of Aizawa, in which we are situated, had steadily resisted all effort made to start a Sunday school or do house to house visiting, until the shortness of the rice crop in 1891 brought many of the people to the verge of starvation. A society of women both foreign and Japanese, called the Jizenkai, was formed to relieve the distress so far as possible.

The efforts of this society in their behalf overcame the prejudice of the Aizawa people to such an extent that a day-school and a Sunday-school were started there that same year, which continue in a flourishing condition to this day, and a *kogisho* has long been opened there. In this, the first Japanese women's benevolent society in Japan, the result has certainly been satisfactory in opening the way to direct Christian work.

Another good result is the opportunity given to meet and become acquainted with the wealthier women who subscribe to the funds of the society, a necessary preliminary to influencing them for Christ.

The little society has grown into an organization that now supports a charity hospital, the care of which has been entrusted to a Christian woman so that its influence, also, is largely for Christ."

We have all heard of the evangelist who said that it is impossible to get people converted when their feet are freezing. Nothing more quickly makes the sick, starving, afflicted ones realize the love of the Father whom they have not seen, than the loving compassion of the brother or sister whom they have seen. It is a sincere cause for rejoicing that the Aomori Famine Relief Fund was intrusted to Christian missionaries for distribution.

DIRECT METHODS OF EVANGELISTIC WORK.

The most direct and effective methods of evangelistic work are, of course pursued in connection with the churches. But our subject, which limits us in no other way, does keep us outside of the church. One very good way of reaching people is through

NEIGHBORHOOD MEETINGS.

One worker writes of holding such meetings every day in the week except Monday, which she keeps for a *Rest day* (A good example?) By putting the hour after school-hours, it is easy enough to gather the children, and often grown people come as well. Evening meetings for adults can be advertised through the children's meeting, and held in the same places; and so the Good News is carried from one neighborhood to another. These meetings are held in rented houses, but where there are scattered Christian homes, it is best to utilize these.

I had the privilege of attending an ideal neighborhood meeting in Yokohama a few days ago. It was our regular fortnightly women's meeting, only our hostess had been more zealous than others in inviting her neighbors to attend; so besides the usual attendance, there were five women present to hear for the first time the story of the true God. The five women brought *seven* babies with them, to be sure, but all were quiet and

attentive. It did the Christian women good, and they warmed up to the occasion and talked well, one of them *three* times.

With the aid of the magic-lantern, large neighborhood gatherings are possible: and with three workers, one to work the slides, a second to talk, and the third to pray, they may become very fruitful.

HOUSE TO HOUSE VISITING

is one of the most common and necessary methods of direct evangelistic work, though often fraught with trials and disappointments.

The following paper contains many good suggestions:

"Calling frequently at the homes is very important and much of it cannot be done—The opportunities in this direction are only limited by time. The worker does not feel that she really knows the woman until she has been in her house, drank tea with her, seen her children and heard that part of her history which comes out when sitting around the *hibachi*. Visits at times of special gladness, or when the family are in sorrow or trouble, are greatly prized, and open the way to many lines of service and often lasting friendships. The first call on an unchristian family is comparatively easy to make in itself, but not so easy to make profitable. It is hard to tell how much it is wise to say on the subject of Christianity, but we are often expected to say something, and they wonder why we do not say more. Why do we call at all if we are silent on that subject is the thought of some. They speak of this after they become Christians. It has been my experience that in many of the homes of the official class, the lady missionary is more welcome than the Bible woman. But in many cases she can introduce the Bible woman after she has won their confidence, and thus a valuable work may be begun.

It is difficult to get women, especial-

ly those with children, out to regular meetings. The things that prevent their attendance are legion, and in many cases cannot be helped; but often a little more zeal, or a little more system on their part would work wonders. It is a good plan the day before a meeting to send a special notice to a certain class of women, as they often, with the best intentions, forget what day the meeting is to be.

Bible study meetings, mothers meetings, temperance meetings, social meetings, as well as prayer-meetings, are useful, and different women are attracted to each one, and thus many are reached. The woman's prayer-meeting in Maebashi, where the writer lives, has been carried on for years by the women themselves with unabated interest. It is held the last Saturday of the month, and the lady at whose home it is to be, issues invitations announcing the subject. She presides and opens with a short address, and other women follow with their thoughts, which are often well expressed and helpful.

Work in places outside the city where the missionary resides, and which she only visits occasionally, is not so satisfactory. The worker is seldom free to follow her own bent, and during the few days that she is the guest of the pastor's wife, or some other leading Christian, her work is laid out for her. To furnish an opportunity to call at homes that are difficult of interest, to get some new faces out at meeting because she is there, to sympathize with the pastor's wife, to hear and see what she is doing, is the best work to be done in the out stations.

In any department of woman's work, sympathy is a great factor, but it is prized more by these isolated worker's than by any other class.

The writer has often gone calling intending to accomplish a certain result. It turns out that there is no opportunity for it, and that she does something very different for some one else. Many

things must be done for which no preparation has been made, and the experience is trying.

Addresses are expected at a moment's notice, and often upon themes in which the missionary is conscious that she might be better informed. Hours have been spent on addresses, only to find on arriving at the places that the giving to them is very inappropriate, and often impossible.

Much seed is sown on the waters, and by the waters I mean the constantly changing population of the provincial capital. But in turn, we find people who have heard of the way in various parts of the empire, and have the pleasure of seeing the seed spring up and bear fruit in their lives.

WORK IN FACTORIES.

In many places, factory owners are willing and often glad to have regular meetings held in the factory for employees. I will cite one instance.

"There is located in Sapporo a large linen factory, in which are employed about—1700 men, women, and children, women and girls are brought here from all parts of Japan on condition that they remain in the employment of the factory for three years.

We had often been told that there existed a great deal of immorality among the employees, and we earnestly longed to tell the girls of pure and holy living. After repeated efforts and prayer to God that the doors might be opened to Christian teaching, permission was granted and our first meeting held in the school-room, Sept. 28. We took for our subject the "Two Ways" of Prov. 4. About 20 crowded into the 18 mat room and listened most attentively while we sang and talked and prayed. Our souls were set on fire, and we thanked God from the very depths of our hearts for such opportunities. Upon closing, several of the men in authority who were present during the meeting, invited us to come often, come every night if your can.'

We have gone every Saturday and on their three holidays each month, namely the 5th, 15th, and 25th, when other fixed work does not interfere."

WORK BY THE WAY, IN HOTELS AND ON TRAINS.

Here is one missionary's experience."

"A company of 26 pilgrims put up one night at a country hotel where we were stopping, and after supper they fell to singing and dancing, practising for their worship at the shrine of Kwan-nonsamo. We joined them, asking permission to hear their song, intending then to offer to sing a song ourselves. But they anticipated our proposal by asking us to sing and—dance.

The latter we declined, but soon had a most attentive audience as we explained and sang one hymn after another, eliciting exclamations of assent, wonder, and approval. Then we explained a message or two from the Word itself and giving each one a tract, we bowed ourselves away to pray that the spirit would care for the Bread of life thus cast upon the waters."

Many hotel landlords are willing to have regularly invited meetings in their rooms, and so greatly enlarge the opportunities of their missionary guests.

It is astonishing how every place yields us something. Even railway trains have proved a fruitful field for missionary enterprise. One of the pleasantest journeys I ever had was over an old, familiar road, which I had often traveled in an intensely wearied frame of mind and body. But this time I was rested and able to improve my opportunities during the long waits at junctions. One of the sweetest fruits of this labor was the drawing to me of every Christian or even inquirer, on the train. It was as though they were iron filings and I a magnet, for an invisible force drew them to me to ask for something to read or just to tell me what and who they were. I shall never forget the bright face and words of one young man, a train employee,

who jumped up on the car steps and then off again as the train was starting to call out to us: "I shall go to church next Sunday."

LITERATURE.

A veteran missionary to India said recently in a large union meeting of missionaries that, so far as he knew, no section of India had responded to any extent to the preaching of the Gospel, until it had been first sowed thick with literature.

LITERATURE SHOULD GO BEFORE THE EVANGELIST.

When the Taikyo Dendo meetings of two years ago began to manifest some life and power, there was an immediate and tremendous demand for tracts, fresh, simple, explicit, and orders rose rapidly from hundreds to thousands.

LITERATURE MUST GO WITH THE EVANGELIST.

And when the workers must rest and the meetings close, when your call is ended and you go your way, what is to be done to keep the people from forgetting what they have heard, and to continue and deepen the impression already made?

LITERATURE MUST FOLLOW THE EVANGELIST.

At a meeting of Japanese Christian workers, where the subject of literature was under discussion, a woman arose and said: "I never realized until recently what power there is in literature. I had a friend whom I wanted to lead to Christ. But she lived in the country, and I could not talk with her: so I occasionally sent her tracts and magazines. After awhile she wrote and asked me to send her a Bible, and the next thing that happened was that she came to Tokyo and asked to be baptized."

We read in the Bible of a woman in Phillippi named Lydia, "*Whose heart the Lord opened, that she attended unto*

the things that were spoken." The Lord opens hearts now as He did then but we must knock at the doors. And whether we knock with an English Reader, or a receipt for cooking, or a talk to mothers, or a friendly call, or a bit of literature, let us do it unto the Lord heartily, that He may see and be pleased and open the door?

TRUST THE CHILDREN

Trust the children. Never doubt them,
Build a wall of love about them;
After sowing seeds of duty,
Trust them for the flowers of beauty.
Trust the children just as He did
Who for "such" once sweetly pleaded,
Trust and guide, but never doubt them,
Build a wall of love about them.

—*New York Ledger.*

—The problem of evil begins to puzzle young minds early. The essence of all doubts concerning it is in the question a little girl recently asked her mother: "Mamma, what makes green apples always smell as if they were ripe?"

—Dr. Lyman told an anecdote to explain why he read his address. Two cross-eyed men ran into each other. "Why don't you look where you are going?" growled one. "Why don't you go where you are looking?" growled the other. With his manuscript, Dr. Lyman could look where he was going and go where he was looking.

Dr. Robert Collman, Jr., for six years private physician to Li Hung Chang and for the last seventeen years physician to the Imperial Chinese Court at Peking, in a recent address at Los Angeles, predicted that the world would soon face another Chinese uprising, worse than the recent outrages that made Christendom shudder. He thinks the responsibility will rest with those Powers, like our own Government, who treated China lately with such leniency. We sincerely trust he may turn out to be a false prophet.

Exchange.

THE LIVING SACRIFICE.*

"And it came to pass when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem." *Luke 9:51.*

"I beseech you therefore brethren by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *Romans 12:1.*

If we place these two Scriptures side by side the truth that they present is the truth of living sacrifice according as it was seen first and perfectly in the person of Christ, and also as it may be seen day by day by the grace of God in the lives of Christ's disciples.

"And it came to pass when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem. As these words come to us there appears before us a picture of Christ preparing Himself to approach the place of His last sufferings. This picture suggests to our minds the question. In what manner, and from what point of view, may we suppose our Lord to have looked forward to His death? Did he look on it as a possibility incurred in the ordinary course of life by reason of his persistence in the open teaching of Divine righteousness? Or, on the other hand, did he look on his death as the end and object of his earthly mission, as the end appointed from the foundation of the world?

It is evident that between these two possible interpretations of the way in which he considered his death there lies the difference between the heroic conception of his death and the mediatorial conception.

The heroic conception is that which comes to great soldiers, to members of a storming party climbing a hill to carry a fort. They recognize death as a possibility, but it is not the end in view; that end is the capture of the fort.

* Notes of a sermon preached by Dr. Charles Cuthbert Hall in Union church, Tokyo on Sunday afternoon March 29th, 1903.

Is this the way in which Christ looked forward to His death? If so it is a heroic conception.

On the other hand, did he look on his death as the end for which he had come, as the offering of self upon the altar of mediatorial sacrifice?

The thought of our time is divided in the answer to these questions; but on both sides there is a sincere desire to glorify Christ.

On the one hand it is held that when Christ took upon himself the form of man, he humbled himself and limited himself and so became like man that he looked on death as we men look on it,—as a possibility to be met in the discharge of duty.

On the other hand, it is held that he regarded his death as the end and consummation of His Incarnate Life, and that he fully knew himself in world relations.

I frankly own that my own belief is in accord with the latter conception. In these words. "steadfastly setting his face" we see him with a range of vision clearly including the eternal purpose realizing himself as offered while as yet the offering had not been completed.

He is a living sacrifice. Already he has offered himself in purpose and intention, and only waits for the fulness of time to realize the offering historically in the sacrifice of himself upon the cross. When we consider the matter we find it possible without intrusion to enter to some extent into the working of his mind as he looks forward to the cross.

We see his foreknowledge of sacrifice; the offering of himself to do his Father's will; the mystery of the travail of his soul; and the joy of the mediation.

On each one of these elements let us ponder for a moment.

We see his foreknowledge of sacrifice. His will is in perfect consent with that which he is to suffer. If

he identifies himself with the suffering servant in Isaiah his silence is not the silence of fear. "He was oppressed and he was afflicted yet he opened not his mouth." His silence was the sublime silence of consent to the will of God. From the Mount of Transfiguration he looked to the Mount of Sacrifice. There he speaks with Moses and Elijah about the decease which he is to accomplish at Jerusalem.. At the last Supper his soul overflows to his disciples," With desire have I desired to eat this passover with you before I suffer. In the holy quiet of the resurrection evening he looks back on his death not as a tragic incident but as the fulfilment of a work; "Ought not Christ to have suffered these things and to enter into His glory?"

We see also the offering of himself to do his Father's will. We can speak of this with the utmost confidence, for from the beginning of his life to the end we read of his passion to do his Father's will "My meat is to do the will of Him that sent me, and to finish His work. This was the view which filled the mind of the apostolic age. Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." The author of the Epistle to the Hebrews writes of him who through the eternal spirit offered himself "without spot to God to purge your conscience from dead works to serve the living God." The whole thought of Christ's offering of himself is contained in his words, "Thy will be done."

We see also his yearnings and sorrows for mankind, as expressed in the phrase, "The travail of his soul." We see him yearning over sinful men. Into the depths of that sorrow it is not possible for us to enter. But in the agony and bloody sweat of Gethsemane, in that bitter cry that came through the darkness from the cross, we learn something of the living sacrifice for sin.

We see also the joy of the mediator, sometimes in a great storm at sea there is a breaking of the clouds and a ray of sunlight streams across the angry ocean. So was there light across the dark path to Calvary for him who for the joy that was set before him endured the cross despising the shame. It was the joy of the mediator whose desire was not a futile yearning unable to accomplish its end. It was the joy of accomplished purpose, the joy of knowing that his death was not in vain. Though his church be faithless and weak yet shall "he see the travail of his soul and be satisfied."

Now let us turn the picture, and look from him to our own lives and as the question: Is there any sense in which we can follow Christ, the living sacrifice? The answer to this is clear as we turn to the words of St Paul. "I beseech you therefore brethren, by the merits of God that ye present your bodies a living sacrifice."

What does this mean? From the beginning of Christian experience there has been the literal interpretation, that even the body must be offered as a sacrifice; and the history of Christianity is full of instances of such living sacrifices. How many there have been in all lands, especially in Western lands! How many for truth's sake have sustained physical destruction from which they might have saved themselves! How sublime are the illustrations of physical sacrifice in mission fields where men and women prefer to die if they may share with Christ in the salvation of the world! How many there are like Hannington, counting not their own lives dear but joyfully sealing their testimony with their blood that others may be visited by the day spring from on high!

Day by day in quiet ways, little known, living sacrifices are being offered up by men and women in abstinence from physical pleasures and severe and secret discipline which savors of asceticism but is saved from the weakness

of asceticism because it is ever a means to an end and not an end in itself.

But however much we may and do honor such physical sacrifices when we face the truth we know that bodily self-offering does not exhaust the meaning of the living sacrifice. We must take up our wills, our whole selfhood, and offer it as a sacrifice holy and acceptable to him, which is our reasonable service. When we think of his living sacrifice for us, we are thrilled with the desire to become worthy of him "who loved us and gave himself for us."

I know no other scripture that so lights up this idea of a living sacrifice as this XII chapter of Romans.

It is a living sacrifice to obey the will of God and not to be found by the false and shifting standards of the world,

"Be not conformed to this world but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God. Everywhere we find Christian men and women working out the problem how to lead heavenly lives in the midst of confirmed opposition on the part of the world. This is one of the ways in which living sacrifices are worked out; and here and there we meet illustrious natures showing forth in their lives that though in the world they are not of the world.

The idea of the living sacrifice leads men and women to take a humble view of their own lives. "For I say through the grace of God given unto me to every man that is among you not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith."

The Christian often is tempted on account of the very abundance of his labors to think highly of his own work and lightly of the work of others, and so to be clothed in that subtle self-righteousness which is contrary to the spirit of Christ. Others there are who,

through the grace of God given unto them, are learning to think less and less of self, to have humbler and humbler estimates of self. This is illustrated in the history of Paul. In his earlier days in the first epistle to the Corinthians we find him calling himself the least of the apostles. Later in writing to the Ephesians he calls himself less than the least of the saints, and finally, in nearly the last words that he wrote, as he comes near to the end of his life, rich with experience, these are his words: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief."

Keble in his Hymns for the Christian Year has some lines which I think realize the ideal of a living sacrifice:—

"That day by day we may do more
And may esteem it less."

It is the living sacrifice when one realizes that he is only a small factor in a great system. "For as we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another."

How often are we tempted to depreciate the work of others; and not to glory in it as a factor in the great system of Christian work.

Last of all, the living sacrifice is to learn that love and honor toward others is according to the very mind of Christ. "Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord."

Ah! the living sacrifice is very practical, and not an academic interpretation of the idea of service. It is service that calls for all, that calls us to bring every power of body, mind, and heart, and to lay them at the feet of the Savior.

"Take up the Cross, and learn to die
Into the Life of God thereby;

Take up the Cross, and learn to do
For others what He did for you;
For only by its woes
Our life to fulness grows."

JUJIRO HIROKI.

By REV. T. C. WINN.

About the year 1883, a soldier in the Garrison at Kanazawa, Kaga, was passing, one sabbath, along the street in front of the Christian Chapel. Being prohibited by his superior officer from going in, he could only stand on the outside and listen from a distance. It was the singing which had attracted his attention, and he stood awhile, listening to it with a thrill of gladness. When he first heard those strains of wondrous music, he had been a soldier for several years, and his term of service was nearly ended. His wish was to make immediate inquiry and learn of the teachings of Christianity, but that command of his officer, he felt bound to obey. All that he could conscientiously do therefore, was to treasure in his heart the few words of Truth which had found lodgment there and wait till he could have more religious liberty.

As soon as he was mustered out of the army, he became a policeman. Then, as nothing stood in his way, he came to the house of the missionary, and made known his desire to be instructed that he might become a Christian. It was a delight to teach him, for he was eager to receive. He truly seemed like those of whom Christ spoke; Blessed are they who hunger and thirst after righteousness, for they shall be filled. With due explanation, the Bible was accepted as the foundation of new hopes and new purposes. As I try to recall those hours when Hiroki San and I talked over the Words of Truth and Salvation together, there is no recollection of any doubt which disturbed that inquiring mind. He was from the first, fully assured that

the old religions of Japan were impotent as a means of salvation. His was a heart which had been prepared by God's Spirit to believe and trust in the truths which he himself had given through holy men of old.

Of course it is not intended to be said here that his visits to the house of the missionary, were the only way through which light entered the soul of this man. There were the meetings of the church both for preaching and prayer, that he soon learned to attend with joy and profit. He also had the companionship and words of the Christians to help him continually. In the course of a few months, therefore, he was baptized as a member of the Kanazawa church. He remained such to the day of his death. And it is a great pleasure to record the conviction that during the 17 years of his Christian profession, he never did any thing to bring dishonor upon that profession, or upon the holy religion whose follower he had become. This is the more worthy of note, because in a very short time, he was transferred to a country-district-policeman's duty and kept there for at least 6 years. While in that position he seldom met any Christians, or heard any preaching. But when any brother met him, to the question, "How is Hiroki's faith?" the invariable reply was, "He is zealous."

He regarded the people under his police supervision in the villages, as especially his wards. He felt that his being placed over them imposed upon him a serious trust to which, it would never do for him to prove delinquent.

And as he lived and moved among them, he tried to impart something of the knowledge of the blessed salvation which he had acquired. Wherever one may go and talk with those villagers, he will find the name of J. Hiroki remembered with affection. And there remains a lingering impression favorable to the religion which he openly lived before them and told

them of. In one town, particularly, I remember an experience worth telling. Hearing that I was going to that place, Hiroki San came with several packages of tracts. To each was attached the address of a man of that town. I was asked to present these tracts to those men in his name. I did so, and in every one of those houses, whether of the rich or poor, Hiroki San's name proved a passport to me. It gained an entrance, and the very kindest reception for me.

As his life passes in review before me, I feel that it is impossible to use exaggeration in speaking of the noble life which ended when Hiroki Jujiro died. I can only mention some things which were very marked characteristics of this unique character.

One or two of his doings will illustrate the courage of conviction which he was ever showing. On one occasion, a number of police were assembled to discuss the preparations to be made for some celebration. As usual, there was to be large expenditure for Sake. Listening to propositions of that kind, Hiroki's righteous indignation against such doings on the part of policemen lead him to openly oppose and rebuke his colleagues. He then and there gave them a temperance lecture which would have pleased the most ardent prohibitionist. The result was that the Head of Police refused to allow the drinking carousal to take place. Another similar act was the following. Having business at Kanaiwa, the port for Kanazawa, he visited the Tsuyun Express office. To that room full of men he spoke of the True God and His Salvation for the space of two hours without intermission. All business was stopped, and the dinner hour forgotten by the men in their wonder at the audacity of the speaker and the interest they felt in his words. Of course before attempting to say any thing he had asked and gotten permission to speak to them. But I think that neither the speaker nor the

listeners had anticipated just what occurred.

His faithfulness ever found varied and constant expression. While he was a policeman in the country district, though entitled to an annual vacation, he always refused to avail himself of the privilege. He did not take even one vacation during those years. As there was no provision for any one to take his place during his absence, on furlough, he said he preferred to deny himself the very great enjoyment such visits would have afforded him, rather than to leave the people of his care unprotected for that time.

For the last seven years of his life he acted as the head of the Private Orphanage at Kanazawa. His devotion to every detail of duty in connection with that institution, was not less than wonderful. The children were governed with the greatest success. There never was disorder or confusion found there, look in at any time whatever. The house and whole premises were kept with exacting neatness. The Bible was taught daily, with regularity and care. The accounts of the orphanage were kept with scrupulous fidelity, and expenditures were so economically managed that the little orphanage was able on its limited funds, to give a home to from twenty to thirty children during the last five years. Several times he was invited away from the orphanage to positions where he would have gotten a much larger salary, but every such offer was in turn declined that he might continue his work for needy children of the Hokurikudo. By his faithful, fatherly devotion to the boys and girls in that orphanage home, he has left impressions and influences at work in their hearts which, under God's blessing will lead many of those children to lives of faith and righteousness. He was devotedly in love with the orphanage work, and untiring in his application to it. Nothing was too hard to attempt if it

promised to be of service to the institution.

His friendship was as genuine as any other part of his character. For a friend he would do anything in his power, if asked to. And many things which seemed entirely too troublesome to suggest, he thought of and did. In times when fires were frequent or there was a scare about burglars, he would often, more than once a night, leave his bed and patrol our premises. We were unable to dissuade him from taking that trouble, while he on the contrary, would insist on our sleeping unalarmed, because he would keep watch of the place.

His simple faith and childlike spirit of trust in God was perhaps the most conspicuous thing in the life of Mr. Hiroki. He was always ready to commit all that concerned him to the Lord. Wherever he was, if the feeling prompted him, and it often did, he would kneel down and pray, asking those present to join him. No blessing came to him which he failed to accept as from God. His gratitude for the money with which to carry on the orphanage was boundless. He ceased not day or night to thank God for it, and for the door of usefulness opened to him in connection with it. The missionaries who were in Kanazawa, and in Japan, he fully believed were God's gift to his native city and land. It often touched us most deeply, to hear the outpouring of his heart's thanksgiving to the Lord for thus showing mercy to the Japanese in giving them teachers of the Gospel. A missionary who was more closely than usual thrown into contact with him, said that his habit of prayer had been such a benediction to him, that he was sorry when the time of their association ceased.

Readers of this may think that because this friend has passed beyond the River, my thoughts of him have become too highly colored and my words of him are too eulogistic, but

not so do they seem to me. Words fail me to adequately set forth the life and character of the man of whom I am writing, as he was known and estimated by me while he was yet alive. Every day was spent in such conscious accountability to God that all duties were ennobled, and nothing was too humble or mean for his attention and *Performance*.

During his last illness, he was so patient and his trust in God gave him such assurance of final victory, that his nurse was moved with desire to know of that religion which enabled one to approach death as he did.

Concerning no one did I ever feel more confident that he was received with the welcome, "Well done, good and faithful servant".

JUST DO YOUR BEST.

The signs are bad when folks commence
A-finding fault with Providence.
And balkin' 'cause the earth do n't shake
At every prancin' step they take.
No man is great till he can see
How less than little he would be
If, strapped to self, and stark and bare,
He hung his sign out anywhere.

My doctrine is to lay aside
Contentions and be satisfied;
Just do your best, and praise or blame
That follers, that counts jest the same.
I've allus noticed great success
Is mixed with troubles, more or less,
And it's the man who does the best
That gets more kicks than all the rest.

—James Whitcomb Riley.

—He: "Darling, what do you suppose I have done to day?"

She: "I couldn't guess in 100 years."

"I have had my life insured."

"That's just like you, John Mann.
All you seem to think of is yourself."

REPORT OF THE ASAHIGAWA KIRISTOKYO FUJIN KYOFUKAI

March 1st, 1902—March 1st, 1903.

By MRS. I. G. PIERSON.

The second Anniversary of the A.K. F. K., a regular Branch of the Japan W. C. T. U., was held in Asahigawa March 2nd 1903.

The total membership including 7 Ainu women is 50, a gain of 10 over last year. Fourteen new members were added during the year. Besides these 50 pledge members, we have 34 other names on our roll, representing so many more people at least in sympathy with us. Twelve meetings have been held during the year, with an average attendance of 24, a gain of 3 over last year.

The total amount of money raised was \$131.19, a large gain over that of last year. Of this money \$22.885 was spent on *charity*, 12 people being beneficiaries; \$15.67 for fees sent to the Tokyo Head Quarters, temperance work, Taikyo Dendo, printing and other expenses; \$78.25 on rescue work. With this money 19 girls have been rescued and 15 sent to the Hakodate Rescue Home during the year. The great bulk of this money was raised by faithful systematic *collecting* on the part of one member who collects from house to house among the members. With regard to work accomplished in our 6 departments of *Evangelistic Work, Temperance, Charity, Purity of the Home, Rescue and Sabbath Observance*, the following may be noted. *Evang. Work*: Nearly 300 women have heard the Gospel at our regular meetings. One special Taikyo Dendo meeting for women was held at which sixty women were present.

During our Taikyo Dendo campaign a committee of ladies from our society helped to entertain the eleven members of the Nakada-Mitani-Cowman Gospel Band, and worked hard to make the

meetings a success: One hundred people decided for Christ in these meetings of which so far ten have received Baptism. Thirty-five of our pledge-members are baptized Christian's.

Temperance: Fourteen new members signed the pledge during the year. Temperance talks have been given and Temperance literature distributed. An effort was made to secure the presence of Miss Smart and the Rev. Miyama at our Anniversary, but owing to the special temperance work to be carried on at the Osaka Exposition, their visit to the Hokkaido has been postponed.

Charity: A large number of poor people have been visited in their homes, and twelve have received help to the amount of \$22.885. A large part of this money was made by the members by sewing or fancy work. A small Hospital fund has been started.

Purity of the Home: Much literature has been distributed, and one excellent address delivered on this subject by the Hon. Sakamoto Chokkwan, which was reproduced in the press. The Fujin Shimpō has been regularly distributed among the members.

Sabbath Observance: The recently published Sabbath Alliance Tract has been distributed. At least one address has been given on this subject and a strong appeal made urging the members to join the new Sabbath Alliance during a meeting in which after the pledge had been carefully read and commented on the nature and object of the Alliance were explained. Several people have expressed a desire to join, and it is hoped that a Branch will be established in Asahigawa before long. A chief objective to joining on the part of many seems to be the amount of the yearly fee.

Rescue Work:

No. of girls interviewed	30
No. rescued	19
No. sent to the Hakodote	—
Rescue Home	15
No. lost enroute to Home	3

No. married:	$\frac{1}{19}$
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Of the 15 sent to Home.

Ran away	6
Went to parents	1
Went to service	3
In home now	5
	$\frac{15}{15}$

Total cost of sending to Home \$88.25

Visits made to Police 50.

Our methods have been the same as those used last year, i. e. we have worked in close connection with the police. In fact in most of the cases, the police actually sent for us and asked us to take charge of the women. All but two of the fifteen were the unlicensed "imbai." The two "shogi" fled to our house for refuge and protection. We conducted them at once to the police who alone can set them free; and although their aggregate debts amounted to over 700 yen, the police authorities set them free in the very presence of their keepers who had come to reclaim them. Both these girls entered the Rescue Home. One of them in the course of a month went to her home in Aomori: The other remained two months, gave great satisfaction, and hopes were entertained for her conversion when she suddenly ran away.

Since we began our work less than two years ago seven "shogi" have run away from their keepers in Asahigawa and regained their freedom. This has so discouraged the keepers that three of them have closed their houses and given up the business.

One of these is reported on good authority to have said that at first he had thought "Yasokyo" to be very, very "nikumerashii" for being so "yaka-mashii" and breaking up a man's business. But since he had left it, he had come to realize what a shameful business it was and that Yasokyo was right.—So it would seem that this leopard has changed his spots.—

At New year's it transpired that the

the usual flourishing trade in beautiful silks and obis was dull this year, the keepers feeling it to be too risky to make the "shogi" invest heavily, since the Jiyu Haigyo laws made it so easy for them to run away and so difficult to collect their "debts."

Considering the small amount of

work done and money spent, these indirect results of our efforts seem remarkable, and make us realize how easily the whole iniquitous system could be swept away, if *all* Christian women in Japan, Japanese and Foreign, would make one honest persistent effort. Ida Goepp Pierson.



INMATES OF HAKODATE RESCUE HOME.

REPORT OF THE HAKODATE RESCUE HOME

From Oct. 1901 to March. 1903.

(Prepared from a letter by Mrs. Colborne, of Ensleigh Hospital, C. M. S., Hakodate)

The following (See Tabulated List of Names) is a brief outline of the statistics regarding the twenty girls sent to this Home since the work began Oct, 1901.

Nine out of the twenty have since run away, but we have the comfort of knowing that they had the Gospel

plainly put before them, and that that cannot return—"void", it must come with power to their hearts one day, so that the labour spent on them has not been wasted.

We have had word from *Murata Shizu* (the first girl to enter our Home and since gone to her parents in Niigata,) now and again and she always seems grateful for kindness received here. I believe that girl was a Chris-

(A Chinese Christian woman a refugee from the Boxers and now living at Dr. Colborne's Hospital has until quite recently taught Chinese embroidery which promises to be quite lucrative, sales amounting to about 50 yen having been made from this work.

tian at heart, only like many of us she did not quite realize the force of Matth. I, 21: "*Jesus*, for He shall save His people from their sins"—as she might have done.

O *Ko san*, a bright promising girl of the Imbai (unlicensed) class, and O *Toyo san*, (a *Shogi*, who spent some time in the Home, we quite believed in, but as they both ran away afterwards we dont know what to think; the present inmates say that they are sure they can never forget what they were taught when here, and that in prison or wherever they may be, it must often come back to them.

O *Hiru san*, O *Moyo san*, O *Haru san* and *Taku san* are really Christians we believe, and all but the latter have been received as Catechumens, the latter wishes to be too.

O *Nami san* we feel needs much prayer that the evil spirit in her may be cast out; it really seems sometimes as though two beings were inside her, one striving for the mastery.

The father of *Tsuchika Tome* has been for fourteen days in a hotel in Hakodate, anxiously inquiring for his daughter and at last tracing her to the

Home. He came and spent a day or so. He expressed himself as very delighted at her being in such a comfortable place and promised to send money and clothes for her, and hoped that we would get her happily married later on.

The girls are taught Christian Hymns, reading, writing and sewing daily and crocheting and knitting three times a week.

Ito san, the Episcopal pastor, has started having morning prayers with them... and *Yamaka san* the Methodist pastor comes down occasionally to give a Bible lesson. All but the latest arrivals are so bent on their Bible classes on Sundays and other days that it is quite a pleasure and an inspiration to one; their singing too is greatly improved.

Dr. Colborne has taken a photograph of the present inmates of the House sitting at work.

I have another very different photograph of just such girls sitting in a certain house of ill repute in Tokyo with barred windows, and when one puts it by the side of the other, how thankful it makes one feel to be allowed, if in only a small measure to bring about such a change.

FROM OCT 1901 TO MARCH 1903.

Name	Age	Date of Entrance	Present condition or cause of leaving:	Date
Shimizu Kiyo	15	Oct. 4th'01	Went home to Sendai	Oct. 30th
Murata Shizu	18	Jan. 5th'02	Went home with baby	July. 10th
Nakagawa Ko	19	Jan. 27th	Ran away	May. 25th
Honjo Masu	21	Feb. 17th	Ran away	March.
Uraya Hatsu	22	Feb. 17th	Ran away	_____
Tedano Hiru	19	Mar. 30th'03	In house, cand. for baptism, satisfactory	
Hatamoto Moyo	19	Mar. 20th	Servant, cand. for baptism, satisfactory	
Kitagawa Sato	26	Mar. 22nd	Went home	April 17th
Terajima Toyo	20	Mar. 22nd	Ran away	May 25th
Iwami Haru	21	June. 12th	Ran away	July 29th
Osaka Haru	19	June. 25th	In home, cand. for baptism, satisfactory	
Sato Name	17	June. 28th	Half witted, refractory. In house	
Suzuki Ishi	27	June. 17th	Ran away	July. 4th
Hatayama				
(from Mororan)	—	Aug. 5th	Ran away	Aug. 8th
Murase Toshi	20	Aug. 9th	Ran away	Sept. 13th
Mushiaki Haru	17	Sept. 9th	Ran away	Sept. 13th
Matsuya Taku	20	Dec. 10th	Servant, satisfactory, wishes baptism	
Oikawa Saki	17	Jan. 31st	In house, satisfactory	
Tamanishi Saki	14	Jan. 31st	Servant	Feb. 13th
Tsuchida Tome	17	Feb. 5th	In house, satisfactory	
Received into Home	20		Ran away	9
Went to parents	3		Went to service	3
In Home at present	5			
	*	*	*	*

Candidates for baptism 3
Hakodate, reason to think converted but not candidates 3

HINDRANCES TO MISSIONARY'S SPIRITUAL LIFE.

By BISHOP AWDRY.

The following letter was written in reply to an inquiry from a fellow missionary.

1. The quantity of secular or semi-secular work (especially the *language*) and the extreme difficulty of getting in to real contact with souls; days full and brains weary with little or nothing to show for it.

2. For those not used to a hot climate the enervating effect of the summer and the need to taken care of one's head—prayer and meditation be of a nature to exhaust.

3. The position of much greater wealth and comfort than those to whom we minister, and the government of them by the power of the pure. In the same connexion may be added the disposition to think ourselves superior to those to whom we minister the gospel—superior in civilization perhaps in ideas moral and other and in a knowledge of life. A position in which men 'feel themselves superior' or have to 'keep others down' is always I think very dangerous to opiritual life.

4. It is closely connected with some of the above hindrances that in up country stations united worship in our own language and conducted for our own sake and without any view to the Japanese is very difficult to carry out with life and warmth even when it is possible: and there is some measure of the same difficulty about steady, devotional and other religious reading, well chosen and unhurried though intended for our own souls only.

The above occur to me as difficulties rather specially great in missionary work in Japan. Of course they are all opportunities also for victory over self and for the exercise of faith and humility.

"A THIRD OF A CENTURY OF CHRISTIAN WORK."

This is the title of a special edition of the *Mission News* published on March 28th. The agency by which the work in question has been done is the American Board Mission, which has been in every sense one of the most successful Christian organizations in the Far East. In the opening pages we find editorial notes and congratulatory letters, after which come an umber of short essays on "our work as seen by the workers," and then several historical sketches, the concluding pages being devoted to accounts of the Mission charities and publications, and the final place being given to an obituary notice of the Kev. R. H. Davis and the Rev. M. L. Gordon, two men who left a permanent impression of true virtue on the mind of the Japanese nation. This little book deserves to be read by those that are sceptical about the success of Christian missions in Japan. No attempt is made to tell an attractive story or to marshal striking facts. It is a simple and therefore eloquent record, very instructive and very convincing. The Japanese in general scarcely realize what they owe to the many devoted Europeans and Americans that are working zealously and self-effacingly in their midst. *Japan Mail*.

—The *Christian Advocate* (New York) reprints an exquisite poem which was the means of a blessed uplift to a sorrow crushed business man at a severe crisis in his family life. The poem is by Katrina Trask, and we have pleasure in passing it on in hope it may have a mission to some of our readers:

"Lie down and sleep,
Leave it with God to keep
This sorrow which is part
Now of thy heart.
When thou dost wake,
If still 'tis thine to take
Utter no wild complaint;
Work waits thy hands;
If thou shouldst faint
God understands.

A DIRECT ANSWER TO PRAYER.

While in Sweden, Bishop McCabe preached one Sabbath, in our St. Peter's Church, Stockholm. It is a noble building, seats a very large congregation, and is the religious home of a prayerful and aggressive people. Before they built that great church they had a prayer-meeting to ask the Lord to raise up somebody to help them; for they could not see where the money was to come from without help outside of their own membership or congregation. The pastor, Rev. C. P. Carlsson, said: "Let us pray about it. The church is needed in this part of the city, and the Lord will send us help." Now for the answer. An English lady, a member of the Church of England, in no way connected with the Methodists, was going to church one Sabbath morning. She was a lady of considerable wealth. Bishop McCabe talked with her, and she told him this: She said: "While I was on the way to church that Sabbath morning, a voice spoke to me in the depths of my soul, and said, 'Go and hear Pastor Carlsson.' I obeyed and went. I did not know him. I did not know any of his people. While sitting among them that morning, the same voice said to me 'You ought to help these people to a new and larger church.' I immediately answered, 'Yes, Lord, I will do it.' And I gave them sixty thousand kroners of the money my husband left me. That enabled them to build, and I worship with them now; for I have learned to love them very much." This was a direct answer to prayer. That is the only possible explanation of this singular occurrence. Last Sabbath we had two services going on at the same time. The overflow filled the lecture-room and the Epworth League room. That noble woman was there, looking on the scene, listening to the Word of God and rejoicing with joy unspeakable over the results of her splendid gift.

W. C. Adv.

FRAGMENTS FROM THE JAPANESE RELIGIOUS PRESS.

EDITED BY F. MULLER.

THE EDUCATION OF BELIEVERS

BY REV. H. KOZAKI.

We can but say that though evangelistic work has been successful in our country in gaining believers, it has failed in educating them. The present inertness in religious circles is largely due to the lack of heed to this matter on the part of the Church and the evangelists. Considering the lack of religious activity, the financial weakness of the Church, and the imperfect faith of the believers, we ought to devote ourselves principally to the education of our church members.

With regard to this matter of education, we must, in the first place, live our faith as far as possible in our daily life. The error of saying that business is business; and religion, religion, must be corrected. Believers must be taught to consider business as religion, and the little affairs of the day as the religious life.

Secondly, it is difficult to maintain one's faith alone. Religion is social, therefore it is important to foster social relations among believers. Last spring I held social meetings once a week for my church members, but recently I have held minor meetings once a month, and general meetings in spring and autumn. On the whole, results have been good; but care must be taken as to methods for there are various dangers connected with the practice, and it may result in injury to the social relations of believers.

Thirdly, our countrymen are irregular in everything. In the church also, at worship, at prayer meetings, and at other meetings, many are not punctual. This habit of procrastination is an old one and not to be changed in a day* but it must be reformed as soon as possible.

* The original is, *itcho issaki uyokashi-gatashi*, literally translated, *difficult to be moved in one morning and one evening*.

Fourthly, it is important to lead believers to share in the management of church affairs. In the training of believers it is not well that the pastors and evangelists should assume all the responsibility, though they must, of course, exercise care in directing affairs. Compared with the pastor, the members are lacking in experience, and in ideas about church affairs, so he may look with uneasiness on their efforts, but, even though he feels that their work is imperfect, they must never be relieved from their responsibilities.

Fifthly, believers must be instructed in knowledge of the Bible. For this purpose, on Sunday nights I lecture on the Life of Christ; on Friday nights we read the Bible in turn. This method has resulted in much good.

THE INFLUENCE OF CHRISTIANITY. The strength of Christianity in our country is by no means great, the Church and its members are still in their infancy; but, in spite of this, the influence of Christianity is broad and deep. The evidence of this may be found in a consideration of the following facts:—

(1). In literature. Very little of the thought of current literature is uninfluenced by Christianity. Many writers of both prose and poetry consciously or unconsciously, use language derived from Christianity. Some who do not believe in God, sing of God, or reason about faith. It is sufficient to prove the broad and deep influence of Christianity on our literature to consider how general is the use of such words as *sambi* (praise), *kagirinaki inochi* (eternal life), and *kunsha* (thanksgiving).

(2). In the influence of Christianity on ethical thought. It is a fact that some, while professing dislike of Christianity, have been unconsciously influenced in their opinions by Christian thought. It we estimate the proportionate influence of Buddhism, Confucianism, and Christianity on the

ethical thought of the country; four or five persons in ten are influenced in this respect by Buddhism and Confucianism together, and five or six by Christianity.

(3). Benevolent work must be said to have had its origin in Christianity. There have been not a few failures in benevolent enterprises founded on Christian principles, but, compared with like undertakings, it must be admitted that the results have been good. Such an institution as the Okayama Orphanage is an example of benevolent work.

(4). In the general influence on society. Two or three years ago when the Mormons first entered the country, the daily papers with one accord argued that Mormonism should not be allowed to enter because Japan was a monogamous country. As a matter of fact this was not true; but from that time forward the principle of monogamy has been settled.

Now if these ideas have not been derived from Christianity, whence have they come?

When we lose heart, grieving for inactivity in evangelistic work, for small results, and for the backslidings of some,—at such times if we consider the above facts, and especially if we remember that these are but one part of the result, we may multiply our courage an hundred-fold, and entertain great hopes for the future*.

Fukuin Shimpo, No. 399.

The *Fukuin Shimpo* has been giving lately a series of reports on the work of the different Churches in Tokyo.

This paper has also contained full reports of Dr. Hall's lectures as delivered in Kyoto, together with reports of his address at the meeting of welcome; and his sermon in the Union Church, in Tokyo. There is also a report of an interview with Dr.

*The first part of the report of this interview is given in the March number of the EVANGELIST.

Hall on the subject of the progress of Christianity in India, and his impressions of the state of Christianity in Japan.

AN INTERVIEW WITH BISHOP NICOLAI.

THE BEGINNING OF MISSION WORK IN JAPAN.

When I was in the University of St. Petersburg I had to stay in a hospital, and as I was at leisure and suffering from ennui, I read Gorōnin's* "Diary in Imprisonment". The knowledge thus gained of the customs and character of the people of the Empire of Japan, naturally caused me to love the Empire in the Far East. Gorōnin was a Lieutenant Commander in the Russian navy. When he visited Shirishima in Hokkaidō, commanding the Russian man-of-war "Jarnier" in 1811, he was arrested, unhappily and confined at Matsumaye. In this diary the conditions at that time are described. The substance of this diary is given in an interesting manner in a text-book for the common schools compiled by Count Tolstoi. I read the diary many times while I was sick. A few years passed without time to think of it as after my recovery I returned to the University.

In 1860, a Chaplain for the Russian Consulate at Hakodate was to be chosen from the students of our University. There were already a few applicants when I willingly responded to the demand. I, who could not forget Japan as introduced to me by Gorōnin, could not remain silent. I applied to Bishop Gregory for ordination in order to go to Japan, not caring that my friends wondered at my decision. The Synod doubted whether a young man of

twenty-four years of age could fill this office, but Bishop Gregory only protested that I was the better qualified for this post on account of my youth, and at last I was chosen. I became a priest that very day, and, changing my name to Nicolai, I was appointed Chaplain. I departed from St. Petersburg in July, 1860. After only two day's stay at my native place, I arrived at Hakodate by way of Siberia on the 2nd day of July in the next year (1st year of Bunkyū).

THE FIRST THREE BELIEVERS.

I worked at Hakodate from 1861 till 1869. I have pleasant feelings that I can not express in words, whenever I remember those early years in the country. At that time, the northern part of Japan was resorted to by those in search of adventure and many *ronin* (wandering knights) came there, and a spirit of murder reigned through out the whole region. I was not satisfied to be the Chaplain attached to the Consulate. I felt that I must preach the gospel of Christ to the Japanese, so I began to study the Japanese language. One day my teacher did not come, so I went to ask him the reason. The teacher was an old Chinese scholar. He said "Please excuse me, but if I go to your house I shall be killed." So I was obliged to stop studying. At present, it seems to me that the young men, who desired to study Russian, might have threatened the old man in order to make me have leisure. At any rate at that time people were crying out for the exclusion of the hated foreigners with full vigor. Especially the missionaries who believed Christianity were hated like snakes.

One day a Shintō priest who wore the two swords and was filled with a spirit of murder, suddenly came into my room and began to argue. He was a *samurai* of Tosa and had been trained for a soldier. His name was Sawabe Takuma, and he was son-in-law of the chief official of the shrine of

*Some of the names are given as they appear in Japanese. The translation is a very free rendering of what is doubtless not a verbatim report of Bishop Nicolai's conversation. The latter part of the conversation, about the development of the work of the Russian Orthodox Church, is not translated here. F.M.

Hakodate *Shimmei*. As he believed the Christian religion, which was forbidden in Japan, to be harmful to the country, he closely examined me with the determination to inflict on me capital punishment in the name of Heaven if my answers were not satisfactory. I explained that it was in vain to argue with him because he had no knowledge of Christianity; and I persuaded him to judge whether I was right or not, after an investigation of the teaching. Consenting to this he began to investigate Christianity and finally he was baptized.

In addition to the general hatred of Christianity he was the son-in-law of the Shintō official, so it must have been a great trial to him to become a Christian believer. About that time, as Messrs. Sakai Tokurei and Urano Daijō also asked me to baptize them, I shut the doors closely and secretly baptized them. This was an event in April of the 1st year of Meiji (1868), and they were the first believers after my missionary work began. I believed that nobody knew this event, but it was already known by the authorities. Thinking of it at present, I see that there was a spy named Horiye among the students who were studying in my house, and he was secretly informing the minutest particulars to the authorities.

THE BEGINNING OF THE FAITH.

When I began to propagate Christianity, I could not understand Japanese, and the Japanese also could not understand Russian. I tried to explain the doctrine through the Bible translated into Chinese. So, the three men who were baptized did not yet understand fully what Christianity was. Though Mr. Sawabe was an earnest believer, he, coming to Hakodate from Sendai, tried to sell his wife to save from hunger and thirst those who desired to investigate Christianity in his house. His companions did not consider his action strange. They were

more anxious for the country than for the salvation of their own souls. They hated the insolent action of the retainers of the Daimyōs of Satsuma and Chōshū, and were striving to put the administrative authority in the hands of the people of the northern part of Japan. They believed that Christianity would be useful in enabling them to accomplish their purpose. However, their ideas became gradually better and clearer on account of many persecutions, and at last they perceived themselves to be charged with a duty to create the kingdom of God not seen with eyes.

In the years from 1861 to 1866 there were many great events. Ii Naosuke was murdered outside the Sakurada Gate. In Kyōto, Osaka, and Chōshū, there were battles, and besides the Emperor died. On account of these events the stringent law forbidding the false doctrine (Christianity) was not strictly observed. In the third year of Keio (1867), the Shogun Keiki gave back the government to the Emperor, and the Imperial Government was restored. It was a general rumour that the treatment of the false doctrine would be more severe, if the old Bugyō (a chief official in the Feudal Government) at Hakodate went away and a new official came. One day a few intimate friends said to me: "As we shall probably be arrested some day, please show us once some magic art. As nobody else is here, bring out for us a mountain here and make a river to flow." I told them that these things could not be done, but they hardly believed me. At that time Christians were supposed to be able to work miracles.

The newly appointed chief official was Count Higashikuze. Among the officials under him, there were two persons who had been under my instruction. They were Messrs. Yamahigashi Ichiro and Tadaki Ryoji, and the former afterwards became the Vice-Prefect.

Seeing them, I could not but feel glad. soon after I returned to my native country, and I did not witness the war caused by Enomoto Kamajiro and others.

PROPAGATION IN TOKYO

I arrived at Hakodate in December of 1871, with Mr. Anatori, a priest. In January next, I came to Tokyo and began to preach. At that time there was no one who gave a listening ear to my doctrine, but I could not keep it secret in my breast. I tried to gather *eta* (an outcast class of people) and preach to them, but they were very proud and would not follow me. At last I went to Zōjōji (a temple in Shiba and asked to make friends with the priests. The rector at that time was a light-hearted person. Hearing my explanation of Christianity and comparing it with Buddhism, he said that the principles were similar to those of Buddhism. Our intercourse was very interesting and profitable to both of us. In the course of time there

were thirteen applicants for baptism. I hesitated a little to baptize them, but I could not restrain their desire, so at last I secretly baptized them in a room. Though I performed the ceremony with all secrecy when I went to Zōjōji a few days after, the rector showed me the names of the thirteen persons. Seeing my great astonishment, he felt sorry for me and told me the particulars. He was an official for religious affairs and he learned all about it through a spy on the very day that the ceremony was performed. I was much astonished to find that there was one spy among my disciples.

Thus I not only encountered many troubles in the propagation of Christianity, but also persecution was extremely severe at one time. One of the believers in the Prefecture of Midzusawa* was burned alive at the stake. But with the progress of the times missionary work also advanced.

Fukuin Shimpō, No. 392.

* Now part of the Prefectures of Miyagi and Morioka.



Mission Notes.

PRAYER AND EFFORT FOR MORE JAPANESE CHRISTIAN WORKERS.

At a recent meeting of the Missionary Association of Central Japan, the subject under discussion was "The Gaining and Training of Candidates for the Ministry." A carefully prepared paper was read, and the discussion that followed was unusually long and earnest. All felt the seriousness of the situation. Opportunities are rapidly multiplying, but many pass unused. "The harvest truly is plentiful, but the laborers are few." So strongly did the Association feel on the subject, that it appointed the undersigned committee to prepare a suitable appeal, and send it out to the Churches and Christian workers in Japan.

Many forces have been working to deplete the ranks of Japanese Christian workers, and to deter others from responding to the call to "come over and help us," but we thank almighty God for the heroic self-denial and sacrifice with which many of our Japanese brethren have resisted the temptations to ease and place and power, and have set their faces like a flint to continue steadfast in the high calling whereunto they were called of God. In this, they are but following in the footsteps of the Master, and proving themselves real heroes of the Cross of Christ. He came as the Revealer of the Father and the Savior of men, and He shrunk from no sacrifice that would uplift His brother-man. He "came not to be ministered unto, but to minister." He toiled in loneliness,

and weariness, and pain and humiliation, and He did it with unflinching courage and devotion.

We thank God that the heroic lives to-day in the hearts of many of His followers in Japan. And, well it is so, for the bearer of the Glad Tidings in this land must needs often suffer weariness, and opposition, and privation for the Master's sake. It has been so from the beginning, and will continue so till the end. But the work is a noble one. It enriches the personality of the worker, and urges him on to best endeavor. God uses those in it for the salvation of individuals, and the enriching of the moral and spiritual life of the nation. We believe that the truest patriots in Japan to-day are the workers for Jesus. But the fact remains that there are vast multitudes demanding pity and compassion. They are sheep without a shepherd. They are ready to be taught the way of Life, but there is no teacher to teach. Shall we not pray with new faith and zeal that the Lord send forth more laborers into His harvest? And shall we not be instant in season and out of season, in public and in private, to help our young friends to hear and obey the voice of God and give themselves heroically to this high and difficult calling?

Forty years ago, Garibaldi issued his trumpet call to the young men of Italy, and said, "I offer you hunger, and thirst, and nakedness, and sickness, and death. But come, rally around my standard, for only thus can Italy be made free and independent." Thousands of young men responded to

this call, they threw off the yoke of the enemy, and freed their beloved land.

Japan must be free, but the Truth alone can make her free. Let us pray and work, that the flower of the young men in the Church of Jesus Christ in this land may hear the call of their great Leader, respond to it like men, and give themselves, soul and mind and body, to the glorious work of freeing their fellow countrymen from the bondage of sin; and that, like Isaiah of old, they may rise up and say with lips that have been touched with the live coal: "Here am I, send me."

We suggest that Sunday, May 10th, be set apart as a day of special united prayer to this end, and that all pastors and evangelists preach on this subject on the same day.

But we must needs pray without ceasing, and add all diligence to prayer. "Ask and it shall be given you."

(Signed) J. D. Davis.
G. H. Chapman.
T. H. Haden.

Committee.

A young Presbyterian clergyman has resigned his church in Chicago that he may enter the membership and ministry of the Protestant Episcopal Church. In a manly address to his congregation, he states his reasons. One of them is:

"Again, and of minor importance, I am fond of richness of worship. As we are made worshipful in the presence of a glorious sunset or in the majesty of a forest, so the spirit of worship is intensified as a church service is made as artistic and rich as possible. I prefer to think of the service rather than of the sermon."

The last sentence is worth considering by all Christians. The hour of worship should be something more than the sermon; the act of prayer should be the dominant note, and the hearkening to the word of God and the messages of the hymns.

Cen. Ch. Ad.

TWENTY-FIFTH ANNUAL REPORT OF THE COUNCIL OF MISSIONS.

The present report shows very encouraging progress in their work. The annual meetings of the Council are usually held at Karuizawa during the summer vacation. It was so this year.

We learn from the present report that these missions have, including the wives of missionaries, 153 foreign workers, an increase of 3 over last year. There are 141 native preachers, an increase of 13. There are 89 Bible women, a decrease of 8. The gain in membership has been 676, making a total membership of 11,651.

In school work, 7 new students have entered the theological seminary, making 24 in all. In 3 boys' schools there are 409 students, an increase of 97. In 11 girls' schools there are 852 pupils, an increase of 26. There are 720 children in 11 Kindergarten schools.

Many interesting facts of general interest to Missions and mission workers are given. We wish we had space for the whole report but can only make brief selections:—

"Statistics show a gain of over 30% in Sunday school membership of the preceding year. This is as it should be, as the Sunday-school membership is even yet far below the church membership."

In view of the importance of the extension of Christianity in Japan at this time, the Council adopted a resolution cordially inviting the Presbyterian Church of Canada to enter Japan and carry on work in connection with the council.

The congratulations of the council to Rev. Jas. H. Ballagh on his seventieth birthday and his two score and more years of devoted and successful mission work in Japan was adopted.

The one most serious question, was the fact brought out in many reports, the great dearth of workers, both pastors and other workers, and the more alarming fact that so few young men

seem disposed to study for the ministry. Without students there is no hope for an educated and effective ministry. A very good point was made by Mr. Buchanan when he said, "We sincerely hope that there are no other places as badly off for lack of workers as Sanuki. It may not be out of place to mention just here that several of our best men have felt the great call for more workers and their obligations toward Christ to heed that call. But the requirement for English in the Theological Department of the Meiji Gakuin effectually bars the doors of that institution to them and will possibly keep them forever out of the ministry. Let me venture the hope that the day is not far distant when the Meiji Gakuin will establish a theological curriculum in the vernacular and thus give practical expression to the belief that doubtless lies at the heart of every missionary, that a man who knows nothing whatever of English, may be called to preach the gospel."

Under English Classes, Mr. Peeke said;—"We feel that the day when it is necessary to use baits is drawing to a close. In fact we are persuaded that no missionary is warranted in teaching English till the language has been mastered. We are confident that if they will follow this rule until the language is acquired, they will find so many opportunities for simple and direct religious work that they will not think for a moment of wasting valuable strength in indirect method."

A paper by the Rev. J. H. Ballagh on *Personal Experiences* was read. The following is an outline:

"I will strive to follow some of the teachings of the Bible concerning the experiences of the first missionary to the Gentiles so far as corroborated by my own.

Yano Riuzan, a shaven headed Buddhist, a *Yabu-isha*, or quack doctor, who held an inferior position was selected by the Shogun's Council of State, for a language teacher for Dr. S. R. Brown.

On my arrival, Nov. 11th 1861, he became my teacher. With him I undertook the translation of St. John, more to translate the Gospel into *him* than for the use of others. In the Summer of 1894 he became quite weak. I was impressed with a failure of duty and asked him if he would be willing for me to seek a blessing upon our translation. On his consenting I made my first impromptu Japanese prayer, which seemed to impress him much and which made a remarkable impression on me. One day while explaining a picture of the baptism of the Ethiopian eunuch, he suddenly said to me, "I want to be baptized. I want to be baptized because Christ commanded it." I warned him of the law against Christianity and the fact that even should he escape, his son might not. The son, being consulted said that whatever would please his father should be done. On the first Sabbath in November his baptism took place in the presence of his wife, son and daughter. On Thanksgiving Day, 1864, was made our last visit to Father Yano. He thanked each of us for all the kindness shown and said, "I have no way of rewarding you, but I am going to Jesus' side, and I will make mention to him of your name." Yano's death brought heaven a little nearer perhaps to Japan than elsewhere.

Awazu was a young man of the Samurai class who came to me to learn English. One day, discussing the Old Testament, he said to me with great feeling, "If Jesus Christ had come in the flesh sooner than he did, people would not have known who he was." I was made aware of his becoming a Christian in his Christmas and other letters, telling of the dawn of Christ's kingdom in the world and in his own soul.

When Kenkichi asked to be baptized publicly I wrote Awazu, who decided to be baptized at the same time, and assisted me in drawing up a number of questions for making the public con-

fession instructive to others. I instructed the candidates in the different views as to the modes and subjects of baptism, and left the choice of modes to them. They chose sprinkling. On Awazu's becoming a Christian he understood the former events of his life as showing God's favorable protection.

Other illustrations of the ordaining unto eternal life might be given; as of Father Okuno's conversion, now quite an old man, then about thirty years ago. His conversion he attributed to what he observed in Dr. Hepburn's sincerity of character.

There was a man, fifty or sixty years of age, a cripple who was carried on his son's back two or three times to Mrs. Pierson's meetings; and on my coming to his place immediately desired baptism. Afterwards he was restored to soundness of body and lived for a number of years.

A soldier suffering from *beri-beri* at Hakone, hearing a sermon of mine, became a Christian. Though given up to die, he did not die; and since I have heard reports of his living a consistent Christian life in Satsuma.

A *tofuya* came to a service I had for blind men and returned once or twice through curiosity. Then he became shy of the preacher but finally became a believer, and is now quite a successful evangelist.

A man who kept a drug-store and a pawn-broker's shop, when he became a Christian, confessed that he had shown much interest in Christianity at first to keep me from feeling disappointed at not having a crowd to hear me, and to prevent me from writing about my disappointment to America.

In a postscript Mr. Ballagh gave a different line of experiences from the above, showing that no work done with an eye single to the Master's glory will fail of a reward.

In the general discussion that followed the reading of the paper, attention was called to the following facts:

(1) The large number who originally opposed Christianity but who testified that it was Mr. Ballagh's transparent honesty which won them to Christ.

(2) In early years some strangers came to Nagasaki wishing to meet Dr. Verbeck. They turned out to be Wakasa-no-Kami's daughter and her nurse; these, away from all missionary influences, had been led to Christ by Wakasa-no-Kami, and were afterwards baptized. Later the woman moved with her husband, a bitter Buddhist, to Osaka where she helped to build some of the first Congregational churches. Her husband discovering in his travels an island without religious beliefs, tried to get the Buddhists to go there, while she tried to get some Christian worker to go but at that time there was no one to go.

(3) Since the time when the author of the paper came to Japan, the conditions of the field were marvelously altered; the edicts were removed, and the old prejudices were weakened. (4) A lady conducted a Sundry school which was finally broken up by a bad boy who came for that express purpose. On returning from a trip to America, she found this same boy, converted during her absence conducting the Sunday school which he had broken up. (5) Twenty-three years ago the Buddhist priests in Hikata organized a boycott against Christianity, which aroused a man who in opposition got up a "Brotherly Love Society" to study Christianity. Out of this grew a church which has never received a cent from mission funds."

"I must tell you a story of a little girl and a bear. Mr. I. of Abuta, (some 6 or 7 miles beyond Mombetsu) one of our believers, has a little girl about 9 years old. When she was 7 years old, a festival was held at *Usu* (a village 2 miles off) to which her father went to sell toys; the little girl was sent from her home to take him some *O musubi* (rice balls). She took the short cut and missed her way, going

some distance out on a path towards the mountain. It was day-time. She found herself suddenly confronting a bear. She knew it was of no use to run away. She determined to be friendly. The bear growled. She bethought herself of the rice-balls slung around her shoulder: "Ojisan, ojisan, (uncle!) is this what you want?"

She reached him one. The bear came near enough to her to take it, broke it open and hesitated. "Ojisan, ojisan, you know I wouldn't fool you, there's no poison in it." So the bear ate up the rice-balls. "Why ojisan, there's a rose-bramble on you; I'll take it off for you." She even patted him and he didn't resent it. "Well, Uncle, I'll be going. Good bye;" and as she started off in the *wrong* path, the bear growled. She looked back and the bear motioned with his head in the direction of another path. "Ah! wakatta! wakatta!" (I see, I see) said she and bowed her farewell. "Good bye, Ojisan. Thank you;" and the bear seemed to bow his head too.

And the sequel, is almost as good as the story. "Why, said her father didn't you tell me this at the time." "Because I had lost my rice-balls and I was afraid of a scolding." The little girl insists that all this happened.

It is "so beautiful, it must be true," as Kingsley said, and if it isn't, the child that could invent such a tale as that, is a genius and will end up by being a Kipling or a Seton-Thompson some day.

"The *Ainu* work is a practical experiment in comity,—all the *Ainu* coming by an unwritten law under C. M. S. jurisdiction. Those in our region belong to the district in charge of the C. M. S. missionary resident in Otaru. He supplies me with books and good advice, and I do the work as his "unpaid helper." When the point of asking for baptism is reached, our Chikabumi *Ainu* will, I hope, enter the fold of the Sei Ko Kwai, to which all the *Ainu* Christians belong."

"The close relation between mission work and Christian work for foreigners does not seem to be realized. If we could get strong active Protestant churches for foreigners in the ports, the mission work in the ports and the country at large would feel it greatly. Such churches would also be a great blessing to the foreigners and their home lands. There should be some way to interest the foreign communities in direct mission work. Moreover the wrong impressions of tourists could be thus prevented. A booklet on mission and church work for distribution among tourists, might be prepared by committees in the open ports and Tokyo and distributed."

The stunted trees and shrubs of the Japanese have been the wonder and envy of gardeners the world over. But a German chemist now has prepared a fluid that has the power, when injected into the tissues of a plant, near its roots, of anæsthetising the plant. As a result of this injection, the plant does not die but stops growing, maintaining its fresh, green appearance, though its vitality is apparently suspended.

English Student.

Public Opinion has the following to say about worn-out phrases:—

We should black-list the "well-earned rest" and the "scene of her former triumphs," the "young lady of prepossessing appearance," the "ample justice" that is done to the viands beneath which the "tables literally groaned," and the wedding presents that are "numerous and costly." Much more annoying is the attempt at absurd ornamentation, the struggles against tautology which results only in ridiculous turrets and preposterous pinnacles of language. Why should it be necessary, when Dr. Johnson has been mentioned twice, to call him at the third allusion "the great lexicographer"? With the great lexicographer must pass into obscurity the "Swan of Avon," the "Wizard of the North," and the "Sage of Chelsea." The phrases ring through the papers with the maddening iteration of the latest popular tune that the whistle of the street boy catches from the piano-organ which gets it from heaven knows where. To the list, too, must be added that infuriating-beginning of a paragraph, "It is interesting to note." If it were not interesting there would be no excuse for noting it.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. E. R. MILLER. 13 *Torii Zuka, Azabu, Tokyo.*



GOSPEL HALL, OSAKA EXHIBITION.

—*Concluded from March number.*

The Christian Work Committee have very generously offered us the use of their audience room from nine to ten A. M. and from twelve to two P. M. each day, and here temperance addresses will be given daily, in addition to the work done at our own head-quarters. It is desired that all friends who may visit the Exposition will come prepared to lend a hand and thus help on the good work. Those who must remain at home can assist greatly by their prayers and by adding to the finances, both of which are much needed.

The past two weeks have afforded us ample opportunity to think much on the preeminence and great advantages, financially and otherwise, enjoyed by all the forces of evil in contrast with the disadvantages, hindrances, and difficulties which constantly confront all kinds of Christian effort. While pondering over the seemingly unequal contest there came to our mind these words—“O thou that dwellest in the clefts of the rock, that holdest the hight of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord;” and the words of the Psalmist, “I have seen the wicked in great power, and spreading himself like a greenbay tree. Yet he passed away, and, lo, he was not: yea, I sought for him, but he could not be found.” Then we remembered that it is “not by might, nor by power, but through His Spirit,” that the forces of good shall finally triumph over the powers of darkness, and we felt that the solution of the problem, too difficult for human mind to comprehend could safely be left with Him.

As Christian temperance workers we have engaged in a combat that will be fierce and long, but let us ever remember that “This is the victory that overcometh the world, even our faith”, and, that this faith must be backed up by works. Let us dare to be Daniels!

NATIONAL CONVENTION.

The National Convention of the Japanese Woman's Christian Temperance Union just closed a most interesting and profitable meeting in Kobe. April 2nd, 3rd and 4th were the dates. All sessions were held in the Kobe Congregational Church, which had been very tastily decorated in honor of the occasion.

Over forty delegates and visitors from distant towns and cities were in attendance, besides a large number of the ladies of Kobe, it being the largest annual meeting ever held by this organization.

The society has over fifty local branches and reports from these show that much earnest work has been done during the year especially in the following departments—Social Purity, Rescue Work, Mothers' Meetings and Literature. Nearly thirty societies have contributed to the temperance work at the Osaka Exposition.

The society at Asahigawa, Hokkaido, has rescued twenty-five erring sisters of whom three have been converted and are to be baptised soon.

Through the efforts of the society at Nagasaki thirteen saloons have been closed. Under new literature published this year we find three leaflets: “Is there Need of a Y?”; “Why Should a Christian Girl sign the Total Abstinence Pledge?” and “Arsenic in Beer.” Two small pamphlets entitled, “The Mother,” designed especially for mothers meetings, and “Women Prominent in Temperance Work” have also been published. Other helps are under way. Thirteen hundred copies of the society's national magazine, *Woman's Herald*, have been printed and distributed.

The total income for the year was 220.61 yen of which 166.68 yen has been disbursed.

The Kobe Society reported over 250 yen as raised and expended for the work of the year.

Lengthy discussions were held on the following subjects:—

What to do when first organized. How to increase circulation of temperance literature.

How shall we increase our finances? How can we increase our membership? Our difficulties, and how to solve them. Best methods of work.

Miss Smart gave a lengthy and suggestive talk on department work, or what to do and how to do it.

To the great regret of the majority of those present Mrs. Yajima, who has for so many years done such valiant service for the organization as its National President, felt that because of her age, she must resign the position to a younger woman. In doing this she assured the members that her strength and her life should still be given to the work which she so greatly loved and nothing but death itself should deter her from doing all in her power to promote its interests, but she insisted on resigning as president. The Convention made her Honorary President and a member of the National Executive Committee.

The following are the officers for the ensuing year:—

President;—Mrs. Chise Ushioda, Tokyo. Cor. Sec.—Miss Tami Mitani, Tokyo. The Supts. of departments will remain practically unchanged, at Mrs. Yajima's suggestion, Miss Smart was elected as National Advisor and a member of the Executive Committee.

A part of the Saturday afternoon session was devoted to a social meeting at which an interesting program was given in honor of Mrs. Yajima's seventy-second year and she was presented with a very nice gold watch by the National society. The Tokyo and Yokohama local societies gave her a beautiful white satin banner upon which a white-ribbon bound globe and the motto "For God and Home and Native Land," in gold letters had been artistically painted.

Mrs. Yajima made a beautiful response to all these expressions of respect and the love with which she is

held in the hearts of her comrades, and the Convention closed with the singing of the national anthem and prayer.

The Convention voted to send an invitation to the World's organization, which will soon convene at Geneva, Switzerland, to hold its next bi-annual meeting in Tokyo, Japan. It also decided to send to the Geneva meeting the national flags and a native dress, inasmuch as it was impossible to send anyone as a delegate to that gathering. The next annual meeting of the national society will be held in Joshu, the first week in April, 1904.

Many plans were made and outlined for this year's work, chief among which were those for increasing the membership and becoming more firmly grounded in the foundation principles of the organization. In order to accomplish this last department work will be pushed with vigor, especially in those departments that relate to scientific temperance education, anti-narcotics, purity work, which includes rescue work, mothers meetings and work for the children and young people, at present.

The national society embraces sixteen distinct departments or lines of work as follows.—

Evangelistic; Scientific Temperance Instruction, Anti-Narcotics, Purity, Rescue Work, Mothers' Meetings, Hygiene and Heredity, Sabbath Observance, Unfermented Sacramental Wine, Temperance Literature, Work for Soldiers and Sailors, Legislation and Petition, Juvenile Work, and the Y. or Young Womans' Branch. To these has been added this year the Flower Mission Department.

Each local society is encouraged to do something in as many of these departments as possible, as an incentive to better local work for the year, Miss Smart has promised to give five yen in cash to the local society that does the most department work and that reports same to next annual meeting.

She will also present a handsome

banner to the national society to be given to the local society that reports the largest number of due-paying new members at the close of the year. This banner will go each successive year to the society securing the most new members for any one year.

A program outlining a program for each monthly meeting for the year has been prepared and printed for the use of the local societies. It was adopted by the annual meeting.

The delegates pledged themselves to do all possible to get subscribers for Mr. Ando's temperance text-book, *Health for Little Folks*; to enforce the anti-cigarette law and disseminate information in regard thereto; abolish beer-halls; to secure a no smoking car on the railroads; to prevent the employment of young women on the railroad; to stop cruel treatment of factory girls; to encourage reforms in the home and better customs in the nation; to be strictly temperate; to keep the sabbath and get others to do so; to cultivate a taste for music; to try to maintain peace in society; and so improve the finances of the organization.

The outlook for a year of hard work and progress is most encouraging and hopeful.

The delegates and officers expressed themselves as greatly helped by the meeting and well satisfied with its success.

Four Princes ; or, The Growth of a Kingdom. By James A. B. Scherer, Ph. D. Paul, Constantine, Bernard and Luther treated as the "seed," the "blade," the "ear," and the "corn," are used as personal and individual types of the development of Christianity in its four stages—primitive, Roman, mediæval and modern—by the author who was founder of the Evangelical Lutheran Mission in Japan, teacher of the Theological Seminary of the United Synod and pastor of St. Andrew's Church, Charleston, S. C. 276 pp. Indexed. 16mo. *Book News.*

NOTES FROM THE OSAKA EXHIBITION

After numerous delays of one kind or another, we succeeded in opening our quarters last Saturday, but did little work there until Monday. All day Monday we had a crowd about the sides of the building, and much personal work and free distribution of literature was done during the day until three o'clock in the afternoon, when we pushed the coffee tables back against the wall and filled in the open space with benches. The public was invited in and they came without any urging. All space was quickly filled inside the room and a crowd three or four rows deep were standing all along the outside. Mr. Miyama and several other gentlemen, friends who very kindly offered to aid us, spoke alternately every half hour or so until five o'clock, when the audience was dismissed and the tables were again put in place ready for coffee-selling just as the crowd were coming out the gates of the Exhibition, (these close at five each day.)

Our room will accommodate at least seventy adults at a time, and these change with every address. Adding the crowd along the edge we reach about a hundred in each service, and we have held from five to nine services each day except one, when it rained, besides all of the personal work that has been done. The coffee selling has more than paid expenses thus far and we hope will continue to do so in order that we may have more funds for literature of which we need so much. Nearly or quite fifty persons have signed the pledge voluntarily, and today one man, who has evidently been a hard drinker, gave the young men a short exhortation on joining our ranks. He has been coming every day for several days and signed the pledge the other day. His life's story shows him to have been a veritable prodigal son. He evidently means to do differently

in the future. His very earnestness makes us have faith in him.

Nearly every one who comes seems surprised and pleased with our humble quarters, and we are all greatly encouraged that everything has started off so well. It is very wearisome to go out there every day and stay all day, but I trust that the harvest will later repay us for all the earnest effort at seed-sowing now. Each Sunday we shall hold special evangelistic meetings there, and no coffee will be sold on that day.

HEALTH FOR LITTLE FOLKS.

This new book, translated by the Hon. Taro Ando, has just been published. The general make-up of the book is fine, and the words of praise expressed by those who have examined it are very gratifying. Over 4000 copies have been sold. It is a marvel of cheapness. It is only 25 sen per copy. It ought to be introduced in every Shōgakkō in the Empire, especially those connected with Missions. Mission schools should set the example. While a number of the missionaries have ordered a few copies, and several have ordered from 20 to 100 copies each, so far as is known it has not yet been introduced into any of the Mission schools as a text-book. This is highly desirable. Mr. Ando and his Temperance friends are putting forth praiseworthy efforts to sell at least 10,000 copies. Every family ought to have a copy. We bespeak the hearty cooperation of *all* the missionaries. I add two letters of commendation.

JULIUS SOPER.

FROM DR. DAVIS:

It is with very great satisfaction that I have read the translation of "Health for Little Folks," made by the Hon. Taro Ando.

This book treats in a clear but brief way the whole subject of health. The need of food, the best kinds of food,

the way food is assimilated, the injurious effects of wine, beer, sake, and all kinds of alcoholic beverages upon the assimilation of food, upon the circulation of the blood, upon the brain, and upon the nervous system. It shows also the injurious effects of tobacco, especially upon the young.

It lays down the fundamental laws of health, and how to promote it and increase vitality. If the principles of this little book could be faithfully taught in all the schools of Japan, it would be a means of incalculable good to the Japanese nation, largely increasing the vitality of its people. I sincerely hope the book will have a large circulation. I wish it might be introduced into every Mission school in Japan.

(2) FROM THE HON. SHO. NEMOTO:—

"Health For Little Folks," translated by the Hon. Taro Ando, is deeply interesting to us all—to us older ones as well as to the young. We have long wished for such a book for the education of the people on the subject of Temperance, which I believe is the true foundation of character-building.

It is translated in a very polished style of the Japanese language, and it is neatly printed and well bound. I most heartily commend this book, and sincerely hope that every one will purchase one copy at least. It will go a long way towards the strengthening of one's Temperance principles.

P. S.—The style of this book is *Genbun no Itchi*, very easily understood. Missionaries studying the language, will derive much help by reading its pages and mastering its style. This style is coming more and more into vogue. Hence it is deserving of careful study by all students of the language.

J. S.

MEMBERSHIP DUES RECEIVED
FOR THE FOREIGN AUXILIARY.

W. C. T. U.

Mrs W. I. Jones	...	...	...	4.00
Mrs Van Petten	...	...	...	1.00
" B. W. Waters	...	...	...	1.00
" Franks	...	...	...	1.00
Miss Converse	...	...	...	1.00
" Stirling	...	...	...	1.00
" Griffiths	...	...	...	1.00

Mary Bioch, Treasurer.

The presence in America of Bishop S. C. Partridge, of Japan, has given the Protestant Episcopal church a stirring up. A few evenings ago he appeared in Chicago at a big mass meeting in favor of the forward movement. At that meeting Bishop Charles P. Anderson used language like this:

"There are thousands of pagans in Chicago of American birth who never cross the threshold of a church. There are other thousands who do not attend any church because there is not one near enough. Missionary work of the city is not keeping up with its material progress.

"I hope," he said, "that a wave of missionary activity will sweep over every parish in the diocese as the result of the meeting. Let this spiritual enthusiasm rouse us to some real accomplishment. I also hope a movement will come to establish a permanent fund of \$25,000 in the diocese especially for aggressive missionary work."

Then Rev. James S. Stone said;

"It is an especially trying time. A spirit of indifferentism has seized all classes. There is an intellectualism abroad, leading its devotees to a blind satisfaction with themselves. We have here an enormous inflow of people from foreign shores not imbued with our spirit. We are confronted with an active, progressive infidelity that hates the name of Christ.

"But the Church has always had to contest its way. It has never had any

golden age. It has never been without foes. What we want—all we want—is men. We want optimists, men that do not fear and will work.

"A pessimist is a man who blows out the candle to see how dark it is. Such men never win victories. Light the candle and look at the problem in its right proportions.

"We want fewer apologists. Some men preach as if they were afraid the gospel was not true, and others as if they were afraid it was."—*Exchange*.

Y. M. C. A.

TOKYO NOTES.

The Sunday afternoon meetings are continuing with increasing interest. Mr. Niwa is assisted by Rev. H. Kozaki, Pres. Honda and Pres. Ibuka. On the fourth Sunday of each month a special evangelistic service is conducted with special efforts to draw unconverted young men. The total attendance at the five meetings from Jan. 18 to Feb. 15 was 331.

A song service was conducted by Mr. Sakai and his pupils on Sunday, Feb. 22. The program consisted of solos, duets, choruses and chants in English and Japanese. There was an audience of 420 men and 120 women.

A class in study of Old Testament Characters has been organized in response to numerous requests. Attendance is limited to young men who have had at least two year's study in the New Testament. The class meets at 1 P. M. on Sundays, and has a membership of 18. It is in charge of Mr. Helm.

The third English lecture meeting was held Saturday evening, Feb. 7. There was a fine audience of 500 young men, composed largely of students, but with a good sprinkling of young business men. Prof. Sasaki, a teacher in *Kaisei Chu Gakko*, and a graduate of the Association English Night School, spoke on "How I Studied English." Mr. Sasaki emphasized the necessity of

a careful study of the English Bible as a means to a mastery of English and its literature. Mr. Hibbard illustrated with a big map his talk on "Rapid Transit in Chicago." It was of interest in view of Tokyo's proposed street railway extension. Rev. Arthur Lloyd spoke on "The House that Jack Built," giving the historical interpretation of the nursery rhyme.

A Social Meeting on Saturday, Feb. 15, was attended by 61 students of the Association night school. It was found that of this number 22 were students, 16 bank clerks, 13 in business, 3 in government offices, 2 on newspaper staffs, 1 teacher, 3 unemployed.

The French class meets daily with an average attendance of 10.

KYOTO.

A union welcome reception was tendered Mr. and Mrs. Phelps on Feb. 14, at the Kyoto Club. There were 400 men present. Mr. Nakamura, Ex M. P., president of the local assembly, and a prominent layman presided. Two resolutions were passed; one of thanks to the International Committee for sending a representative to Kyoto; one to appoint a promoting committee to take charge of preparations looking toward ultimate organization of a city Association.

AN INTERESTING LETTER.

A remarkable letter, over fifty feet long by actual measure, is passing around Japan. This is a circular letter of a group of twenty young men including the Association secretaries and fifteen foreign teachers of English, all but one of whom are in government schools. Of these teachers eleven are American college graduates who came to Japan through arrangements effected by the Association secretaries.

The letter is intensely interesting in showing the life and work and spirit of the men. The communications show that the men are seeking from a scientific and professional standpoint a

though mastery of their work. In addition to the testimony of consistent and devoted Christian lives, they are afforded many facilities for direct Christian work. They conduct from one to four Bible classes each for their students; several also have teachers' Bible classes, in one case ten out of twenty three teachers in a *chugakko* being members.

Kwansei Gakuin Association emphasizes persistent individual work for non-Christians, both among the boarding and day pupils. There are now 26 inquirers and 3 applicants for baptism.

Kagoshima Koto Gakko Association has recently opened a hotel overlooking the city, the bay and the rugged, extinct crater of Cherry Island. Eight members live in it, forming a nucleus for the Bible class and prayer meeting.

The Fifteenth Summer School will be held in Arima, a mountain resort near Osaka, July 17-26. Simultaneously there will be lectures and conferences in English for foreign teachers of English and younger missionaries. A strong corps of speakers is being secured for both departments. Being held near Osaka and closing five days before the end of the Osaka Exposition, it will be possible to take advantage of both attractions with slight extra expense.

I have heard of an old physician in the interior of America, rather behind the age on bacteria, bacilli and microbes, but nevertheless skillful and successful in the practice of his honorable profession. He was very cautious in the use of medicine, and prescribed it only when absolutely necessary. He had a patent antidote for the craving for strong drink, which is such a terror to many reformed inebriates—an orange half an hour before breakfast every morning. "Take that," he used to say, "and you will want neither medicine nor liquor." Some who have tried the prescription have found it most helpful. I pass it on.

BOOK NOTES.

There is in course of preparation an annotated new Testament. The plan is to furnish in the smallest compass a body of notes, mostly of the character of paraphrases, that may make the meaning of the text clearer to one who reads the new Testament for the first time. With a brief introduction on the nature of the Bible and an outline of the Old Testament, it is hoped to furnish a book less than double the size of the 4 in × 6 in Japanese New Testament. This statement is made to avoid possible duplication of effort, in case any one is undertaking a work of similar scope. If consultation or further information is desired by any such person kindly address E care

METHODIST PUBLISHING HOUSE,
4 Chome Ginza, Tokyo.

PERSONAL NOTES.

Rev. D. S. Spencer, M. E. Mission, Tokyo, sailed from Nagasaki on the 19th, via Siberian railway for furlough in the U. S.

Rev. R. B. Peery, Luthern Mission, Saga, left for the U. S. via Siberian Railway, on April 19th.

Rev. E. C. Fry, now in U. S. on furlough, is taking a special course of study in Harvard University. His address is 417 Broadway, Cambridge, Mass.

Rev. E. C. McCord, has removed to No. 80 Kogaicho, Azabu, Tokyo.

Rev. C. A. Tague, and family, M. E. South, Mission, sailed for the U. S. per ss. Doric on April 10. Mr. Tague's health has not been good for some time and he was compelled to seek rest and recuperation in the homeland.

Through oversight of the editor the item of contributions to new building for the Florence Crittenton Home, in March Evangelist reading yen 5. from Mrs Ballagh should have read yen 500.00.

Rev. T. H. Haden and wife M. E. Church, South go home on furlough by way of Europe in May.

THE JAPAN EVANGELIST.

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	1 mo.	2 mos.	3 mos.	6 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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REV. F. FRANSON.

The Japan Evangelist.

VOL. X.

MAY, 1903.

No. 5.

THE SCANDINAVIAN ALLIANCE MISSION.

By REV. F. O. BERGSTROM.

THE S. A. M. was founded in the U. S. A. in the year 1890 by the Rev. F. Franson, who is now on his second visit to Japan.

Missionaries were first sent out to China, and later to other needy fields. It has 23 representatives now in India in the provinces of Bengal, Bhootan, Sikkim, Panjab and Balistan; 65 in China in the provinces of Shansi, Shensi and Kansuh; 12 in Africa in Natal and Swaziland, and 10 in Japan. Of these 2 are in Tokyo; 2 in Takayama, Hida prov.; 1 in Hachiman, Mino prov.; 2 on Oshima, Tokyo-fu; 2 in Chiba, Shimosa prov. and 1 at home on furlough, the total number of missionaries in the S. A. M. actually engaged in missionary work in the foreign fields at present being 110. These missionaries are sent out and supported by the Scandinavian Evangelical Free churches in the U. S. A., Sweden, Finland and Norway, in cooperation with the committees located in these countries respectively, each committee being entrusted with the care of their own respective branch of the S. A. M., the committee in the U. S. A. having charge of the Japan branch.

These churches in the home countries, from which the S. A. M. has sprung, correspond very nearly in organization to the American Congregational churches, being however invariably very strong in faith in the divinity of Christ, the inspiration of the Bible, etc.

Mr. Franson arrived in Japan from

U. S. A. via New Zealand and Australia in the latter part of March and intends to remain here for some six months after which he intends to cross over to China and visit each one of our stations there, and from there overland to India and lastly both of the above mentioned provinces in Africa, to visit the missions on this tour. His visit to this country has already been fraught with many blessings. Besides our own stations he has preached in several of the larger churches in Tokyo, and many souls have been induced to receive Christ as their Saviour, at times as many as 25 at one meeting. His sermons on the Second Coming of Christ have invariably made deep impressions on believers, who as a rule hear this glorious truth for the first time. Here in Chiba during Mr. Fransons meetings in Tōrichō an unhappy—or happy—coincidence occurred. It was the Buddhists who had announced to hold lectures against Christianity, and our meetings happened to be simultaneous with them. It seems they laboured under the false idea that we purposely organized these meetings in order to counterbalance their efforts, but we had quite higher motives in arranging for them. The Lord saved souls, and we had quite liberty in prayer, the Holy Spirit rested over the meetings, and this I think accounts for the opposition we encountered. But the commotion they stirred up did us far more good than harm, being a splendid advertizement and causing many otherwise indifferent, sleepy people to wake up to the fact that "Jesus of Nazareth passeth by."

Many Sunday school children confessed their sins and promised to ask their parents too for forgiveness, and we know now that some of them did this, and are living better lives at home, the parents confess it. Several of the older people who decided for Christ during those meetings are steadfast in faith and live happy lives now.

He had also the rare opportunity of addressing the Normal school at K. on the subject of the *Divinity of Christ*. Oshima (Vries island) was next on the program. This is a very difficult place to reach, as no large steamers make regular tours, so much time was lost in waiting at intermediate places, but the few days we were allowed to spend there were well applied, meetings having been arranged for every evening. A number were saved at Habu and Motomura. At the latter place an old man, after a prayer meeting, went and took down his idol and gave it to Bro. Matson who lives on the island, and we burned it in the fire in the middle of the room. Next day two young men came seeking to know how to be saved. They confessed their sins (1 Joh. 1: 9) and afterwards handed over *their* idols to be despatched in the same manner. They consisted, one of a case of "Hero," and the other of a bag of tobacco and pipe. The latter idol was a little more American or "foreign" than the first, but both were gotten rid of in order to clean *body*, soul and spirit.

On the 2nd of this month a tour up north, as far as to Hokkaido, for the sake of visiting the Kumiai churches, was started upon. Rev. Kozaki had arranged a schedule for Mr. Franson which it will take him several weeks to finish, and it is to be hoped he may be instrumental in accomplishing much good. In June and July it is the intention to visit the mission in Hida and Mino. After 8 to 9 years of sowing in Takayama it seems the field is growing ready for reaping. One now and then have been converted, enough to

keep up our courage, but since a few months ago God has wonderfully opened the doors for the gospel in that the *Chosho* has been beautifully saved, and testifies of his new experience very bravely, and is also leading his friends into the same experience. The head police there has given special permission to hold street meetings and even follows them and protects them on certain days when there are festivals and meddlesome people liable to interrupt them.

As witnessing the susceptibility of the Chinese to the gospel, even as the Japanese, I annex a note taken from the February issue of the "Chinese Recorder" contributed by the Rev. C. A. Nelson (A. B. C. F. M.) occasioned by Mr. Fransons visit to Canton in Dec. and Jan. :—

"The Rev. F. Franson, Director of the S. A. M., has been with us during the past week. He addressed the missionary community four evenings, at the house of Dr. Swan, and held four meetings for the Chinese, in the Preston Memorial Hall at the hospital. Day after day the Chinese filled the place, which has a seating capacity of about six hundred. The hearts of the people were deeply moved by the addresses, and many adults as well as children gave their hearts to the Saviour.

In one of the after meetings between twenty and thirty boys were on their knees before the Lord, confessing their sins and asking for 'pardon.'"

"Missionary effort has its justification in the fact that men everywhere are sinners and in need of a Savior, and not in any special degree of corruption and degradation in sin which a particular people may have. The wise missionary will be open-eyed to the evil that is in the people he seeks to help."—Gordon.



THE SALVATION ARMY AND THE OSAKA EXHIBITION.

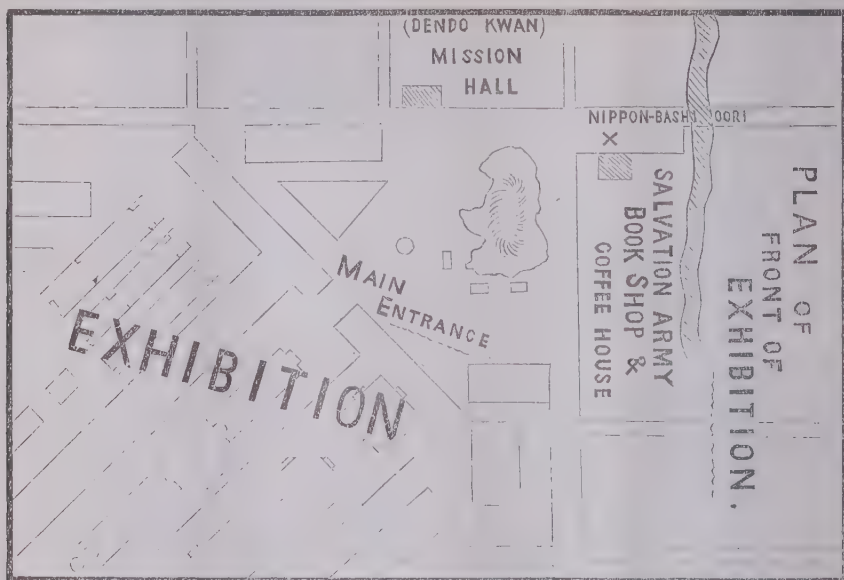
By COL. BULLARD.

Visitors to the Exhibition and especially those who are devoting their lives to the spread of righteousness throughout the Empire, will I feel sure have mingled feelings.

The imposing buildings covering an immense area. The quantity and quality and international character of exhibits, indicating the remarkable

progress the nation is making industrially, commercially and in its friendly intercourse with other nations. These will give unbounded satisfaction.

It will however be a source of extreme disappointment to observe the evidences everywhere of the increasing hold that the drink and tobacco evils are gaining upon the nation. It is also deplorable that a large number of girls should have been imported into the city, for the occasion, for the purposes of vice.



It is also somewhat humiliating that so little can be done in the interests of God and righteousness, in view of the extravagant and flaunting display of evil. The opportunity is an exceptional and magnificent one, with so many thousands of visitors from all parts of the Empire visiting the city. Many away from the restraining influences of family and friends especially susceptible to the flattery and allurements of evil, and many with open eyes and open minds will be particularly subject to indelible impressions.

Thank God for the Dendo Kwan, and for the continuous, aggressive and successful work being done, and for all the other agencies putting forth special efforts and accomplishing a definite work in lifting up the standard of the cross and righteousness. To this total we are contributing our part, but it all seems so small in comparison to the unique opportunity.

It may be of interest to your readers and our many friends and sympathizers to know what we are doing.

We have secured a shop in a prominent position opposite the main

entrance to the exhibition, and closely adjacent to the Dendo Kwan, for the sale of our books, pamphlets, bibles, etc., combined with which is a Coffee House with the object of providing food and non-intoxicants at a reasonable rate to those who desire such and yet do not wish to patronise any of the large number of eating houses, etc., which all sell drink, the majority existing for that purpose.

We also wish to oppose the forces of evil and provide a place of rest where a wash and brush up can be had and parcels left temporarily for the convenience of visitors.

This shop has been fitted up with the necessary fixtures and furnishings. Ensign Fernance, a foreign officer, assisted by a capable staff is in charge and we are hoping that it will pay its way besides affording a centre for definite spiritual and temperance work.

The accompanying photograph and plan will give an idea of the building and its location and I would invite the patronage of all who are opposed to the drink evils.

We also have Barracks, one situated on the north side near the Osaka

(Umeda) Railway Station and the other on the south side, six or eight minutes walk from the Exhibition. Special Officers have been appointed to these Corps and regular nightly meetings are being conducted.

Regular open-air services are also being conducted in different parts of the city with the object of reaching those who will not attend the indoor meetings.

A number of special officers are appointed to push the "Toki-no-Koye" which has proved a messenger of salvation, in the neighborhood of the Exhibition and in the crowded thoroughfares.

We are also arranging a series of special Lantern and other meetings and various methods calculated to create interest in eternal matters and extend the kingdom of Christ.

We also are giving attention to the matter of the rescue of the unfortunate victims of vice and hope to do a helpful work in the release of many and their restoration to the path of virtue.

We are fully alive to the opportunity and with the blessing of God and as far as our limited resources will permit shall endeavour to push the claims of Christ and the work of purity and righteousness.

The young missionary may go with well grounded confidence that in morals and religion he has a message for the Japanese. He is justified also in thinking that in regard to education, medicine, hygiene, domestic life and other important matters he may render them a service. But if he go with the idea that all wisdom is in the Occident he is laboring under a delusion. If he expects that, without writing to learn anything of the manners and customs of the people, he can at once mount the teacher's rostrum and pour streams of wisdom down the throats of an admiring throng, he is very sure to be disappointed.—Gordon in *An American Missionary in Japan*.

JAPANESE BUDDHISM IN HAWAII AND AMERICA.

By M. C. HARRIS, D. D.

The modern revival of Japanese Buddhism is to be taken seriously. For a thousand years this faith has permeated and swayed the masses of the people. In Japan this cult has reached the highest development and produced the richest fruit since the golden age of Buddhism in the valley of the Ganges. With the modern renaissance in Japan has come an undoubted quickening of this moribund faith. Buddhist priests and scholars as such remained passive and indifferent to the great political and social revolutions taking place until long after their occurrence. The time came, however, when they could no longer ignore what was happening. The introduction of Christianity, the translation of the Bible, the occupation of the great cities by Christian propagandists caused widespread alarm for the fate of their faith. The impact of Christian civilization upon the nation not only awoke the people, but profoundly affected all the established faiths, that is, Buddhism, Confucianism, and Shinto. Interest in the cult of Confucius and Mencius has steadily declined, until now it is almost supplanted, save as it survives in the ethical teaching enjoined in the public schools. Shinto for a time took the place of the dethroned Buddhism after the revolution of 1868, but this lasted only for a few years. In the new Constitution there is no place for a State religion, though all religions are given a status and made free and independent, the sentiment of the nation being strongly against closer connection. Shinto has even abandoned its claim to be a religion in the true meaning of that term. The effect upon Buddhism, however, has been to call it to life and phenomenal activity.

Preaching and lecturing campaigns, with the avowed purpose of arousing

the inactive and multiplying converts, have been conducted for many years, and with marked results. The education and literary revival is notable. Schools of academic and college grade and seminaries for training of priests have been opened and brought into line with modern scientific progress. Large numbers of pupils are being trained for the priesthood and for missionary service in Japan and foreign countries. The literary awakening is evidenced by the creation of periodicals and magazines and the production of a large number of books of a popular character, setting forth the claims of Buddhism upon all classes and all peoples. In a word, the trend of this newly awakened faith is adaptation to modern progress and the needs of new Japan. The policy of the leading sects—notably Shin-Shu—is to send young men to Europe for study. In my recent visit to London I met some of these young men who are earnestly investigating comparative religion and problems of Church and State.

Buddhism is a missionary religion. The aroused followers of the Light of Asia in Japan are giving good proof of this, for they have opened missions in Formosa, Korea, China, Siam and America. The aim is in Eastern Asia to revive the moribund, corrupted faith and restore it to power and place in government and society. In effecting these objects the methods of Protestant missions have been duplicated literally. Schools, hospitals, orphanages, preaching, etc., are utilized with great success. Within a few years the Shin-Shu sect has entered Hawaii and America, with the object of caring for the large and growing colonies of Japanese. In Hawaii during the last six years they have erected eight temples, and seven more are in course of construction; fifteen priests minister to the people; six schools are maintained. The grammar school in Honolulu has one hundred and eighty pupils. All the money for their schools and temples is raised on

the ground, largely from Japanese, some Americans aiding them in caring for their compatriots. In San Francisco the same sect has opened a flourishing mission, and branches have been formed in Sacramento, Fresno, San José, Seattle, and Portland. In Fresno and Sacramento very fine properties have been secured. Five priests are at work, and the number is to be increased at once. They are young men of pure lives, well educated, and devoted to the welfare of their people. It will be of peculiar interest to Americans to learn that this form of Buddhism believes in salvation by faith in another—Amitabha Buddha—the one universal Buddha, who seeks the salvation of all men. Belief in him brings immediate salvation here, and at death entrance at once into Goku-Raku—paradise. They know nothing of annihilation, for their heaven is a tangible, objective country, full of all things pure and beautiful, a heaven sensuous—but not sensual—which satisfies the needs of the immortal nature.

This emphasis upon salvation by faith in an eternal Buddha savior, and the condemnation of vigils, fasts, pilgrimages, and austerities as non-meritorious, certainly brings its followers near the kingdom of our Lord Jesus. The Rev. H. Kihara, late of Drew Seminary, says that he was brought up in this sect, and that for a long time he was unable to see any material difference between this form of Buddhism and the Christian faith. After he became a minister I asked him to point out wherein Christianity differed from his former belief. His answer was in substance as follows: "The doctrine of sin, and life in Christ." As we study the origin of this sect and its history, note its effect upon the people and its near approach in many respects to Christian aims and ideals, it must be admitted that we have here another proof that God has not left Himself without witness to the people of Japan. Let me say

also that my observation is that the Shin-Shu Buddhists who have become Christians, almost without exception, show a religious nature peculiarly sensitive to spiritual truths and rich in spiritual life—a marked contrast to the convert from Confucianism, who, though he scrupulously keep the Christian law, is yet a “dry-as-dust” Christian.

Already the effect of the revival of Japanese Buddhism and the appropriation of Christian methods of propaganda have resulted in bringing many priests and thoughtful, truth-loving votaries, unconsciously though it may be, but nevertheless in truth, nearer to the teaching of the Lord Jesus.

The influence of this modernization or revival of Buddhism upon the Japanese Christian has not, so far as I have observed, resulted in the abandonment of their new faith and a return to the old creed; for with the quickened interest in Buddhism has come a marked revival of Christian activity and a notable increase of inquirers and converts.

Christian Advocate.

The wise missionary is content to be, as he has been called by them, the “guest” of the Japanese, their “helper,” the “John the Baptist who decreases while they increase,” in no wise seeking to have dominion over their faith, but always ready to be simply a helper of their faith, knowledge and joy. He who takes this subordinate position willingly and gracefully on all occasions, ever believing, hoping and enduring all things, is not likely to be troubled by any surplus consecration. If, however, he can stand this severest of tests, he will find his work and life such a continual joy that he will be able to say of it what Bishop Phillips Brooks has said of the work of the ministry in general: “In a world where there are a great many good and happy things to do, God has given us the best and happiest.”—Gordon in *An American Missionary in Japan*.

THE VANITY OF LIFE.

A JAPANESE VERSION.

Kano Chomei is the name of a famous Japanese author who lived in the thirteenth century A. D. His chief fame rests upon a little book of only thirty pages, in which he minutely describes his mode of life, expresses his reflections, in a little hut or mountain hermitage, in which he took refuge after a series of calamities in Kyoto. As a recluse and a lover of nature, he has been called “the Japanese Wordsworth,” but with this comparison we are not concerned at present. We are rather interested in some ideas of his, especially about the vanity of life, because they remind one so quickly of Biblical teachings.

In the first place, we would call attention to this sentence about snow and sin: “Snow has an attraction for me, because it seems to symbolize human sin, which increases in depth and then melts away.” This naturally suggests the verse (Isaiah 1:18) where we are instructed that sins which are as scarlet shall be made white as snow.

But Chomei, even in his little hut, only ten feet square, learned in whatever state he was, (R. V.) “therein to be content,” for he writes as follows: “When I first took up my abode in this place, I thought it was only for a little while. But five years have passed, and my temporary hut has become old. Under the eaves there is a deep bed of withered leaves, and moss has gathered on the earthen floor. When by chance I receive news of the capital I hear of the deaths of many men of high rank, while of those of men of low degree it is impossible to reckon the number. I hear, too, of many houses being destroyed by frequent conflagrations. But this temporary cabin of mine has remained secure and undisturbed. It is small, but at night I have a bed to lie upon, in the day-time a mat on which I sit. It has all that is needed for the lodging of one person.”

Treasures, horses, oxen, palaces, castles—what boot they, so long as the mind is uneasy? In this lone place I enjoy full peace of mind.” And when he says that “to heap up wealth is merely to add so much to our cares,” he emphasizes the statement just made about treasures and reminds us of several verses in the Bible (1 Tim. 6 : 10 ; Eccl. 5 : 12 ; Prov. 15 : 16).

The paragraph at the beginning of his booklet is impressive and suggestive and echoes the instructions of the Bible concerning the vanity of life. “The current of a running stream flows on unceasingly, but the water is not the same; the foam floating on the pool where it lingers, now vanishes, and now forms again, but is never lasting. Such are mankind and their habitations. In a splendid capital, where the dwellings of the exalted and of the lowly join their roof-trees and with their tiles jostle one another, they may appear to go on without an interval from generation to generation. But we shall find, if we make inquiry, that there are in reality but few which are ancient. Some were destroyed last year to be rebuilt this year; others, which were great houses, have been ruined and replaced by smaller ones. The same is true of their inmates. If we have lived long in a place where we have numbers of acquaintances, we find that but one or two are left of twenty or thirty whom we knew formerly. In the morning some die, in the evening some are born (Ps. 90 : 5, 6). Such is life. It may be compared to foam upon the water (Jas. 4 ; 14). Whether they are born or whether they die, we know not whence they come nor whither they go. Nor in this temporary sojourning-place do we know who will benefit by the trouble we put ourselves to (Ps. 49 : 10, 11 ; 39 : 9 ; Luke 12 : 12 : 16-20). or wherewithal to give pleasure to the eyes. Of a house and its master I know not which is the more subject to change. Both are like the dew on the convolvulus. The dew may fall, leaving

the flower behind, but, even so, the flower fades with the morning sun. Again, the flower may wither, while the dew remains, but even so, it cannot last until evening.”

E. W. C.

The years spent upon the language are by no means lost in other respects. The student is learning about Japanese character and customs. If able to speak as soon as he landed, he would doubtless make very great blunders in his method of presenting the truth, and his time of enforced silence, with its opportunities for observation, ought to save him from many of those to which he would be liable. A small amount of English teaching, whether in a school or to private pupils, will prevent the feeling of utter uselessness, and give him opportunities for a helpful acquaintance with young people. If he is fortunate as to be sent to an interior town, where foreignness are a novelty, he will find that, even before he knows much of the language, his home will prove an important aid to missionary work. Its furnishing makes the house so different from those of the Japanese, that numbers of people come to see how the foreigner lives. Their request for admission should be granted, even though important study is interrupted. Acquaintance may thus be made with persons who will be more likely to accept an invitation to some meeting because of the friendly reception.—Cary's *Japan and its Regeneration*.

At Thasara, India, at a recent meeting 837 persons were baptized by Bishop Thoburn. Probably the greatest baptismal service in the history of Methodism. During this same tour of seven days the bishop baptized 1,747 candidates.

In love and friendship, small, steady payments on a gold basis are better than immense promissory notes.—*H. Van Dyke*.

MR. TORREY'S INDIA CAMPAIGN.

ON THE ARABIAN SEA, Dec. 22 1902.

It will be one year tomorrow since we left Chicago. We expected to be nearing New York by this time, and here we are on the other side of the globe. But our faces are toward home, and we are glad of it.

We remained in India nearly twice as long as we had planned. We had only intended to go to Calcutta for a few days, and then run across the country to Bombay. But God had other plans, and we fell in with them. Just before sailing from Melbourne we received a letter from Miss Mary Hill, urging us to stop at Madras, and we decided to do this, going most of the way from Colombo to Calcutta by rail instead of by boat as originally planned. We remained only a day in Colombo, and started Friday afternoon, October 25th, for Madras.

If we had gone right through we would have reached there Sunday morning early, but we did not wish to break even a small piece out of the Lord's day. It occurred to me that Madura, Mrs. Capron's old home, was between Colombo and Madras, and on inquiry I found that we passed right through it. We decided to spend the Lord's day there. We reached there Saturday afternoon at 3:10. After tiffin, and engaging rooms at the station we looked up the mission of the A. B. C. F. M. We were given a very cordial welcome. They insisted that Mrs. Torrey and I should move from the station to Mr. Chandler's home. Charlie Alexander also came up later. We visited the famous Madura temple in the afternoon, and our hearts were made sick by our first acquaintance with Hinduism. They have been getting sicker and sicker as our acquaintance with its utter vileness and cruelty has increased. Hinduism is indeed a worship of devils.

Sunday was a busy day. Arose be-

fore six, which has been our usual practice in India, started early for the school, theological seminary and church at Pasumali, four miles away. The service began at 8:30 a. m. The building was crowded with Tamils, very bright and appreciative people. The audience was largely composed of students and theologues, many of whom understood English, but the sermon was interpreted by the pastor. I think that many were blessed. Indeed a very deep interest was manifested. Mr. Alexander's singing was greatly enjoyed.

* * *

I was especially* interested in the story of two boys. They belong to the family of a Zemendar, a high-up noble. They had an aunt who was converted to Christianity. She was cut off by the entire family except their mother, who would secretly go to this unfortunate sister with relief in her deep distress and want. This came to the ears of the Zemendar, and their mother suddenly died. It is thought she was poisoned by order of the Zemendar, who was desirous of taking the boys and bringing them up as befitted their rank. This they utterly refused, believing he had murdered their mother. They went to the out-cast aunt and became Christians. They were in great need until taken into this Christian school. They had given up all for Christ.

It is very touching what those converted have to give up for Christ. I heard of one who was cast out by his father immediately upon his baptism. His mother came to him and said, "Your father has cast you out of the home and I can't see you any more, but I have brought you this curry made with my own hands as a last proof of my love for you."

The boy took it and was about to eat it, but the missionary who stood near said:

"Don't eat it until your mother goes."

Upon the departure of his mother the missionary first gave some of it to a dog, which immediately died. The curry was poisoned, as the missionary had suspected. It is not uncommon for the Hindus to poison their near (and supposedly dear) relatives who come out on the side of Christ. Sometimes the poison administered does not produce death, but insanity.

* * *

We started at 3 p. m for Madras. In the night it began to pour in torrents, and our car leaked. Some of us got a good soaking. When we called the attention of a station-master to the condition of our car, he comforted us by saying that he would make a note of it and report it. But alas! the car leaked just as badly after he had made a note of it; it didn't seem to care even though it was reported. We asked one man to wipe up the floor, and he blandly informed us that he would if we would furnish cloths. Unfortunately we had not brought a supply of dust cloths and mops with us. For systematic inefficiency I think one could safely pit the Hindu against the world. Some complain about the number of servants the missionaries employ, but the simple fact is that you have to have a host of servants to get anything done. Everyone positively refuses to do anything but his own caste work.

We reached Madras in a tremendous rain. The tram cars had gone out of business, and the carriages had to wade through water above the hubs of the wheels in the principal streets. But Miss Mary Hill was at the station, calm as a June morning, and perfect master of the situation. Just how she sorted out the trunks and bags of our party of five and made the howling mob of coolies understand what each was to do, I don't understand. But she did it, and everything got to its right destination at an incredibly small cost. The day did not seem propitious for meetings, as it rained nine and

one-half inches in twenty-four hours, and the swimming was much better than walking, but Miss Hill said that they had prayed about the weather and it would be all right. And it was. The next day was beautiful, though it was the monsoon season, and it remained fine at meeting hours until the last day, when we had another illustration of what Madras can do in the way of rain when it only tries; but that was too late to harm the meetings.

The had had a telegram announcing our coming only four days before our arrival on the ground, but Miss Hill had engaged one of the best halls and placarded the town with big posters. The advertising would have cheered Mr. Gaylord's heart, or Mr. Moody's. It was still raining at 6 p. m., the time announced for the first public meeting; but somehow a good audience got out and God granted His blessing.

I cannot tell about all the meetings in detail. We had from two to five each day, beginning with a Bible reading at 7:30 a.m. There were as high as fifty-one apparently clear decisions at a single meeting, from all classes, Hindus, Eurasians and Europeans. There were quite a number of soldiers converted, and at one meeting seven medical students. The number of young men that were converted was quite remarkable. We had three services for educated Hindus. Their attention was very encouraging, scarcely anyone going out, as they are so accustomed to do. One student could not sleep all night after hearing the address, and came to the meeting for natives the next day for the express purpose of standing up and confessing his acceptance of Jesus Christ. We could only stay six days, as we had promised to go to Calcutta the following Monday. But the Y. M. C. A. at once began meetings in their hall, and when I returned four weeks later I was told that there had not been a day since we left that there had not been conversions. How many in all I do not know,

but enough to greatly cheer the hearts of missionaries and pastors, and it is the general feeling in Madras that the revival has just begun.

* * *

The heavy rains had swept away miles of railway between Madras and Calcutta, and we had to journey thither in a very roundabout way, taking nearly four days instead of thirty-six hours. We reached Calcutta Friday, November 7th, and began our meetings that night in the new Y. M. C. A. hall, which was barely ready that day. They had had almost no opportunity for preparation in Calcutta. The time of our arrival had been very uncertain, and Mr. J. Campbell White (who was at the head of matters), had reached the city only a day before our arrival. But God was with us from the first. I spoke usually three times a day, sometimes four. I had intended to limit myself to two meetings a day in India, but the demand was too great to resist. We had intended spending only a week in Calcutta, but the pastors and Mr. Campbell White were so insistent that after much prayer we consented to remain through the 19th, thirteen days in all. They would have had us remain a month, but that was clearly impossible. One pastor was very pathetic. He said:

"I have been here fifteen years, and I have never seen a time like this, and if you don't stay it will be fifteen years more before I see another time, and then I won't be here."

The highest number of apparent clear decisions at any one meeting was thirty. This occurred at two meetings. By clear decisions I mean persons who were definitely dealt with, and who afterwards made a public profession with their own lips of their acceptance of Christ. We had three meetings for Hindu students in different colleges. The attention at these meetings on the part of men who were professedly heathen was quite remarkable. Indeed they openly applauded some of my

strongest statements of truth. I did not hesitate to speak right out about the utter inadequacy of Hinduism to bring pardon and peace and deliverance from sin's power. I spoke equally strongly upon the deity of Christ, the atonement, and the other doctrines that a Hindu is supposed to hate. I did not know at times but there would be a storm when I looked squarely into their eyes and said, "You know that Jesus Christ is the Son of God if you only had the courage to confess it; you know that Hinduism never gave any man peace"; but the storm did not come. It was pathetic to look into those earnest, thoughtful faces, and to think what a crisis it was in their lives!

Among the conversions in Calcutta all classes were included. There was, I am told, quite a clean sweep in one girls' high school. This school came in a body almost every night, but the decisions for the most part were made at school. Mr. Alexander has a very interesting collection of letters from these girls, telling what sermon it was brought them to a decision. Among the very definite conversions in Calcutta were two high caste native students at the University. They knew that to profess their acceptance of Christ meant the loss of everything, but they decided to pay the cost. The father of one of them, a rich native Hindu in South India, came to Calcutta to see his son baptized. After the baptism he disinherited his son of several lakhs of rupees (a lakh of rupees is about \$33,000.)

When the time came for us to leave Calcutta they were determined we should stay longer, principally to work among the Hindu students. Dr. Cuthbert Hall was to conclude his Haskell lectures the next day, and they wished us to follow them up by direct evangelistic addresses. A petition from the principals of several of the colleges was sent to me, and there was a public invitation presented by leading mis-

sionaries, and by the registrar of the Government University, a very prominent native lawyer and educator, a splendid man. His address was particularly touching. I don't think I ever had an invitation that it was so hard to refuse. It was said that there was every evidence of a great break among the native students. One who works prominently among them said that he believed if I would stay a week longer two hundred of them would decide for Christ, and "who could tell what that would mean for India?" Who could refuse an appeal like that? but I had to! It was a painful position to be placed in, but I had given my word that I would begin in Bombay the following Sunday, and I had to leave as arranged to keep my word with them. They were quite determined that we should not go, and followed us to the station at 9:30 p.m., and would not believe that we were going until the train pulled out of the station. Indeed I was not sure myself but some word might come by telegram that would relieve us of our obligation to Bombay. After we had started they wired to Bombay, intending to intercept us at Benares, but the Bombay friends had gone too far to give up their plans.

While at Calcutta we had received a telegram asking us to postpone our departure from India three weeks, in order that we might attend the Decennial Conference of Missionaries in India, Ceylon and Burnah. This was so great an opportunity that we decided to do so.

* * *

On reaching Bombay we found that they had engaged the large Town Hall for the meetings. No attempt had ever been made in Bombay before to have a series of evangelistic meetings in so large a hall. It would have been discouraging indeed if after this enterprise and expenditure of money we had disappointed them by yielding to the appeal of the brethren in Calcutta.

The Town Hall was quite full at the first service. It was a motley crowd, all classes of Europeans, from society people down to the poorest, all classes of Eurasians, and all classes of natives, Parsees in great numbers (rather a new feature at evangelistic meetings) Hindus, Mohammedans, everything that this strange city of Bombay holds. And God was with us. I spoke on "God," and there was a solemn awe as He manifested His presence as we talked of Him!

We were in Bombay a week and a day. I spoke twice, three times, four times, and even five times a day. The regular meetings were at 7:30 a. m., and 8:30 or 5:45 p. m., but there were a lot of extras at schools, orphan asylums, etc. But it was glad, cheering work. There were not so many open professions of Christ as at Madras or Calcutta, excepting at the young people's meeting where there were perhaps one hundred. Among these were many natives, including three young women from a Mogul family who were brought to the meeting in a close carriage. A Mohammedan brought his wife to this meeting. Perhaps the most prominent American young man in Bombay was converted at this meeting. The meetings for missionaries and workers were greatly blessed. As at the other places, a good many of the converts were young men, including a number of soldiers. People were greatly surprised at the number of Parsees and Hindus who attended. A great impression was apparently made upon many.

* * *

The next day I returned to Madras alone. It seemed necessary for Alexander to go on to London to make arrangements there, and Mrs. Torrey remained in Bombay. I had a week of special meetings in the Victoria Town Hall, the largest in the city, before the conference began. These were more largely attended by natives than the previous series of meetings

in Madras. Indeed, I think the greatest blessing came to the native churches. Many Hindus came regularly. When at the organization of a new native church on my last day there, Bishop Warne asked all the Hindus who were convinced that Christianity was true, though they were not ready to receive it yet, a large number held up their hands. The same church baptized thirty-five natives that same day. This letter is already so long that I will not attempt to go into the meetings in detail. The children's meeting was a scene not soon to be forgotten. Many were so overcome that it was impossible to speak with them until they had calmed down. The personal dealing with the children was more thorough than at any place we have been. Indeed, Christian workers had gathered at Madras from all over the country to get a blessing and to lend a hand in the work. Tidings kept coming in from other parts of the country where God was pouring out His Spirit on the native churches. We were flooded with invitations from all parts of India, which we were compelled to decline.

The four days we were privileged to be at the Decennial Conference we shall never forget. Missionaries came from all parts of the Empire, about four hundred (I think), the leaders in the work. Previous Decennial Conferences have been marked to some extent by acrimonious discussions on the part of brethren who differed widely from one another as to the best way to reach the native people with the Gospel. But there was a beautiful harmony at this conference, and a deep spirit of prayer and expectation. The resolutions passed (of which I send you a copy under separate cover) were of a character to stir and cheer the heart. It was my privilege to deliver the address at the two preliminary meetings on the day preceding the formal opening of the Conference. I spoke each time on the power of

prayer. God moved many of us to tears as we thought of what He was ready to do. I spoke every day except my rest day.

But the crowning meeting was Sunday morning. This, though intended primarily for delegates, was open to all. "Have ye received the Holy Ghost?" was the text. It would be impossible to describe the meeting. God was there! What the meeting may mean only eternity will reveal, but many have spoken of the great blessing received. I wish I could repeat some of the things that missionaries and others have said concerning the impressions of that hallowed hour. The morning was showery, and it began to pour as the meeting closed. We had an informal meeting for questions, prayer and testimony in Victoria Hall from 3 to 6 p.m. It poured, but that was providential. The rain kept away the curious, but many came and were very definitely blessed. We took tea at the Hall, and had another informal meeting for an hour or so. I did not attend this, as I was talking with individuals. Among those greatly blessed this afternoon was a native pastor. He was set on fire. The next night, as Miss Hill came to the station to say "Goodbye," she saw this native pastor on the tram car preaching for all he was worth. In the evening, at 8:30 p.m., I spoke on "Three Fires." There was a tempest raging outside, but warmth inside, and glory. Many came forward, and so ended our work in Madras. No, thus it began; for it is going on.

* * *

On the way back to Bombay I stopped a few hours at Dhoud, and spoke late at night to Mr. Norton's 600 orphan boys. It was a scene not soon to forget to see them huddled together on the floor in the dim light, listening eagerly to a sermon as it was interpreted to them. And then they gathered around to say goodbye. A number professed to accept Christ. A

very large number had done this already.

I went from Dhoud to Khedgaon, Pandita Ramabai's, and reached there about 4 a. m., and left at 2:26 p. m. I wish I could tell you all about that wonderful work, in some respects the most wonderful in India. She has 1,800 under her roofs, whom she shelters and feeds and teaches, at an annual expense of \$40,000, and this she gets by prayer. There have been 1,600 baptisms the past year. I had the great privilege of preaching the Gospel to almost all of those who are under her care. When her church is completed it will seat 4,000, native fashion.

I stopped at Poona a day and a half, holding four services. God blessed His word here also, both to Christians and the unsaved.

I must close. There is much prayer for a great revival in India, and there is a very widespread expectation that God is going to do such things as He has never done in this great and needy Empire. Indeed, there is already revival in many fields. Mrs. Torrey saw 146 baptized in a day in a native church, and there are many more in the same field awaiting baptism. Thousands of educated Hindus have been convinced that Christianity is the only true religion, and are debating about coming out openly on the side of Christ. They will tell you this frankly. If God's people will only hold on to Him in persistent prayer, we shall see such things in India as have never been seen. That great world-wide revival for which we have been praying so long at the Institute has begun. Pray! Pray!! Pray!!!

R. A. TORREY in *The Institute Tie*.

If the few are called to the work of preaching, all are summoned to Christian living. Gospel preaching and godly lives mean glorious results for God and for humanity.—The Presbyterian.

THE ETHICAL IN EDUCATION.

Read before the Conference of the Methodist Protestant Church held in Nagoya.

The general subject of education is so broad in its scope that anything like a fair treatment of it would require a volume. So in the short time at my disposal, I shall devote myself to the discussion of what is, in my opinion the most important part of any system of education—the ethical or moral part. Even with the subject narrowed to this one phase, I shall not so much attempt to elaborate any new thought as to give a resume of what has been said in the last year by prominent thinkers.

That system of education may be said to be perfect which turns out graduates having a keen and thoroughly trained mind in a sound and active body, and with a character sterling in its integrity and upright in morals, and the whole controlled by an indomitable will. No system of education can be said to be perfect which fails in any of these essentials, and particularly in the last.

Friends and foes alike of Japan can not but be struck with admiration at the advance made by the country along almost all lines in the Meiji Era, and especially along the line of education. Astonishing advance has been made in the past thirty years in educational matters, and the nation is justly proud of its achievements. But however much we may admire, however much pride we may feel, all must admit that the system of education in Japan is far from perfect; for if we adopt the definition given above as that of a perfect system, the system in Japan fails most lamentably in that it fails in establishing the last and by far the most important essential—a strong and upright character. As witness the defalcations of those having charge of public and private funds, and the very prevalent corruption in official and political circles. Society is honey-

combed with evil, and integrity stands out all the more clearly because of the surrounding perfidiousness.

Criticism by an alien is never relished, so I do not make these charges, nor do I criticize the nation on the points named on my own responsibility. Hear what Baron Iwasaki says:—

"In all the essentials of outward improvement, there has been remarkable improvement—remarkable to a degree quite out of all proportion to what might have been expected. But it is otherwise when one looks below the surface, and searches for those qualities without which there can be no solid advance nor any legitimate enlightenment. In these essentials the record is not encouraging. A marked absence of the sense of responsibility is necessarily accompanied by want of respect for one's self, and a failure therefore to win the respect and confidence of others. The low value set upon integrity destroys mutual truth.

"The defect is not in the basis of Japanese character; in the days when the old samurai spirit prevailed, loyalty, self-sacrifice, faithfulness to promises, and courageous perseverance were conspicuous traits of the educated man. But in the rush of modern materialism, these qualities have been submerged. The great wants of the time are earnestness of purpose and integrity of conduct. The lack of a sense of responsibility and the indifference to moral restraints displayed by leading Japanese are not due to deficient learning." (Translation in Japan Mail.)

Baron Shibusawa is quite as unequivocal in his utterances; and much more of the same tenor might be quoted from other prominent men. But enough has been quoted to show that somewhere something is lacking. This lack is not in the deficiency in book-learning; for Japan has devoted herself to books quite as earnestly and successfully as the men of the nations in whom as individuals we have im-

plicit trust. Yet even the Japanese themselves do not trust their own nationals. The defect is not in the knowledge of books, but in the want of proper ethical teaching.

No matter what kind of soil a country may have, no matter what its climate may be, no matter what kind of animals it may produce, no matter what its natural curiosities may be; the great question is, what kind of men does it produce? The aim of education should be character, strong, beautiful and symmetrical.

"Ill fares the land

To hastening ills a prey

Where wealth accumulates

And men decay."

If Japan is to have a body of young men of high and noble character with a proper sense of responsibility and a proper self-respect and unimpeachable integrity, the first requisite is a body of teachers who shall be practical exponents of the ethics they teach. That means a class of teachers who shall be ideal; but it is a class that we have not, for want of integrity and of a sense of responsibility are just as evident among educators as among any other class. I say, as a class; but there must be a large percentage of men good, noble and true among them.

But granted that we have a sufficiently large number of the required kind of teachers, what shall be taught, and how? Courage, filial piety, patriotism, and loyalty to the Emperor may almost be said to be ingrained in the nature of the people; so we do not need deeper or fuller teaching with regard to those virtues. We need higher ideals of a different kind, and a determination to put them into practice.

Perhaps the first requisite in the formation of character is discipline. The difference between a watch spring and common iron is a difference in treatment. What forging is to the iron, discipline is to the soul. It

strengthens the body; awakens all the powers and possibilities of the soul; quickens the sense of sight so that the eyes see quickly and readily all that passes before them; enables the ear to distinguish between the most delicate sounds, and the finer strains and harmonies of music; develops the sense of touch so that in the case of the blind this sense may take the place of sight; arouses the imagination and sends it into fields of invention, of discovery, of art, and of literature; strengthens the memory and makes it ready, active and tenacious; and invigorates the reasoning faculty, making it quick and accurate in forming premises and in drawing conclusions. In short, that philosopher's stone in the world of intellect that can turn what ever it touches into gold is the well disciplined mind.

"But there is a discipline of the heart that far transcends in importance a well-disciplined mind. 'A handful of good living is worth a bushel of learning.' The human heart is naturally selfish and indifferent. Something must be done to quicken the finer sensibilities of our natures and bring them into harmonious action with all that is good and true. Trouble and sorrow, in later life, will sometimes do this, just as hard work strengthens the muscles, or just as being forced to assume great responsibilities will call out all one's ability to meet the emergency. But true education should aim not to leave these things to chance and force of circumstances, but to fit the individual for whatever may be his lot in life. Socrates prayed, 'Grant that I may be beautiful within.' But what is being beautiful within but being honest and sincere, and being true to the best that is in one?"

But the great desideratum, that without which all our striving will be in vain, is the training of the will, and the inculcation of good morals." "Will and morals enter more largely into character than does intellect;

hence we must give more attention to conscience, duty and habit in education than we are accustomed to do."

The will is susceptible to discipline. By the exercise of will, sorrow may be turned into joy, sadness into gladness, obstacles may be overcome, and circumstances be forced to contribute to our advancement. We can see, hear, feel, think or know what we will to see, hear, feel, think or know; and we can remember what we will to remember. "In short, it is the will that has or can be made to have, the controlling influence over intellect, sensibility and conduct. 'Education must lay stress on the truth that nothing in the world has any absolute value except will guided by right and truth.'"

It seems to me that the great lack in the national character—that which is responsible for so many suicides, for social immorality, and for the great and frequent violation of public trust is the lack of will-power.

One of the greatest forces in the world is man, and the most nearly irresistible force in man is his will. When the soul gathers its forces together and makes the final resolution to accomplish anything, then it is that mountains sink into mole hills and man becomes the vicegerent of God. The world stands as it is to-day because of a few such resolutions made and carried out. Science and art would be mere fanciful dreams were it not for the strong wills that execute their conceptions and designs.

It is in the sensibilities that consciousness and the will are brought most closely together. Whether the appetite for liquor or tobacco shall control the individual or not depends upon his will. And so with all appetites. And the desires are subject to the will. We can overcome covetousness, inordinate ambition, vanity, selfishness; we can be industrious, self-sacrificing, and generous because all these things are a matter of choice with ourselves.

The will controls our affections. Love of kindred and of country, love of humanity, gratitude, sympathy can be cultivated and made parts of our characters. On the other hand, the passions—anger, jealousy, revenge, resentment, ingratitude and selfishness can be put down and cast out. By the will, any bad habit can be broken up, and any good resolution be carried out. Everywhere we turn, we see the influence of will. In war, in politics, in business,—the strongest will is the one that triumphs.

Not only is this true of outward circumstances, but it is true of conduct and personal peculiarities. Demosthenes cured himself of stammering and became the greatest orator of his age. The great Disraeli was once laughed at by the House of Commons, but he afterward overcame his uneasy diction and forced them to listen to him in enraptured silence. Lincoln studied by firelight to gain an education; he overcame what to most persons would have been insurmountable difficulties, and finally became one of the greatest presidents of the United States.

From what has been said we see that the training—discipline—of the will is imperative. It is by this discipline—the systematic and careful exercise of body, intellect, sensibility and will—that the principal object of education is accomplished:—"The building of a force of body and of soul that may go out in any direction, seek any worthy end that may be desired, and that may be able to accomplish any great and noble purpose."

"Man is a trinity of three great forces—the head, the heart and the hand. The head is indicative of thinking; the heart, of feeling and of experiencing pain and pleasure; and the hand, of doing and making..... The time has come when we must pass from the age of theory and speculation, and enter upon the age of

doing. Character building must become more and more the aim of education."

"One of the truest marks of genius is to be able to give its conceptions such expression as shall find entrance into other souls. It is not enough that pupils should leave school with minds replete with knowledge, and with faculties well disciplined. It is not enough that they assimilate the good that comes to them through books and teachers. It is not enough that they aspire to be something and to do something to make the world better. Added to all these accomplishments there must be the ability to express that which is in themselves, and so to make themselves effective; to do something that is worthy of a thinking, feeling and willing being such as man acknowledges himself to be. 'A man passes for what he is worth.' And 'He only lives who serves.'"

Man's truest greatness lies within himself. The real measure of man is not in pounds avoirdupois, or in dollars and cents, but in strength and richness of soul. The human soul, like the flower, is capable of growth and development. Both are susceptible to culture. Time, leisure, manners, society are all necessary to culture. All true culture and all true education lay greater stress upon the soul than upon anything else. For "for the soul all things were created, all things exist. For it stars hold their courses and systems revolve in obedience to law. For it, the Son of Man came to earth to teach men the ways of God."

Society is in many ways antagonistic to the highest development of the individual. Character is too often overlooked. Fashion and custom rule supreme. Not by looking at what society wants, but by a deep and careful study of what our own nature wants are we developed to the highest degree.

It has been said that "an honest man is the noblest work of God." If

this be true, then a God-like character is the noblest work of man. We have seen that the will is the predominant force in the work of making character. It may be objected that it is impossible for the will to accomplish all this directly—which is true. But it can accomplish these things by placing itself in such an attitude to some other influence that the desired results may follow. Those of you who had the pleasure of hearing or reading Dr. Hall's lectures will remember that he pointed out Jesus Christ as the great and all-sufficient influence for the eradication of all the evils in the world. And what is true of the world

is true of the individual soul. "All things are possible with God." When the human soul has come into such an attitude to God that he can work in and through that soul to do His righteous will, all things become possible to that soul; he can do all things through Christ who gives him strength. And that system of education—and that system only—is a perfect system which, in addition to book-learning and a correct physical development, teaches and helps men to come into that attitude to God that will enable them to live in harmony with all God's plans and purposes.

Jas. P. Richardson.



Mission Notes.

PUT YOUR HELM UP.

A head wind and contrary tide since sun-up had caused the skipper of the Mission Ship to put the sombre-eyed goggles on to his heart-eyes and see all his mercies turn into black patches. The bright May morning, the bold wood-clad mountainous islands, a glorious sunrise and even a good breakfast, which ought to touch a soft spot in an old sailor, had all lost their charm.

"If this hold out, I shall not get there in time to hold a meeting to-night," growled he. "I have had enough of this crawling for one day. I'll make a fair wind of it and run to that island to leeward and try to get a meeting in there. I failed last time it is true, but that is all the better reason for going again now. Put your helm up and run her off!" So growled he,—so growled I,—for the writer was the grumbling skipper and as the editorial "We" is in disgrace these days, I by this confession adopt the humiliating first person singular and here is my tale.

I had failed before, should I fail again? Down went the anchor with a rattle and off came the dark goggles from my heart-eyes. No time for any grumbling now. I do not know anybody here, how shall I get a footing? But that has been so in a hundred other places, and there is still the same saving clause. If I do not know any one, *God* knows some one. I order the the boat out and land. A man is standing on the beach waiting

for us. He accosts us at once and here is that "some one" whom God knew. He leads us up the hill to the house where he and his aged mother live. Why is the face of the old mother so full of peace, so bright with hope, despite the irritating affliction of twenty long years of total deafness, forming a strange contrast to the faces of the many village women who soon gather near the house to see the stranger? Let me tell their story.

For seventeen generations, father and son, the men of this family had been the representative of the old feudal lords of the district. They and they alone had the privilege of wearing a sword, the sign in those days of official dignity, a sign unmistakable for ordinary mortals. But a great change came, none too soon said ordinary mortals, all too suddenly thought those who wore the sword signs of rank. The feudal system was abolished. The father of our friend overcome by the sudden change, went into evil ways, deserted his wife and led a wanderer's life. For twenty years they were separated, lost to one another. But the Lord found them both in separate ways, the wandering, wayward man, the lonely deserted woman. His love found them out and supplied the heart-need of each. The man having become a Christian made it his duty to search for his wife, deserted twenty years ago. He found her and despite her affliction of deafness rejoined her, they living together as Christian man and wife until he died a year ago, a period of ten years, during which time they return-

ed to their island home. This act of the father's made a deep impression on the son and his wife. They too became Christians. But business reverses engrossed the son's heart and mind. He grew to be indifferent. Then came, two years ago, the little Mission Ship on a hurried visit. Entrance to the village was refused, so that no meeting was held. Well I remembered the day and how weary I felt. Our friend was away from the village then, but on his return heard of our visit. God used this to touch his heart. It reminded him somehow of his faith, now grown weak, and of God whose love he had begun to forget. Then came, just a year later, the testing time. The old father died. For his mother's sake, for the sake of his father's faith and witness, for his own heart's sake, he resolved that his father must have a Christian burial. "Of course" say you, "quite right and proper." Ah friend, have you ever lived in a heathen land? If your relatives were all heathen, your neighbors for miles around all heathen, if there were long established customs and habits pressing you on all sides, if priests and village officials were urging against such a stand, would you, would I, with that man's light to go upon, be ready to do as he did?

Our friend sent a relative in haste over to the mainland to get a Christian pastor to come to the island and give the father Christian burial. No sooner had he crossed than the wind blew a gale. For the pastor to get over became impossible. The son and the stricken mother wait in vain. Officials and relatives urge. The law demands a speedy interment. The priest is ready to attend to ceremonials. There is no excuse. Anxiously they wait until the last moment, but the gale blows on and the pastor does not come. Should they call in the priest? "No" said the son, "I will not. It may not be in order, but God is merciful and will accept our humble efforts."

And so the son announced to the village that his father should have Christian burial and that the priest would not be needed. Then the poor old deaf mother and the stout-hearted son, before the astonished villagers gathered in their home, read from the Holy Book of the life that is born in death, and with uncertain voices, these two alone among their heathen neighbors, sang praise to the God they knew. Then to the grave they went, and the neighbors heard the son in prayer speak of hope unconquered by death, and again two voices rose in praise to God. Alone? No, not so, for surely their dear Lord was near.

And so they bore their witness and so the ground was prepared. So it was that on the morning when the skipper grumbled at the tide and wind, the school children saw the little white craft bear down on the village and told our friend it must be the "Jesus ship," hence his hastening to meet us. A right royal welcome had we and a crowded meeting to crown the day.

As we bade our friends good-bye and set sail the lesson came to my heart once more which I should have learnt ere this. When God by means of the tides and winds of life speaks, even though it should be to "put your helm up" and go where going seems hopeless, if you, if I but go in faithfulness we shall surely find the "some one" whom God knows waiting and the way prepared for service.

LUKE W. BICKEL, in *Gleanings*.

Go into service for the Master, and you will have a blessed experience of Him not experienced in any other way.

There are many people in the world who don't know what they really are till circumstances show them.—Jean Ingelow.

In the glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world. John Tauler.

**PRESIDENT CHARLES
CUTHBERT HALL.**

The following extracts from a few of the letters of appreciation of Dr. Hall's lectures may serve to show the value placed upon them by those who listened to them. It is hoped that permanent arrangement may be made by the University of Chicago to extend the Barrows Lectures to include Japan in the regular itinerary of future lecturers. As quite full accounts of the work of Dr. Hall in the different part of Japan have appeared elsewhere it is perhaps sufficient here to say that in the time between March 2nd when he arrived in Kobe and April 10 when he sailed from Yokohama he made some 59 addresses in some nine different towns. Owing to the limited time at his disposal he did not feel able to accept invitations to many towns where he would have been welcomed, notably in the islands of Kyushiu and Hokkaido. The workers in Japan cannot be too thankful for this most opportune visit of Dr. Hall who in hearty sympathy with the Missionaries did so much to emphasize and supplement the work that others are doing.

J. L. D.

Dr. Hall in Kyoto.

Dr. Hall's course of six lectures given to large audiences here in Kyoto, were an inspiration to all who heard them. His eloquence, his earnestness, his evident sincerity and conviction of the truth of what he uttered made a deep impression upon all his hearers. Not least among the benefits of these lectures, is the reassurance which his own strong faith and his fearless and forcible statement of the verities of the Christian faith has brought to the Christian workers and to believers generally. The following statement which Dr. Hall made as his testimony to the truth, just before leaving India, expresses better than any words of mine can do the spirit and the substance of

his lectures: "I rejoice to testify that the intensity of my evangelical conviction grows continually concerning the divine inspiration and authority of Holy Scripture, the absolute Deity of the Lord Jesus Christ, the sacrificial and ever-enduring value of the atonement, the illuminating regenerating and sanctifying work of God, the Holy Spirit, the urgent need of the world for salvation from sin and reconciliation with God through the crucified, risen, glorified and returning Savior."

J. D. Davis.

American Board Mission.

I desire to express my most hearty appreciation of the very great value of Dr. Hall's course of six lectures given in Kobe. They were an unqualified success from whatever standpoint viewed. They were theism in a nut shell, set forth lucidly, forcibly, persuasively, and pervaded by a strong spiritual tone, which was a great inspiration to Christians. Such a clear, rational, manly exposition of the vital truths of Christianity by so eminent a Christian scholar, is certain to have great and lasting influence for Christ.

Dr. Hall's strong, winning personality, combined with his markedly conciliatory spirit toward non-Christian faiths and his broad sympathy with truth, were scarcely less impressive than the profound thought in the lectures.

I can not refrain from expressing the hope that he may be prevailed upon to visit Japan again, at no distant date, for a longer period of labor. It would help the progress of Christianity greatly.

Arthur W. Stanford.

American Board Mission.

In Osaka.

The audiences were made up most largely of the thinking elements of the middle class. Evangelists and pastors from the outlying provinces came and stayed through and felt that they were

greatly benefitted. My own impression of Dr. Hall's lectures is that he has in them messages that are much needed in Japan at the present time. While he is courageously positive in his convictions of the fact that Christianity is the Absolute, yet the truth is so stated by him as not to be irritating towards those of other religions. His pills of truth are sugar coated with the sweets of a polished style in their statement and the laudable recognition of anything worthy of it in other faiths. Some of his most attentive listeners here were Buddhist priests. Dr. Hall's work here will help to make our Japanese ministers more positive and kindly aggressive in their faith, I fully believe. With the publication of his lectures in the near future he has laid the foundation for a cumulative value to his work. A. D. Hail.

Cumberland Presbyterian Mission.

In Tokyo.

Dr. Hall's lectures were of great value to me. Those I have spoken to about them speak in highest terms of them; but that great crowd listening almost almost spell bound night after night to his clear cut thoughts, most lucidly expressed in English of exceeding purity and with a fairness and open heartedness that evoked admiration is to me a strong witness that his hearers appreciated what they were listening to. The fact that on the last night of his services in the Y. M. C. A. Hall between 75 and 100 rose to testify to their desire to know more about Christianity is a strong intimation of their value to his audiences. At the Central Tabernacle on Sunday evening fully 300 young men remained after his address for further hearing of his thoughts. It indicated to me that they were much impressed with what he had to say.

S. W. Hamblen.

American Baptist Missionary Union.

In Sendai.

Dr. C. C. Hall has come to us almost as a stranger and left us as a friend whose good name shall never be forgotten in this community. United efforts of the Ken and City Educational Associations and of the Ladies' Society have never been before so richly rewarded than when they invited Dr. Hall to address Sendai audiences. His coming was an inspiration and his words, so noble and impressive, will remain indelible for ages to come in the minds of all who were fortunate enough to hear him. What good will come out of his lectures the future can only tell, but we have already heard several prominent men who never turned their thought to the matter of religion before say that he opened their eyes to behold a light which was hitherto closed to them.

The subjects of his three lectures were "The Nature of Religion," "Sin of Man and Sacrifice of Christ" and "The Absolute Religion." Besides these he twice addressed the students. The S. H. S. lecture hall was every night packed to its utmost capacity with thoughtful and appreciative audiences comprising the city's most intelligent classes. They listened spell-bound to his noble thoughts as they fell from his lips clothed in strong and magnificent language. Even those who had no knowledge of English were carried away with his eloquence and listened almost breathless—so powerful were his utterances. The great fundamental facts and doctrines of Christianity never were before so fairly and forcibly presented to this community, and his message of love has no doubt made the city of Sendai better and more qualified for the acceptance of the faith which will ultimately govern the world.

A social held after the last lecture was a great success and his response to Mayor Hayakawa's speech was spicy and full of tender love for the

welfare of Japan. All barriers, if any existed, were taken away and the United States and Japan once more joined hands with closer and deeper feelings to each other.

The Kohoku Shimpō.

Sendai.

The city welcomed Dr. Hall and he had an invitation to feast with Prince Date, the Governor, Mayor, Director of 2nd Higher School, and Vice Mayor. The 2nd School Hall was used for all his 5 lectures, three of the regular course in the evenings, the other two to students in the afternoon. No such audience has ever heard the Gospel in this city, and I hardly hesitate to say, anywhere else in Japan. Ladies as well as gentlemen have filled the large hall which easily holds 1000. Great appreciation, and even deep appreciation are most sincerely expressed, and there are not only intellectual conversions, but I have seen one teacher who broke into a sob as he confessed his errors and wanted to renew his relations with the church which he for years had freely scoffed at.

J. H. De Forest.

American Board Mission.

In Kobe.

I think I have never known a course of lectures to give such general and deep satisfaction as these have done here. One sentence will give a glimpse of the type of healthy optimism to be met with all the way through: "God is moving in his world and a new day is dawning everywhere."

It is sufficient to say that his liberal culture, philosophical method, eloquent and forceful utterance, broad minded consideration for others, and profound convictions, together with felicitousness in the use of his opportunity, all combine to make him one of the ablest and most effective lecturers who have appeared on the platform in the East.

C. B. Moseley.

Methodist Episcopal South.

I have been deeply impressed with the philosophical, meanwhile orthodox way in which Dr. Hall has so masterly treated such sublime themes as the doctrine of the ever blessed Trinity, the Redemption and Mediation of Christ, the origin and effect of Sin. This exposition of the partial truth which both Deism and Pantheism contain and its full fruition in the Christian Theism was transcendently good. Such a statement rational, broad and profound, of Christianity must yield incalculable good to the cause of the Missions of every sect and denomination.

Isaac Dooman.

American Episcopal, Church.

What is that strange power by which an audience is sometimes subdued to what seems almost an unnatural silence that every person with bated breath listens intently as though fearing to lose even the slightest accent of the speaker on whom all eyes are fixed? In most such cases we think that men are moved by the thoughts that are being uttered. Only a small percentage, however, of those who heard Dr. Hall in Kyoto could understand his words until these had been translated by the interpreter; but, while he was speaking, there were several of those impressive moments. It must have been Dr. Hall's earnestness, as manifested in tone of voice, expression of face, and intensity of manner, that moved even those who heard him in an unknown tongue. Here we find a hint of one great good that Christian preachers and students received, or ought to have received, from Dr. Hall's lectures. In a scholarly way he dealt with deep philosophical themes; but to him they were not subjects for cold, disinterested speculation; in them were living religious truths that moved his own heart and so enabled him to touch the hearts of others as well as to instruct their intellects.

Dr. Hall came at a favorable time for reaching certain classes of non-

Christians. Educated men have for years been speaking and writing about the need in this country of a religion that will exert a strong influence upon the common people; but have seemed to think of themselves as having no personal concern with religion. If I mistake not, there are signs that this indifference to their own spiritual needs is becoming less marked; thoughtful men recognizing more and more that their own hearts crave something which they do not yet possess. Hence Dr. Hall's scholarly, kindly, and earnest presentation of Christian truth found such men more ready than they would sometimes have been to consider that his words contained a personal message to themselves.

Otis Cary.
American Board Mission.

In Tokyo.

Dr. Hall's lectures in Tokyo were probably the most impressive and valuable since Joseph Cook's and Dr. Ladd's visits to Japan. He not only delivered the six lectures of the Barrows Lectureship, but lavished his strength and inspiring thought on several college commencement exercises and other special occasions. The attendance at the lectures filled the Young Men's Christian Association assembly hall almost every night, ranging from 350 to 900. Dr. Hall's genuine sympathy with his hearers and his appreciation of any honest form of belief won him an unusually cordial hearing. His presentation of Christianity was philosophical enough to satisfy the most cultured and yet vital and devotional enough to delight the humblest believer. All were constrained to admit that he illustrated the finest blending of scholarship with reverent faith. At the closing meeting it was evident that a deep impression had been made on many students who had attended night after night, so Dr. Hall asked all who wished to study

Christianity further to remain a few minutes. Over 80 remained and filled out applications for further instruction.

Pres. Hall's address at the Law College of the Imperial University was on the Relation between Christianity and the Development of manly character. He dwelt with great force, yet without offending the conviction of any present on the emphasis placed by Christianity on (1) the value of the individual, (2) the sacredness of the body, (3) the keying of the moral reason to God's will and (4) the representative or altruistic life, the cultivation of all of which would make any man more complete and valuable to his fellow-men.

It is fortunate that Dr. Hall's course of lectures will be published by the Meth. Publishing House, and that his address at the Okayama Koto Gakko will also appear.

In view of the value of such lectures in Japan, it is to be hoped that Dr. Hall will succeed in persuading Chicago University to include Japan equally with India in the itinerary of future Barrows lecturers.

G. M. Fisher.
Sec. Student Y. M. C. A.

THE SUNSHINE SOCIETY.

The Matsuyama "Fujin Hikarikwai" was organized just a year ago with fewer than twenty members. We now number almost eighty women and girls with a steady increase in interest in the work of scattering Sunshine. Our motto is simply "Be Kind"; our object is to bring sunshine and happiness into the largest possible number of hearts and homes. Not a work of extreme self sacrifice, but remembering to be kind, always kind and doing the little deeds of kindness that come to us every day, above all to keep a smiling face, sweet temper and a kindly word for everybody. If we could only keep this in mind, our friends would in

crease, our homes be made brighter and happier and the world better for our presence. It has been a delight to see the effect it has had and is having on the lives of these Japanese women and girls as they go about their work of kindness.

Some people are just like a ray of sunshine; just to look into their faces makes you glad; others are dark and cold and chill your very soul with their presence. Many a man returns to his home after the days work to find a clouded brow, a scolding wife, crying children, no word of welcome or interest or sympathy in the work—who could blame a man for taking little interest in such a home? While on the other hand he looks forward with pleasure to the hour when he may return to his home. The little children keep watch at the gate and run to meet their father with glad happy faces, many interesting things they have to tell him as he leads them home by the hand. No sooner has he opened the gate than the wife appears at the door with a smiling face to welcome his return. The home which he enters is neat and clean, fresh flowers in the vase and every member of the family interested in the happiness of the other. I fancy I can see them as they are served the evening meal, hear the husband compliment some daintily prepared dish which he knows his kind wife has made specially for him. The simplest homes may be like this if we only try to make them so. It costs nothing to be kind and thoughtful and yet it is worth millions of dollars. Our homes are what we make them; our homes make our children and our children make the nation, then isn't it worth while to try a little harder to make our homes happy. This is the first and chief aim of "Sunshine." First in our own homes we must have sunshine; so bright that its rays will reach out and lighten and brighten the homes of our neighbors. Shining on and on until

there are full blown flowers in the hand of a sick friend; a bright blossom on the plant that gladdens the eye of a "shut-in" in some dark alley; a little girl in some very poor home presses her first dollie to her bosom; a little boy fairly screams with delight at the sight of some bright pictures in a scrap book; yes until the poor are clothed and fed, the friendless ones have friends and there is a gentle hand to lead the blind.

Our society is made up principally of nonchristians but we trust they are daily being drawn nearer to Him who went about doing good. At our weekly meetings we have hymns and a Bible lesson, and several are going regularly to church; while a few are already earnest Christians. We held our annual meeting last month and although it was a very bad day we realized ten yen for the famine sufferers. Just before the New Year we met and put up lunches for one hundred very poor people. It was a pitiful crowd that gathered here that day. In a warm room, sheltered from the sleet and rain outside, they listened to the story of Jesus and his love while tears streamed from many eyes. It was hard to tell who were happiest at the close of that days work, those poor people or the "Sunshiners."

We have done very little the past year but we hope to do more this. Most of all we want all these women and girls for Jesus; real shiners for Him.

(Mrs.) Gania Demaree.

Keep a quiet place in your heart for restful thoughts of God.

A genuine revival means a trimming of personal lamps.—T. L. Cuyler.

Great men are they who see that spiritual is stronger than any material force.—R. W. Emerson.

The fact that our interests gradually take a wider scope allows more scope for the healing power of compensation.
—Dinah Mulock Craik.

THE CHRISTIAN ENDEAVOR CONVENTION.

J. EDGAR KNIPP.

"This has been our largest, most spiritual, most inspiring Convention yet held," said President Harada near the close of the Eleventh National Christian Endeavor Convention held at Kobe, April 1-3. So true was the above characterization of the gathering that beginning with the last mentioned characteristic, but changing the wording a little I wish to state a few of the Convention's most interesting features.

1. It was a CONVENTION BROAD IN ITS OUTLOOK. Not only was all Japan represented, from the Hokkaido on the north to Formosa on the south, but seven representatives from China, one from the Philippines, and two from India were present, those from China were Rev. S. W. Hinman, C. E. Secretary for China, and two Chinese young men of Foochow. The latter by their very costume as much as by their words helped us all to remember the worldwide character of Christian Endeavor.

At one of the morning sessions the subject for consideration was "The Mission of Christian Endeavor to Asia." Among the speakers were Miss Williams, of Yokohama, Rev. Mr. Boyd of China, Mrs. G. P. Pierson of the Hokkaido, Rev. Mr. and Mrs. J. M. Baker of Ongole, India, Mr. Geo. Parkes from the Philippines and Dr. Sites of Shanghai, China. Dr. Sites among other things referred to the "wonderful drift of Chinese young men towards Japan" and then appealed to the Japanese Christian Endeavorers to do for these Chinese students what Christ wants them to do.

At the same meeting an interesting letter from Mr. John Makins, the superintendent of the C. E. Home at Nagasaki, was read.

From among the many beautiful banners brought to the Convention by the various delegates three were selected

to be sent to the International C. E. Convention to be held in July at Denver, Colorado. Mr. Ogawa of Sendai and Miss A. E. Garvin of the Osaka Naniwa Girl's school will represent the Japanese Christian Endeavor Union at the Denver Convention.

2. It was a DEEPLY SPIRITUAL Convention. The subject upon which special emphasis was laid throughout the meetings was personal work. Mr. K. Kimura in opening the Conference upon this subject forcibly presented its importance by giving several illustrations from his own experience. The closing consecration service in which the roll of the societies was called and responses were made by all those represented at the Convention was especially impressive. On Friday morning a sunrise prayer meeting was held at six o'clock on Suwa Yama, a hill back of the Kobe College, in which the day sessions of the Convention were held. One hundred and forty-four young men and young women were present by actual count. A deep spirit of consecration prevailed, and many heartfelt prayers were offered.

3. It was a VERY HOPEFUL convention. Seventy societies were represented by two hundred and nineteen delegates in addition to those who attended from Kobe. The country was divided into twelve districts for each of which an unsalaried secretary will be appointed, and definite plans were laid for the extension of Christian Endeavor in the future.

The secretary reported the organization of twenty-eight societies during the past year, making the total number at present one hundred and twelve, of which twenty-eight are Junior societies. The total number of members exceeds 23,000. Nine denominations are represented.

It was voted to hold the convention next year at Tokyo and it was decided to make special efforts to increase the number of sustaining members to five hundred during 1903, and to fix the

annual fee of such at *one yen or more*. The election of officers resulted in the re-election of Rev. T. Harada as president and Rev. N. Tamura as vice president, and the re-appointment of Rev. I. Iwanuma as secretary and Rev. J. H. Pettee as treasurer.

One of the most successful sessions of the whole convention was the Junior Rally, when the Kobe College chapel was packed with interested Juniors and their friends. The earnest, enthusiastic spirit of the Juniors was characteristic of all the proceedings of the convention, and after a three days' season of delightful Christian fellowship, of helpful and inspiring conference, and of heartfelt communion with the Master, all the Endeavorers returned home filled with a desire and the purpose to work faithfully during another year for Christ and the church.

SABBATH ALLIANCE.

The General Executive Committee of the Japan Sabbath Alliance has had prepared and published a Scriptural Reading Service for meetings in behalf of the Sabbath cause. Copies of this Service can be obtained from Rev. T. Ukai, 20 Nishi-konya-cho, Kyobashi-ku, Tokyo, or from the Methodist Publishing House, Ginza, Tokyo. Price 30 *sen* per hundred, including postage.

While we find it rather difficult to get Japanese—even many of the pastors and some of the missionaries—interested in this vital subject we have not lost heart. We are planning to put forth special effort in Tokyo in behalf of the Alliance early in June—the results of which will be given.

J. S.



W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. E. R. MILLER. 13 *Torii Zaka, Azabu, Tokyo.*

TEMPERANCE AND MEDICAL MEN.

By T. D. CROTHERS, M. D.

The medical profession in the last sixty years have on three distinct occasions publicly declared their views on the evils following the use of alcohol. The first declaration was published in 1839 and was signed by eighty-six physicians of England and Scotland. Many of them were leading men in the profession. Their declaration consisted of a statement of the dangerous effects from alcohol when taken as a beverage, asserting that alcohol is not a food or tonic and should not be used except for special purposes. This was circulated, but received little notice at the time. The second declaration, published in 1847 consisted of four clauses. First, that a very large proportion of misery, crime, poverty and disease came from the use of alcoholic and fermented liquors as beverages. Second, that perfect health could come only from total abstinence. Third, advice to all persons to give up alcohol as the safest course to health. Fourth, that abstinence

from the use of all alcohol as a beverage would contribute to the health, prosperity and longevity of the race.

This second statement was signed by 2,000 physicians, principally from the United Kingdom, India and on the continent. In this list there were names of more eminent men than in the first one. The third declaration appeared in 1871 and was signed by nearly 3,000 physicians, thirty-eight of whom were Americans; the number included many of the most eminent men in the medical profession. This declaration contained the same general statement as in the one published in 1847, only it was more emphatic in the condemnation of the use of alcohol as a beverage, and of its danger as a medicine, when used indiscriminately. It re-asserted the fact that alcohol had no food value, and that it is the source of more ill-health and disease than any other one cause.

At the time these statements were regarded as extreme by many persons, hence they did not attract much attention, but they served the purpose of showing that the profession recognized the great truth concerning the effects of alcohol.



TOBACCO AND BEER ADVERTISEMENTS AT THE OSAKA WORLD'S FAIR.

Within the last twenty years several distinct medical associations have been formed for the purpose of promoting total abstinence and the growth of correct views concerning the effects of alcohol on the body. Four of the largest of these associations, namely, the British Medical Temperance Association, the American Medical Temperance Association, the Society of Medical Abstainers in Germany and the French Temperance Association, have arranged for a new statement of the medical opinions concerning the action of alcohol. The purpose is to have a general agreement concerning certain great facts relating to the effects of alcohol, and publicly assert that these can be supported by statistical and other evidence. This manifesto has been signed by over 1,000 physicians, and it is being circulated freely in all civilized countries. The following is the text of the declaration:

In view of the terrible evils which have resulted from the consumption of alcohol, evils which in many parts of the world are rapidly increasing, we, members of the medical profession, feel it to be our duty, as being in some sense the guardians of the public health, to speak plainly of the nature of alcohol, and of the injury to the individual and the danger to the community which arise from the prevalent use of intoxicating liquors as beverages.

We think it ought to be known by all that:

1. Experiments have demonstrated that even a small quantity of alcoholic liquor, either immediately or after a short time, prevents perfect mental action, and interferes with the functions of the cells and tissues of the body, impairing self-control by producing progressive paralysis of the judgment of the will; and having other markedly injurious effects. Hence alcohol must be regarded as a poison, and ought not to be classed among foods.

2. Observation establishes the fact that a moderate use of alcoholic liquor,

continued over a number of years, produces a gradual deterioration of the tissues of the body, and hastens the changes which old age brings, thus increasing the average liability to disease (especially to infectious disease), and shortening the duration of life.

3. Total abstainers, other conditions being similar, can perform more work, possess greater powers of endurance, have on the average less sickness, and recover more quickly than non-abstainers, especially from infectious diseases, while they altogether escape diseases specially caused by alcohol.

4. All the bodily functions of a man, as of every other animal, are best performed in the absence of alcohol, and any supposed experience to the contrary is founded on delusion, a result of the action of alcohol on the nerve centers.

5. Further, alcohol tends to produce in the offspring of drinkers an unstable nervous system, lowering them mentally, morally and physically. Thus deterioration of the race threatens us, and this is likely to be greatly accelerated by the alarming increase of drinking among women, who have hitherto been little addicted to this vice. Since the mothers of the coming generation are thus involved the importance and danger of this increase cannot be exaggerated.

Seeing, then, that the common use of alcoholic beverages is always and everywhere followed, sooner or later, by moral, physical and social results of a most serious and threatening character, and that it is the cause, direct or indirect, of a very large proportion of the poverty, suffering, vice, crime, lunacy, disease and death, not only in the case of those who take such beverages, but in the case of others who are unavoidably associated with them, we feel warranted, nay, compelled to urge the general adoption of total abstinence from all intoxicating liquors as beverages as the surest, sim-

plest and quickest method of removing the evils which necessarily result from their use. Such a course is not only universally safe, but is also natural.

We believe that such an era of health, happiness and prosperity would be inaugurated thereby that many of the social problems of the present age would be solved.—*Hartford, Conn.*

LADIES CHRISTIAN CONFERENCE.

The Spring meeting of the Ladies Christian Conference will be held at number thirty-four Bluff, Yokohama, on May 30th.

The Bar.

A poet has said of the saloon that it is appropriately called a bar:

A bar to heaven, a door to hell;
Whoever named it named it well;
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride, and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to tears and aching hearts.
A bar to heaven, a door to hell,
Whoever named it named it well.

Exchange.

It is not long days, but good days, that make the life glorious and happy; and our dear Lord is gracious to us, who shorteneth and hath made the way to glory better than it was; so that the crown that Noah did fight for five hundred years, children may now obtain in fifteen years.—*Samuel Rutherford.*

Y. M. C. A. Notes.

BIBLE CLASS EXAMINATION IN TOKYO.

One of the five weekly English Bible classes in the Tokyo Association is studying Old Testament characters. This class is limited to young men who have had two years of New Testament study. They have just completed the study of Abraham with an examination on the same. Nine of eighteen young men enrolled took the examination. It is interesting to note that of these nine men three have confessed Christ during the past month and have applied for baptism.

Believing it will be interesting to see just what their examination papers contained, we give herewith the list of questions and three of the papers, the others being of quite equal merit. The English is as they wrote it which will explain any peculiarities of expression.

QUESTIONS ON ABRAHAM. FOR CLASS IN OLD TESTAMENT CHARACTERS, TOKYO YOUNG MEN'S CHRISTIAN ASSOCIATION.

1. What covenant did God make with Abraham? How have all nations been blessed through Abraham?
2. State three examples of Abraham's faith in God. How long did Abraham wait for the fulfillment of the promise of a son?
3. State two instances when Abraham failed to trust and obey God, and give the results of the same.
4. Describe Abraham's prayer for Sodom, and state any lesson from it.
5. What incident shows Abraham's hospitality? His unselfishness?
6. What occurred between Genesis 16-17? What is the reason?

7. What lesson have you learned from the character of Abraham? Answer any four of the first six questions and the seventh.

THE CHARACTER OF ABRAHAM.

PAPER BY B. MARUYAMA.

- (1) God's covenant with Abraham:—
I will bless you and your offspring forever and make your seed a great nation and also make you a great blessing to all the nations of the world.

All nations were blessed with the birth of Christ, our Saviour who was born of Mary, Abraham's descendant.

- (2) Firstly, he left Haran and went to Canaan believing in God; Secondly, he believed the word of God, who promised to give him a son, Isaac, and waited for the fulfillment of the promise for 25 years. Thirdly, he was going to slay his only son, Isaac, to provide for God the burnt offering.

- (4) Abraham prayed for Sodom to God not to destroy the city for the sake of a few righteous men. He prayed at first to save the place for the fifty righteous among the wicked people, then for the forty five and so on, at last he prayed that the place will be saved for only ten righteous men; God received his prayer, but, alas, there were not even ten righteous there.

- (5) When Abraham sat down under the tree in Mamre, three angels passed by. He begged them to stay in his tent and treated them most heartily; which shows his hospitality.

When a strife occurred between the herdsmen of Abraham and Lot, he said to Lot that the latter will take any land he likes and he (Abraham) will take the other. Then Lot took the fertile land toward Jordan, while Abraham removed to the west and took less fertile land. This is the proof of his unselfishness.

- (7) I have learned many lessons from the noble character of Abraham:—
a. True faith is the only way to see God.

b. Hospitality and unselfishness are the source of true happiness.

c. Lack of faith brings dangerous results.

d. Great courage is to be seen with true obedience.

PAPER BY H. WATANABE.

- (1) God said to Abraham, "I will bless you and make your children a great nation and make you a blessing to all nations in the world."

Abraham was a devout man and at first had faith enough in God so that God appeared to him and made the above covenant, implying in it that the Saviour of the world should come from the descendants of Abraham, and this was accomplished when Jesus Christ came from Abraham's children and died for the world, for all nations; so all nations have been blessed through Abraham.

- (2) I. When God appeared to Abraham at first and asked him to leave his family and go where God would tell him, Abraham obeyed God completely. This is an example of his faith.

II. When Abraham and Sarah his wife became old without any children, God told Abraham that Sarah should have a son. Though Abraham did not believe it fully at first, his faith gradually increased so that he waited for his promised son, believing for 25 years (75-100).

III. Once later in Abraham's life when God commanded to offer his only son of promise, he obeyed God's words to the letter. Of course this shows the great faith of Abraham.

- (3) I. Before Abraham fully believed that God should give him a son even in his old age,—when God promised him a son, he not only did not believe it but also despised his promise

and thought it was impossible for a woman so old as his wife to bear a child. So, when his wife also disbelieving, offered Abraham to take Hagar the Egyptian handmaid of Sarah as his wife and make her a mother of a child, Abraham obeyed Sarah and disobeyed God; or else he should not have taken Hagar as his wife. Because of this child, who was called Ishmael, Abraham was greatly grieved when he had to send away Hagar and Ishmael.

II. When Abraham at the beginning departed from home, he was afraid that they would take his wife Sarah, who was beautiful, from him. So he said to her, "Please say you are my sister so that they may not take you away from me."

Though this was half true, yet he said it with the intention of deceiving people and certainly this was the result of his lack of faith in God. So it happened afterwards that Abimelech, King of Gerar deprived him of Sarah, but helped by God Abimelech turned from evil and brought Sarah back to Abraham and rebuked him. Of course this was to the great discredit of Abraham.

- (4) Abraham asked God whether he would not spare Sodom for fifty righteous men and God said yes. Then he asked if God would do so for forty five such men. God said yes. Then Abraham asked whether God would save Sodom for forty righteous men. God said yes. Then Abraham asked God three more times, decreasing the number thus, thirty, twenty, ten.

But there were not even ten righteous men in Sodom, a great city, with thousands of inhabitants, this teaches us a lesson. Also we learn that God is merciful to those around a righteous man.

- (7) Among a number of lessons I have learned from the character of Abraham, I would like to mention this one,—that if we believe in God we

are always happy and everything goes well; but when we come to fail to obey God, we always get into trouble.

PAPER BY J. ISHIZAKI.

1. The covenant was as follows:

"I will bless you, and make you a blessing." All nations have been blessed by Jesus Christ a descendant of Abraham.

2. (a) Abraham left Haran and journeyed through Canaan according to God's order.

(b) He built an altar everywhere he stayed and worshipped God.

(c) He was going to sacrifice even his only son Issac, to make a burnt offering; obeying the word of God.

5. Abraham's receiving three angels at Mamre shows his hospitality, and his giving the choice of the land to Lot shows his unselfishness.

6. There occurred eleven barren years between chapters 16-17, the cause of which was doubtless his unbelief shown by his taking Hagar as his wife and not trusting God.

7. I have learned from the character of Abraham as follows:—

God is,—

God reveals himself to the human being progressively,—

We must absolutely depend upon him,—

God is perfectly trustworthy,—

We must persevere in prayer,—

Faithfulness is always followed by happiness, and the result of unbelief is sorrow,—

We must be kind to everybody whom we meet.

Hospitality progresses day by day, generation after generation.

SUMMER SCHOOL.

English Section.

The English Section of the Association Summer School at Arima is intended for foreign teachers and younger missionaries. Already a score have expressed their purpose to attend. The chief feature of the three hours daily program will be Bible study. The speakers and the books to be treated are:—

Rev. Otis Cary, Job; Rev. Whicher, Paul and the Old Testament; Wm. Axling, Ephesians; Rev. W. D. Matthews, Galatians; Rev. C. B. Tenny, undecided; Mr. R. P. Gorbald, Acts; Mr. C. C. Champlin, Mark.

Pedagogical topics will naturally receive special treatment, under the charge of a committee composed of Messrs. Grant, Gauntlett and Matthews. The discussions on teaching English, which proved so helpful last year, will be continued. The review of Dr. Harris' Psychological Foundations of Education and an address upon the History of Japanese Education will add breadth and interest.

Practical religious work will be considered under the direction of Association Secretaries and others. For the culture of the spiritual life, twilight addresses will be given by Dr. Wm. Imbrie, Rev. Wm. Axling and Archdeacon Price. There will also be a few hours for frank questionnaires and the exposition of Japanese character by Japanese. But the crowning privilege will be the companionship of strong, sympathetic men, the exchange of thought and aspiration, the toning up of spiritual ideals.

The total expense, including registration fee, board, and the use of tennis courts, will be about yen 17. for the ten days, July 17—26. Application should be made as early as possible.

JAPANESE SECTION.

The Association Summer School,

now in its fifteenth year, continues to be the Summer School. We desire the especial prayers of all friends that the session at Arima this July may be of unprecedented spiritual and practical efficiency. Excellent speakers have been secured and painstaking preparations are being made, but we must have it all energized, controlled by the Spirit of God. As the Student Volunteer Movement of America sprang from the first Northfield Summer Conference, so may we not expect that similar spiritual tides shall be set in motion by this summer school in Japan? A spirit such as gave birth to the Volunteer Movement, to raise up able Japanese Christian workers, is imperatively needed. A pressing home of the privilege of every Christian student to do individual work for non-Christians, is essential to the growth of the Association and the Church. Therefore while mentioning the attractions of the program and of scenery, we would concentrate attention upon the spiritual issues. Let delegates be chosen who will consider it a high privilege to attend. Let funds for the expenses be gathered, not perfunctorily, but with faith and enthusiasm.

This summer will mark an epoch in our history, because, after two years of preparation the amalgamation of the City and Student Unions will be accomplished. The constitution, as already submitted to the Associations for examination, differs but slightly from the present constitutions. The chief changes pertain to the creation of departments to have charge of city, student, and other phases of the work as they evolve; the division of the Central Committee into three groups, one-third to be replaced at each election after the first; and the insertion of the definition of "evangelical."

ASSOCIATION NOTES.

Two Higher Normal School students have recently become Christians

through Bible study and personal work in Tokyo Association.

Twenty-five students from the first year class of the School of Foreign Languages meets weekly with Secretary Fisher to study the Life of Christ.

Associations in the Tokyo Marine Products School have been admitted to the Union, bringing the total up to 51 Associations.

Secretary Hibbard has a Bible class of ten at Waseda University.

Mr. M. Kurihara, an alumnus of the Tokyo University Association, has been appointed a professor of English in Hiroshima Higher Normal School.

The statement of the need for more Japanese secretaries has been very cordially received by the general conferences of three Methodist bodies, the Tokyo Presbyterian Synod and the Church Missionary Society.

The Trustees of the Doshisha have granted the Association exclusive use of a large room in the Theological Hall, which is now being tastefully furnished.

Prof. de Havilland, of the Kanazawa Government College, has been giving a course of lectures on Theism under the auspices of the Association, with the assistance of a Christian Japanese professor.

Mr. M. Mosser Smyser, B. A., Dickinson College, began teaching at Hagi, as successor, to Mr. Gustafson, on May 1. He resigned the secretaryship of the Association at Norristown, Pa., to come out.

Mr. C. N. Bertels, B. A., Syracuse University and University of California, arrived April 25 to succeed Mr. Ludden as teacher in Hakodate. He has had four years experience as a teacher in America.

A class in the study of Old Testament Characters, consisting of men who have had two year's study in the New Testament, is being successfully conducted by Secretary Helm.

The four Student Associations of Sendai have decided to raise yen 1,000.

which, with the yen 2,000. promised by friends through the International Committee, will enable them to buy the chapel, parsonage and lot recently vacated by the Methodist Church.

The district conferences recently held in Sendai and Yamaguchi under the name "Spring School," were largely attended and of unusual value. At Sendai about 200 course tickets of admission to the lectures given by Prof. Kashiwai and others were sold. At Yamaguchi Professors Sasamori and Ashida and Hon. S. Ebara assisted.

CALL TO PRAYER FOR THE FIFTEENTH SUMMER SCHOOL OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF JAPAN.

Arima, July 17—26, 1903

Sundays: Presence of the Holy Spirit—giving knowledge of salvation—deepening personal life—equipping for service.

Mondays: The Executive Committee—local preparation—management of school—finances—choice of delegates.

Tuesdays: Speakers and teachers—preparation of material—spirit of humility and desire to be used by God.

Wednesdays: Life work conferences—that young men may be led into the ministry and kindred callings.

Thursdays: Conferences on Association methods—that work in all Associations and many churches may be strengthened—special effectiveness of conferences on Bible study and personal work.

Fridays: English Section choice of speakers and subjects—great blessing upon all teachers and missionaries who attend—that personal fellowship with Christ may be the key note.

Saturdays: Convention for amalgamation of Student and City Association Unions—wise and unanimous action on all points—greater strength resulting to the entire movement.

THE OCCUPATION OF AN EMPIRE.

At present there are in Japan 52 student associations and 9 city associations, with a total membership of 2500 young men. The student and city associations are each organized into a national union, with national committees composed of leading Christian laymen. The national organizations stimulate the local associations and give breadth and solidity to the movement as a whole.

The student association field is most fully organized, but the largest and most important waiting field is that in the largest cities which here, as elsewhere, are the centers of influence in every department of the national life, and which are growing 17 times as rapidly as the increase in the population of the country at large. City associations have been established in the eight largest cities of the Empire, Tokyo, Osaka, Kyoto, Nagoya, Kobe, Yokohama, Nagasaki, and Hiroshima, besides a few of the smaller but progressive places. Of these associations but two, Tokyo and Osaka, own their buildings, though money has been secured for a building at Nagasaki. The Tokyo Association building is well equipped for all the lines of its work, social, intellectual, and religious, except the physical. The Osaka building is provided only with a large auditorium and a reading room. Most of the other associations occupy rented quarters which they are using to good purposes in evening classes, lectures, social gatherings and the usual lines of religious work.

It is conceded by all observers that an effective work is being done by the associations of Japan even with their inadequate equipment. But the time has come when they must be more fully prepared to enter the important fields that lie before them. The importance of immediate and vigorous action is recognized by foreigners and

Japanese alike, and prominent business men, both in and out of the Church are urging the extension of the movement. The Honorable K. Kataoka, President of the Lower House of Parliament, is President of the Tokyo Association and in giving the work at large his public endorsement said, "I value most highly what the Young Men's Christian Association has done for the young men of Japan, knowing with what zeal and efficiency it has prosecuted its labors. I know of no organization so thoroughly equipped and adapted to meet the deepest needs of our young men." Baron Shibusawa, one of the leading financiers of the country, said recently; "I was much surprised and impressed by what I saw of the work of the Young Men's Christian Association in America, not only as a religious but as a social factor in the community. I earnestly hope that the Associations in Japan will make such progress as will enable them to meet the great needs of our young men. I believe that by its broad and practical methods it can accomplish a work that no other organization is doing, and it deserves the hearty support of business men and all interested in the welfare of our young men."

The support and equipment for this important work can be expected in an increasing measure from men in Japan who are awake to its possibilities. But unless the rate of progress is to be criminally slow in the face of great and unique opportunities, material assistance must be received from outside sources. Some of the opportunities to assist in this work are as follows:—

At Osaka, for addition to include parlor, library, class rooms, offices etc.	\$ 30,000.
At Kobe, for building, with hall and gymnasium	25,000.
At Kyoto, building etc.	15,000.
At Yokohama " "	15,000.
At Nagoya " "	10,000.
At Sapporo " "	6,000.

At High Schools, for build- ings, boarding houses, meeting and social rooms, 5 @ 3,000 each	15,000.
Boarding houses for 5 city associations @ \$ 5,000 each, including land	25,000.
In a number of smaller cities equip- ment for an effective work can be combined with a boarding house.	
Annex to Tokyo Association, for gymnasium, boys work, etc.	25,000.
Boarding houses in Tokyo, each including land, and an endowment for upkeep of building	6,000.
Niigata now possesses a well located building lot and has a building fund, needed to complete the amount	2,000.

An Association Exhibit of photo-
graphs, maps, charts and literature, to
illustrate the extent and work of the
Association in all countries, has been
placed in the Foreign Exhibits Build-
ing of the Osaka Exposition. It is
hoped that this will not only impress
visitors to the Exposition, but will be
permanently useful to show in con-
nection with conferences in various
parts of Japan.

Osaka Higher Technical Association
is the youngest and also the largest
government school Association in the
Union. It has 50 members, of whom
25 are church members. Through the
assistance of the School Librarian, a
Christian, a number of Christian books
and papers have been placed in the
reading room.

There are now six medical school
Associations in Japan, the youngest
having been formed last month in
Osaka. In several cases German Bible
and singing classes are successfully held.
Two members of Nagasaki Medical
Association recently received baptism.

BOOK NOTES

Two new and Valuable books on the Study of
English.

"Natural Method Exercises in
Japanese and English.

By D. R. MCKENZIE, B.A.

Second Edition.

The author has spent 14 years in
Japan, a considerable portion of which
time has been occupied in the teaching
of English. The natural method, or
Gouin system of teaching languages, is
followed in this work. By the use of
simple explanatory notes on the more
difficult of English vowel and con-
sonant sounds, and by a free use of
diacritical marks and accents throughout
the book, it can be used by students
without a teacher, or those who cannot
have the advantage of a foreign teacher.

There are 50 lessons containing some
900 words in common use. In all 120
pages. limp cloth. Price 30 sen.

MISTAKES IN THE USE OF ENGLISH:
By F. Muller. Pages 216, boards 65
Sen : Cloth .75. Index and ends. cont

This book will be of great use to
young men studying the English
language and to all teachers of English
in Japan. Probably no teacher in
Japan has had more experience in
teaching English to Japanese than
Mr. Muller. His fine command of the
Japanese language adds greatly to his
fitness for preparing such a book as this.
The common use of 430 words are ex-
plained in this book, and examples of
correct and incorrect uses are given.

The Kobe Chronicle says "Much time
and labor have evidently been spent in
the preparation of this volume ; and it
is a safe book for both reference and
study. Although intended chiefly for
Japanese students of English, teachers
of English whether Japanese or foreign,
might with advantage use it as a book of
reference. We commend it to the
notice of all engaged in teaching
English in this country as a very
helpful manual."

The curious and filmy character of Mr. Lafcadio Hearn's new book called "Kotto" (Macmillan) accords well with its more descriptive sub-title, "Japanese Curios and Cobwebs," and with the appropriate and artistic illustrations by Genjiro Eto. The first nine tales, "only curios," are selections from several old Japanese books, "to illustrate some strange beliefs," the chief of which seems to be transmigration of souls. A very interesting chapter is the one entitled "A Women's Diary," which might be called the Japanese version of "The Confessions of a Wife." Several of the "Cobwebs" are very dry and dusty; indeed, the book as a whole is hardly up to the author's standard,—or possibly we miss the freshness and novelty of our first impressions of this charming writer. One of the most interesting portions of the book is that devoted to "Fireflies." It is wrought out from a Japanese work by Prof. S. Watase, formerly of the University of Chicago and Wood's Hall, and now of the Imperial University at Tokyo. The Japanese original discusses the subject from a scientific as well as a popular point of view; but Mr. Hearn confines himself to the latter, with numerous illustrations from Japanese folk-lore and poetic literature. In olden days, poverty-stricken students in China and Japan used to be compelled to learn their lessons by the fitful flame of fifty fireflies imprisoned in a small bamboo cage. Even now, "many persons in Japan earn their living during the summer months by catching and selling fireflies; indeed, the extent of this business entitles it to be regarded as a special industry." The most famous place at present for fireflies is in the neighborhood of Uji, famous also for its tea. Here every summer crowds gather, even special trains bringing thousands of visitors, to see the fireflies; and on the river, at a point several miles from town, may be wit-

nessed a "Firefly Battle," to see which people wait all night in boats.

E. W. C.

NOTES.

Rev. Dr. Doremus Scudder and Mrs. Scudder who have spent the past fourteen months in Japan have engaged passage for Honolulu by the S. S. "Siberia" which sails on the twenty-ninth instant. As our readers are aware, for some months past Dr. Scudder has been visiting the different prefectures from which emigrants have gone to Hawaii, in the hope that he may be of service both to the emigrants and to the relatives they have left behind. These tours have been of much value, not merely to him in his work in Hawaii, but as a means of awakening an interest in Christianity among those whom he has addressed. Dr. and Mrs. Scudder will carry with them the best wishes of their many friends, but they will be greatly missed by those in Japan whom they have so often helped by the encouragement and inspiration of their presence and sympathy.

Mission News.

The Tokyo Union Church services, now being held in the Assembly hall of the Okura Commercial School, Aoi-cho, Tokyo, under the able management of the pastor Rev. W. Imbrie, D.D., are better attended than for some years past. Attendance from sixty to ninety each Sunday. A new organ and new hymn books (In Excelsis) lately purchased adding greatly to the interest in the services.

The congregation ought to have a permanent and commodious church building in Tokyo. Such a building, with a live congregation would add greatly to the interest in Mission work in Tokyo and all Japan. Would that some one interested in the spread of the kingdom might make such an investment of the goods given him by the Master.

Mr. Lombard who has been teaching in the Doshisha for the past three years has been appointed a regular member of the American Board Mission and a member of the Faculty of the of the Doshisha. Mr. Lombard will return to the U.S. this summer for a years furlough and study.

Mr. Lombard has served very efficiently as one of the editors of the Union Sunday School literature during the past year.

THE CHRISTIAN MOVEMENT IN JAPAN.

It is full of the latest statistics on Missions and Christian work in general, and has in addition a resume of the work, aims and accomplishments during the past year of each mission body.

It is sold at 10 Sen per copy postpaid in Japan, about one half its cost, address all orders to Methodist Publishing House, Tokyo.

PERSONALS.

Per S.S. Coptic, May 6th. Mrs. J. W. Wadman and three children, M. E. Mission. Mrs. Wadman's home address will be Delaware, Ohio.

By same steamer, Miss Nell M. Daniel, M. E. Mission.

The home address of Rev. D. Spencer, now in U. S. A. is Factoryville, Penn.

Dr. James S. Souers address is now No 4 Nishi Konya cho, Kyobashi, Tokyo.

Prof. J. P. Richardson, M. P. Miss. reports their school as now very prosperous; 100 students now enrolled and more coming.

The editor has had the pleasure of a call from Mr. Richards of the S. D. K. Shanghai China. Mr. Richards is in Japan in search of text or other books that will assist in their publishing work. He also hopes to take with him on his return several Japanese teachers to assist in school work in China, and as he puts it "We hope and aim to assist the Chinese and Japanese to better understand each other."

THE JAPAN EVANGELIST.

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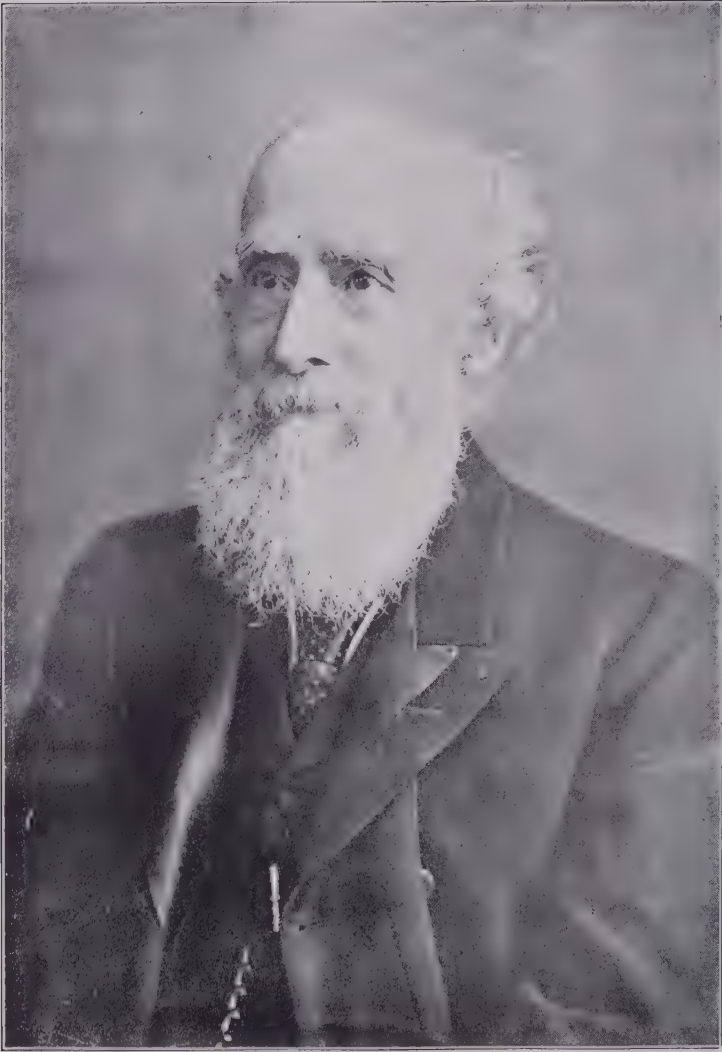
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As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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SIR GEORGE WILLIAMS,
Founder of the Y. M. C. A.

The Japan Evangelist.

VOL. X.

JUNE, 1903.

No. 6.

HOW CAN THE NUMBER OF NATIVE WORKERS BE INCREASED.

BY REV. J. L. DAERING, D. D.

Read at the A. B. M. U. Annual meeting
at Arima

This is no new question. It has ever been a vital problem before the Christian church, the times when it has ceased to vex man have been those times when there was no anxiety regarding the unsaved. It is a problem which has occupied the attention of Christians in all lands and while various solutions have been offered and various explanations have been vouchsafed yet the final solution must to a great degree rest upon the individual and is outside of any legislation or well drawn body of resolutions compiled by Churches or Missions. Our Saviour himself faced the great question when, as he looked upon the towns and villages of Galilee, he said to his disciples, "The harvest indeed is plenteous but the laborers are few." How many times since that day have these words been repeated by faithful disciples of the Master as they have looked forth upon the harvest fields of America, or England, of India or China or Japan. The field is the world and never was the harvest more plenteous than at the present time, but we are still confronted with the same old question of "Where are the reapers?" And to the worker in Japan to-day there seems to come home with unusual significance and depth of meaning those other words? "Say not ye there are yet four

months and then cometh the harvest behold I say unto you, lift up your eyes and look on the fields, that they are white already unto harvest." The vacant churches and unoccupied preaching places in Japan, the remarkable readiness on the part of the unconverted in many places to listen to the Gospel, the desire to study the Bible and to have Christianity explained to them as evidenced by many people, in many parts of the country, as well as the wonderful interest shown by the crowds at the Osaka Exposition to hear the Gospel all combine to impress those of us who believe that the Gospel is what Japan needs most of all, to cry out for more workers, laborers, reapers, and to lend an attentive ear to the least suggestion of whence and how and when.

Those who were present at Karuizawa last summer at the Student Volunteer Convention were privileged to listen to a very excellent presentation of the question from all sides and the views of a large number of the workers in Japan were heard. Many and various practical suggestions as to the solution of the question were offered but there was no doubt or question on the part of any as to the need. As a result of this convention a special day of prayer was appointed which was more or less widely observed. And there have been indications in many quarters of a deeper consideration of the problem during the year. Some time since the Missionary Association of Central Japan also had the subject up for discussion, a carefully prepared paper

was read and the importance of the situation emphasized. A Special Committee drew up resolutions to send out to the churches and Christian workers in Japan. One of these resolutions called for the special observance of Sunday, May 10th, as a day of united prayer to this end. It was suggested that Pastors and Evangelists preach on the subject on the same day.

Certainly there is no need that we enter further into the discussion of the importance of this question. The question is as old as Christianity, and while we realize that we are unable to add much to its solution yet it is possible that a further consideration may at least help to emphasize its importance to us and arouse us to seek more earnestly for light. For it is certain that it has never been so fully answered as to cause it to cease to be a live question before the churches nor does its continual presentation make it any the less vital and imperative. Our ears may be dulled by the frequent discussion but the passing of the ungarnered harvests cannot make us feel that it is a matter of any less importance whether the harvest white to-day shall remain untouched. Would that the loss to ourselves, to the world and to the kingdom of God might impress us as never before and that we might come to the study of the question with a determination to do all in our power to learn the difficulty and solve the problem.

At first it would seem that with the presentation of the great fact of the need of our Saviour had himself satisfactorily pointed out the way that it is to be met, when he said, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Certainly there is little question that the Churches have never yet risen to the faith required nor has there been that united and

fervent prayer that the occasion demands. Prayer has been offered, and at times earnest faith has been exercised but it has been limited. There is beyond question scope for a great change of attitude on our own part as we realize our need, and the great power of the Lord of the Harvest. Nothing can be done without the aid of the Lord of all the earth and yet it is possible that we are often prone to offer prayers of little faith, and without much hope of their being answered and then say that, "we have done all that can be done, and now we must leave the results with God." It is very significant that our Lord in his words to his Disciples follows up the instruction to pray the Lord of the Harvest that he send forth laborers into his harvest and without delay or hesitation adds the words "Go your ways; behold, I send you forth as lambs in the midst of wolves." And then follows the long instruction as to how they are to go and how they are to labor when they are to preach and where. There seems to be here something like the instruction given by an eminent divine as to the relation of prayer and works. "When you pray, pray as if every thing depended upon God and when you work, work as if everything depends upon you." We would not in the least underestimate the importance of prayer in relation to this question of more workers. We profoundly believe that there has been too little prayer over the matter and that the prayers offered have been far less fervent and importunate than they should have been. But when we have prayed and prayed as we should there still remains work for us to do. Doubtless we could not do that work without previous prayer and we question whether the prayers will avail very much unless we follow them up with the same sort of activity that the Master enjoined upon

the disciples.

And just here is where the greatest lack on the part of the native Christians is to be found. The figure of harvest and reaping and the gathering of ripened grain, all very clearly implies a distinct loss if immediate action is deferred, a loss to the husbandman; a loss of valuable grain. The imperative need that the Gospel of Christ be proclaimed in Japan is not deeply felt by a large number of our Christians even, to say nothing of the people generally. That it will benefit Japan is believed; that it is desirable that as early as convenient the masses shall hear of Christ is admitted; That there is a decided and vital loss from deferring this proclamation is not deeply felt. We believe that a knowledge of Jesus Christ is necessary to salvation. We very much fear that this fact has not taken a deep hold upon a large number of our Christians. When this real need on the part of the Japanese people is believed and acted upon we shall not be called upon to spend so much time in arguing this question. Our time will be filled in helping those who heed the call to prepare to be efficient servants.

Let a war with Russia be announced and Japan be known to be in danger and there would be no lack of troops. In the past Japan has never lacked for defenders of her flag, and men have gladly gone to other lands for the defense and honor of Dai Nippon. Let the Christian Church but deeply feel that the nation needs the gospel,—not as an aid to civilization, or as an elevating and broadening influence merely,—not as an aid in bringing her into line with the nations of the west alone, but that Christianity is necessary to the salvation of her people, of each individual from the Emperor on the throne to the beggar by the way side—let this but take hold of

the heart of this people and there will be no lack of preachers of the Gospel. It will not be possible to keep them back. They will rush forth regardless of salary and of every other consideration save the salvation of Japan. No hindrance or obstacle would be great enough, no discouragement would weigh heavy enough, to keep back the volunteers who would come forward for service. Loyalty to King Jesus, loyalty to native land and all those broad principles which have acted to carry Japan forward politically would act here with a mighty force. But the trouble still remains that the native Christians do not realize the significance of the present need and they do not feel the responsibility and we have therefore but removed the question a step farther back by our present consideration. Granted that we have prayed as we ought; granted that the native Christians should realize the great need of Japan to-day for the Gospel what then? Is there anything further that can be done to supply the needed workers.

There seems to be an impression existing even among those most deeply feeling the need of more workers that this is such a sacred calling that it is not for man to have ought to do with it beyond prayer. There is a fear of man called workers and an anxiety lest some hint or expression of interest on our part may lead some one to enter Christian service because of us. We are often impressed as we see the aptitude that one or another shows for Christian work, or as we see the results following the faithful efforts of some native brother or sister, that so and so would make a good worker, a good evangelist, a good Bible woman, and we go away and pray about it. That is good but is it not possible that we may have left undone just as important a part

of our duty in failing in a wise and tactful way of letting our impressions be known to the individual in question. If we saw them doing wrong, out of our experience we would be likely to directly warn as well as pray for them. If we saw them doing well in any kind of work we would not hesitate to commend as well as thank God in prayer. Why do we hesitate in this most important choice of a life work, to give of our larger experience and wisdom to those who may be in need of just that encouragement and light to help solve a doubt. We have been through the experience ourselves and it may be that the result of our experience is just what is needed under God's spirit to help our brother in the right course. It is possible that the future shall reveal to us the fact that some of our greatest mistakes have been in failing to give a word of encouragement, or in failing to make known the impression that has been made upon our own mind by the lives of some whom we know, that they should heed a divine call to a holy work. God may just as certainly lead his children through us as by some definite revelation to the individual soul. To men of strong and reliant natures like Paul there may come many experiences such as when he "conferred not with flesh and blood" but it is worthy of note that even in Paul's life there was much of guidance through human instrumentality. We often hear that passage in Galatians, above referred to, quoted in support of the fact that we are not to urge or counsel men to enter the ministry, but we forget that other passage equally full of significance in Acts 11:22-26 where we learn that a good man and full of the Holy Spirit and of faith named Barnabas was the means of bringing Paul into active work. "He went forth to Tarsus to seek for Saul; and when he had found him, he

brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people:" What that good man said to Saul we do not know but he was evidently an instrument in the Spirit's hands to point out to Saul the work waiting for him. Certain it is from the record that Barnabas did not wait till Saul should come to him and beg to be taken on as an evangelist, saying that he could not longer keep from preaching the Gospel. Had Saul lived in Japan it is possible that some good brother mourning because the workers are so few would have said to others "Saul seems to be a promising young man; he has had a remarkable experience and I hope that the Lord will lead him into the ministry. I am waiting and hoping that he will feel called to go to the Seminary some day." But the words that Barnabas uttered would be kept back. We need to be men like Barnabas and then the work of Barnabas must not be neglected if we wish to see the workers.

Knowing as I do that the principles here advocated are often regarded as dangerous by some who are most conscientious and faithful I would further call attention to the Bible record on this subject. While by no means losing sight of the great fact of God's leading by his Spirit yet we must recognize the use of human agencies in the case of Timothy of whom it is said. "Him would Paul have to go forth with him." (Acts 16; 3.) It is impossible to think of Paul's doing other than presenting some of the reasons why it seemed to his mind fitting that Timothy should leave his home in Derbe and go with Paul as an evangelist. John Mark too seems to have been moved by the counsels of his brethren for we read "And Barnabas and Saul returned from Jerusalem, when they had

fulfilled their ministration, taking with them John whose surname was Mark." (Acts 12:25) Silas seems also to have been brought into especial prominence as an evangelist through the personal influence of Paul, "but Paul chose Silas and went forth, being commended by the brethren to the grace of the Lord." (Acts 15:40) Erastus also was sent out in such a way as to show that God used Paul in directing Erastus to his work. "And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while." (Acts 19:22) Such instances as the above cannot but show that God both honored and approved of the use of human instrumentality in securing and sending forth workers in the early apostolic church.

And not alone in the early church was this personal influence strong and effective. But all down through the history of the church we find in the biographies of leaders in the faith the effect of direct personal touch. The words of counsel and advice, the influence of one life upon another, has by so many been acknowledged as the power under God which has brought about a change of purpose. God has used the words of some teacher, or pastor, or at times some very humble servant of the Lord Jesus to turn the steps of a youth to the way of more direct service.

And there are probably few of us who cannot point to the wise words of counsel or sympathy which some friend or teacher or faithful servant of the Lord was led to utter at just the right time which have had great influence in bringing us where we are to-day. We believe that God has led us but not only by the direct working of his spirit upon our hearts but often by the words of those whom he has sent. May there not be a very

important work of this sort for us to do among those with whom we have been thrown in close relation and with whose fitness for direct Christian work we are often impressed? Of course great wisdom and grace are needed to approach such an important subject and great harm is possible but we should look to God for guidance in the words we shall speak as in the course our friends shall choose to follow. It would be of great interest to know what persuasive arguments were used by Paul and the other early workers as they approached the men they wished to influence. It would be a guide possibly if we might have had preserved to us the words they said but we have little direct light here. Probably however human nature was much the same in those days as today and different men had to be approached in different ways but no doubt all were more or less susceptible to that intense interest in the personal life and character which seems to have been so characteristic of Paul. I believe that there is here too a suggestion to us if we wish really to see more men in the company of Christian workers in Japan. It is very apparent in Mission work today that men and women are deeply interested in the progress and development of the native church but to very many the individual native workers are but as so many units.

These individuals are of course necessary to the carrying on of the undertaking but they are often of too little personal interest to the Missionary. Their personal difficulties, their joys and sorrows are not much understood by us and we make little effort to understand or enter into them.

It seems often quite apart from the work that we are here to do. The neglect of this personal equation however is responsible for more of loss in the matter of helpers than we are aware. It may be often hard to interest one's self personally in the petty life of a native worker, and it may

seem to us with our busy lives like giving valuable time to insignificant matters but often we can in no more effective way encourage and support a weary and discouraged worker and hold him to the cause to which he may have given himself. If our workers could be sure of the sympathy and thorough understanding of their cases they deserve there would be far fewer defections from the ranks of workers.

A larger number of persons than we realize give up direct Christian effort because of the lack of that cordial understanding between Missionaries and workers that would if extended go far to make up for loss and disappointments in other ways. It is not easy for us to appreciate always what is suffered by those who engage in Christian service. And further many would be attracted towards such a life if they could see in prospect some such sympathetic relation as existed between Paul and Timothy. If we had more Pauls in Japan we would have more Timothys. Men are needed who study the dispositions of the young Christians under their care and who try to get into very close and intimate companionship with them.

As we have already intimated the need of more workers is to be supplied not only by turning into Christian service new and untried recruits. Important and necessary as that may be there is also another side. The need for more workers is to be supplied in two ways. First by keeping those we have already got and second by securing more. The first is as important as the second. I have a profound belief that there is a large waste of mission time and money through too little care as to the holding on to what we have got. I am speaking entirely on the strength of general observation after a brief study of Mission work in general, and not with any especial cases in mind when I say that not enough thought is expended in trying

to help native workers in their difficulties, in showing sympathy in their discouragements, in entering into their lives, and in coming close to them in love and kindness. We often expect too much of them and when they fail we think more of our standard of what workers ought to be than we do of trying to help our brothers up to that standard. We say that so-and-so has proved that he is not fit to be a worker and we at once send him off and with no encouragement to try again or interest ourselves in his restoration. I am not unmindful of the many instances when quite a reverse picture is the true one to be drawn, but I believe that there are today in Japan engaged in other work than that of preaching the Gospel, men who might have long continued in this service had they been supported and encouraged in the right way by those with whom they are associated. I say this because this lack in Missions should be stopped as far as possible. We give time and strength and money to train men for this work. Such fruit of Mission work and of God's leading is not to be cast aside until every effort has been expended to keep it as meet for the Master's use.

In order to secure more helpers in Christian service there is need that the spiritual gain from giving one's life to such work be more clearly set forth. That there must be external loss is early made evident to the young man or woman who thinks of such a life. The lack of any great temporal preferment, the impossibility of wealth or of high position or worldly honor are all understood early. The disregard and ill concealed contempt of a large part of the community as well as the opposition of family are emphasized. The compensations are however also often concealed. Many an evangelist does not realize them or but dimly. These deeper things in our experiences we too often conceal as sacred and precious to us. They are the fruit of long experience and it is

often very true that the young evangelist does not taste of this fruit at all or but little does he feel the real joys of service. It should be a matter of study with us how we may make clear to those who enter Christian work or who think of doing so, that it is not all sacrifice. That, in fact, it is a choice of higher reward in the place of lower. Many blindly thinking that they are making a sacrifice for Christ's cause and that the reward is all to come in another world. There is need of a clearer setting forth of what the gain may be in this world as well. There is a gain which leads many a poor pastor in the home land, who has struggled through various hardships and practiced no end of self-denial, still to have no higher ambition for his son than that he shall be like himself a preacher of the Gospel, we rarely see a like spirit in the Japanese preacher, and why?

We fear alas, that too many of them have never yet tasted the deepest rewards of service and their minds have too often been filled with thoughts of loss and disadvantage and hardship, and the peculiar spiritual rewards have not been realized. May we not do much by way of pointing out to young and old more clearly the reward and blessing of serving Christ?

A further obstacle to be overcome if we would see a larger number of native workers is the present lack of the feeling of responsibility for the extension of the Kingdom of Christ in Japan. It is apparently very far from the thought of most young Christians in Japan that they bear the burden of responsibility for the future progress of the Kingdom of Christ. Too many seem to think that it is the self assumed burden of the Missionary Societies. And if not of the Societies at least of the Missionaries. It is a sad fact that outside of the Missionaries and the Mission employees the number who feel a responsibility in this matter is sadly small. What the reason for this is may be a matter of

opinion. It may be that the policy of the Missions and of the individual Missionary has not been always above criticism. There may have been too much of a willingness to shoulder the burden. It may often have been better carried than it could have been by our native brethren, less mistakes may have been made for the time but there has not been that personal preparation for finally assuming the responsibility that would have followed more mistakes but a larger share in the work from the beginning.

Again, too few recognize their responsibility to others in the earlier stages of the Christian life. It may be partly a matter of development in the Christianity of Japan and we may hope to see this side of Church life developed more rapidly in the future. Certainly the writer has often been pained at the lack of a feeling of responsibility for carrying on the work on the part of his native brethren. This feeling must be trained and developed and if the Missionary has erred in his relation to the native churches he must learn his error and do all in his power, to correct it. Certainly nothing is more needful than that to-day the Japanese churches and the individuals in those churches begin to feel more deeply than ever before their own responsibility for the work. The blame of slow progress should not be thrown back upon the Missions. A man who questions entering the Ministry or leaving it should be made to feel that he has to deal with God who calls him and with the needs of Japan without the knowledge of Christ, a knowledge which he has the power in part to satisfy. He should be led to feel that it is something more than a question between himself and the Missionary or the Mission. A question which is partly one of financial support, and partly one of relation with some foreigner. In this matter we have no easy task before us but a very important and difficult matter demand-

ing wisdom and grace for its performance. If however we shall be able to put the native candidate before the waiting field with the ripe grain and not send him off to *sodan* with the Mission Treasurer we shall be helping towards this desired end.

There are numerous other thoughts which might be considered in this connection all of which have more or less relation to the matter in hand. We have no intention of making anything approaching an exhaustive study of the subject. Perhaps some of the reason's given at the Karuizawa Convention or at Central Japan Conference would be considered much more practical than those which I have offered for your consideration here. One of these, the Salary question is, receiving so large consideration elsewhere that it is not necessary for me to enter into it here, beyond saying that it in the writer's opinion deserves consideration and that beyond a doubt the present schedules of remuneration calls for a modification if we would deal justly with those working with us. But it seems to the writer that this matter as well as a large number of other considerations are subordinate to the great principles which I have endeavored to set forth above. To recapitulate in slightly different words then I should say that the number of native workers can be increased.

1st.—As a result of fervent, earnest importunate prayer.

2nd.—As a result of the native Christian feeling and understanding Japan's need of the gospel.

2nd.—As a result of more direct personal work in seeking for the sort of persons who give evidence of a fitness for the sort of work needed and permitting the Holy Spirit to use us in directing these persons by advice and counsel.

4th.—By more of personal sympathy with our native brethren in their peculiar experiences and then giving them the needed encouragement.

5th.—By seeking to make clear the high spiritual rewards of a life of such service. By helping men to see the attractiveness of the life of a messenger of the Lord.

6th.—By helping men to realize their own personal responsibility in the matter of the spread of the Masters Kingdom in Japan. When these conditions are fulfilled there will be a larger number of workers and in the degree that these conditions are realized in the same proportion will the number of workers be found to increase.

For our encouragement there are a few facts that should not be lost sight of. The Japanese are an extremely loyal people. When they once feel their responsibility to the nation or to the state there is nothing in the way of self-sacrifice that they will not willingly undertake. That same spirit may be utilized for Christ. The past has seen men ready, for the sake of old religions, to deny self, personal comforts have been forsaken, and lives of intense devotion have been exemplified.

That spirit is not dead but lies dormant ready to be directed into a new channel of devotion to Jesus Christ. The race that has manifested such rare loyalty to the feudal Lord as to die for him or with him without a murmur and has in all relations under the old regime exhibited such an admirable spirit needs but to be aroused in the right way under the Spirit of God and we shall see such a loyalty to the Risen Master in Japan as shall put the Western World to shame. Brethren it is for us to plant the seed of such a service and to furnish the examples and as far as God shall give us strength to furnish the inspiration for such a service. We may never see the results of such a movement. Let us look forward to it and lay the foundation as God may direct and then may God speed the day when the Reapers shall cover the

hills and valleys of Japan as do the Gospel Messengers cover the lands from which we have come and then may there be ushered in speedily that glad day when they shall teach no more every man his neighbor and every man his brother saying: "Know the Lord; for they all shall know me from the least even to the greatest of them."

RELIGION IN AMERICAN COLLEGES.

In speaking of the religious life in the American colleges, Mr. Robert E. Speer has this to say: "The class once regarded as the most irreligious and skeptical has now become the most reverent and devout. The safest and most religious atmosphere for a young man now is not at home, but in college. The masters of the great preparatory schools and those who know college life fear far more the temptations of vacation and home than the temptations of the school or college. And it is pathetic to hear students, at the close of a term, praying in their meetings for deliverance from the special temptations which their home going will bring to them."

Keep a quiet place in your heart for restful thoughts of God.

A genuine revival means a trimming of personal lamps.

—T. L. Cuyler.

Great men are they who see that spiritual is stronger than any material force.

—R. W. Emerson.

The fact that our interests gradually take a wider scope allows more scope for the healing power of compensation.

—Dinah Mulock Craik.

It is consoling to think that this matter of old age is not chronic, and that, after a certain crisis, we may come out as young as any of them.

—Theodore Brown.

SOME STRIKING POINTS IN JAPANESE EDUCATION AT THE PRESENT TIME.

By MISS E. C. HUGHES.

In last month's RECORDER we made some reference to a meeting at the residence of Dr. Timothy Richard, at which Miss C. P. Hughes, sister of the late Rev. Hugh Price Hughes, gave an informal address, some of the results of her observations in Japan, where she spent a year studying the Japanese educational situation in behalf of the British government, lecturing also and doing other educational work for the Japanese Department of Education. Miss Hughes, at the request of the editor of the RECORDER, has written out a brief *résumé* of the points noted in her address, and we are glad to be able to give them to our readers.

I. The marvelous energy of the Japanese government—central, provincial, and municipal—in educational matters. Within forty years Japan has been covered with schools, and schools of all kinds—general, technical, etc.—and this in spite of the hampering poverty of the country.

II. However fast schools may be opened they cannot supply the demand, so eager are the Japanese boys and girls for knowledge. As a rule, for every vacancy there are from two to four applicants, and the eager faces of the children and students of Japan are a most impressive memory.

III. The greatest stress is laid on moral education. As a rule the head master himself takes the subject of ethics, and the lessons are usually most serious and practical.

IV. The Japanese are extremely teachable. They are ready to gain knowledge from any one who possesses it, and they further show great wisdom in deciding how far and in what directions they can best assimilate Western knowledge, remaining at the same time passionately Japanese.

V. There are already in Japan a few very able men capable of leading thought on educational matters, men who will compare very favorably with great educators in the West.

VI. There is great tolerance in Japan for all forms of religion.

VII. The Japanese have decided that the English language shall be their gateway to Western life and thought, and with great wisdom they give more time to the study of English than any Western nation gives to the study of a foreign language.

VIII. Great care is taken of health. The schools are admirably ventilated and lighted, and gymnastics and games have many hours devoted to them.

There are good points in Japanese education; the following are bad points:—

1. Knowledge is overestimated and mental effectiveness underestimated.

2. The Japanese are trying to do the impossible, to know the learning of the East and all the learning of the West.

3. Japanese methods are old-fashioned. The value of textbooks is much exaggerated; the pupils are not taught to think for themselves, or to work by themselves. Obsolete methods are still followed, e.g., English is largely taught by translation.

4. There is little co-operation between the members of the staff of a school as a rule. Even in the same subject frequently one teacher does not know exactly what others are doing.

5. Japanese head masters, especially in the non-elementary schools, do not appear to perform the same function as a good head master or head mistress in England. They have apparently much work to do outside the school, are frequently absent, sometimes do not teach at all, and do not appear to be the intellectual centre of the school, nor to have the inspiring and stimulating force of a good English head master. There are, however, some brilliant exceptions to this generalisation.

6. The chief defect of Japanese education at present is the very small

supply of good teachers. A large number of unqualified teachers are employed, and the best qualified teachers are frequently overworked, teach in several schools and migrate frequently. Even among the qualified teachers, a small percentage only are excellent teachers, and this in spite of the fact that the Japanese possess many qualities which under favourable conditions ought to make them superb teachers.

7. Teachers migrate continually.

8. Teachers who have been sent to the West sometimes were not wisely chosen, sometimes were not wisely placed in the West, and sometimes on their return have been given work which is really above them.

9. A large number of Japanese teachers do not continue their mental development after they begin to teach.

10. Private schools are at a considerable disadvantage.

11. As in England and as in America there is a division in the camp of teachers. In Japan the dividing line separates university men from those who have been at normal colleges.

These are a few of the striking points in Japanese education at present, but the field is full of hope, for Japan is thoroughly awake. Japan is utilising Western knowledge with great wisdom and discretion, and already there are to be found in Japan, Japanese men of great ability quite conversant with Western learning, who can shape Japanese education in accordance with Japanese conditions and traditions and yet enrich it with Western knowledge and ideals. —*Chinese Recorder*.

Sorrows are often like clouds, which, though black when they are passing over us, when they are past become as if they were the garments of God thrown off in purple and gold along the sky.

Henry Ward Beecher.



ASSEMBLY HALL Y. M. C. A. TOKYO.

CONFESSION OF A "GLOBE TROTTER."

REV. E. S. BOOTH, YOKOHAMA.

An incident occurred a short time ago, which, on account of its novelty, deserves to be recorded. One afternoon a gentleman called, during my absence, but left his card on which was written "I am very much interested in your work for the Japanese. If you are passing by the Grand Hotel any time before or after dinner please call. Am leaving town in the morning." Finding this card on my desk when I returned home, of course I paid a visit to the hotel. A gentleman appeared whom I had seen in church the previous Sunday. He explained the reason of his call upon me by saying that he had been very pessimistic in regard to the matter of missions in these eastern lands; indeed he had been, he was now sorry to say, actively antagonistic, but that recently he had become converted. As he spoke his face brightened in a way to indicate that he was enjoying an unusual blessing. In reply to my exclamation of surprise and inquiry how the change had come about, he said that upon the invitation of a gentleman of his acquaintance he had attended the Japanese service in the church near the Hatoba (the Kuigan church) on the first Sunday in December, and the fact that every available seat was occupied, the close attention and evident devotion of this congregation of native Christians, the first he had ever seen, though he had been to Japan twice before, so impressed him as to work in him a conviction that he had hitherto been wrong in his hostile attitude, and he had asked me to call, because he had wished to make inquiry in regard to mission work in general, and this church in particular. It is needless to say that I found an eager listener, if not always an intelligent questioner. The

result was a declaration upon his part that he hoped to do something to undo the harm his previous attitude towards missions may have done, by henceforth taking a sympathetic, intelligent and practical interest in missions; and he placed in my hands a substantial gift for me to use as I saw fit in my work.

-Mission Field.

MODES OF TRAVELING IN JAPAN.

REV. E. R. MILLER.

Leaving out of the count the old *kago* with its grunting, naked coolies, and its doubled-up, back-breaking possibilities, there are now quite a number of ways in which a traveller may get about in modern Japan, and of course in the forefront we speak of the cars, the steam cars. But do not let an American who is used to Pullman flyers think that he knows all about the mysteries of the Japanese steam cars, for he don't. In the first place all the tracks are narrow gauge, and the cars are built on the old—very old—English pattern. They are little, and they are dirty, and there has been no improvement made since they were first introduced thirty years ago. You enter on the side, and in some the seats run across the car, and in some they are on the sides and one can go up and down the middle, but in every one of all classes, first, second or third, smoking is allowed, and indulged in till you might cut the air in chunks and throw it out of the windows. They say there are sleeping cars on some of the southern lines, but I have never tried them, and from what I know of Japanese ways of trying to run things in foreign style I don't want to try them. The orthodox way is for the Japanese traveler to spread himself out with bags and bundles and rugs over as much space as possible, regardless of

others' comfort or convenience, and never move except for an earthquake. They tell of one poor man who rolled off the seat onto the iron spittoons, which made so much rattling that he woke up crying "earthquake!"

The following suggestions as to their conduct in relation to foreigners while travelling, taken from a Japanese paper, are quite *naïve* and interesting:

"In traveling by ship or rail Japanese must be particular about their behaviour. They are apt to lie down, occupy a whole side of the carriage and not move when foreigners enter. In eating, too, they disregard the comfort of other passengers by throwing things about the floor. They smoke close to ladies in a most disagreeable manner. It is a universal foreign custom to give a seat to a lady if she enters the carriage later than male occupants of the seats. Japanese should conform to this custom. Changing garments in a railway carriage is quite unallowable in the presence of ladies. Reading aloud in a railway carriage is apt to be annoying to other passengers. Since there are a good many foreigners who know Japanese, remarks that are disrespectful should not be made in their presence."

In winter hot water boxes are put in the cars to keep your feet warm, but the amount of wraps and rugs that are needed to keep the rest of your body warm is wonderful to behold. You can keep comfortable, however, if you have experience enough and know what to take for your outward and inner man. The hot water is changed every three hours, and is supplied to the first and second-class compartments. In the first class they also supply hot water and tea, but little pots of Japanese tea can be bought at all the principal stations for three *sen*, and Japanese lunches—such as they are—can be bought for ten or fifteen *sen* put up

in wooden boxes; cakes and beer and other delicacies (save the mark!) can be had also. The rapidity of these trains never takes your breath away, but they are great improvements over all other modes of getting over long distances.

Then there are the *jinrikishas*! And riding in them is a delight when the roads are smooth and level, as in the great cities and even many of the main roads through the country. But when it comes to country roads which are mended but once a year, or when some grand personage is to pass over them, and the rest of the time are left to the rains, frosts, and the stages, you can only wish your dearest enemy a long journey over them in a ramshackle *jinrikisha*, knowing positively that either his bones or nerves, or both, will be shattered before the end of the journey. In the words of one speaking of the roads of the Hokkaido, "Let us draw the veil of charity, for I am persuaded nothing else could be drawn over them."

But there is an instrument of torture which, though not invented by the Inquisition, has been discovered by the modern Japanese. It is a "*basha*" which means "horse-wagon," and is euphemistically spoken of as a "stage." It is on low wheels, with low roof, very narrow seats, and the whole contrivance so narrow that when the legal number of passengers are in they have to sit sidewise so as to get all on the seats and dovetail knees with those on the opposite side.

Sometimes you get into one that is not full, and then you rejoice—for a little while—but you find that you rattle about too much; you bump your head against the roof beams, and your back against the cross sticks, and your elbows against any and everything, and you wish it would fill up so that at least you could stay in one position of misery in comparative comfort. I have never been put in the rack, and I never want to if it is worse than a Japanese "stage."

Of course the pleasantest way of getting about is on foot or by wheel, but many of the roads cannot be negotiated by wheel, and walking takes too long, except for the mountain passes.

Now the itinerating missionary has to use all these modes of traveling in turn or together, and at the end of the day must speak for an hour or so, and "*sodan*," that is hold consultations on all sorts of subjects for some hours more, so that hard quilts for beds and poor suppers have little effect on his sleeping. Don't you wish him joy of his work?

—*Mission Field.*

THE SEED OF THE CHURCH.

Chao, Governor of Hunan, has issued a remarkable proclamation, exhorting the people in this notoriously anti-foreign province to treat strangers with civility and consideration. The document is very long. We extract two paragraphs:—

"Let it again be repeated that the aim of Roman Catholicism and Protestantism is to exhort people to be good, whilst the teachers of those religions are energetic and naturally desire to get as many converts as possible. Yet only those who really wish to join their churches are received. No compulsion is exercised. But it is their persistence and readiness to undergo every hardship for their Faith's sake that make those teachers of religion formidable. They fear neither danger nor death in the pursuit of their duties, and those receiving death in the performance of their work are exalted by the people of their own country who raise up statues of those martyrs to their religion, which are erected in public places where the myriad may see them and know what they have done, as an honour and example

for all futurity. Hence these missionaries not only fear not death but even glory in death. When our people therefore oppose them to the death are they not thereby simply helping their victims on to glory? Be it known, however, that such stories as gouging out eyes and cutting out people's hearts are really manufactured by rowdies and desperadoes for the sake of creating riots and disturbances. As a matter of fact there are not and never have been such things. * * * Moreover it is not to China alone that missionaries come; they go to all places, in Europe as well as America, wherever civilisation and ignorance reign there they proceed to teach those needing them. If therefore these missionaries are guilty of things which the ignorant masses accuse them of, can they remain at peace in other parts of the world also? Communication is now most easy with all parts of the universe. Foreigners certainly now come to China in large numbers, but then we also go to foreign countries and in even larger numbers; nay even more than a hundredfold larger numbers. If, for instance, the people of other countries were just as suspicious and ready to violence as our own ignorant masses, what pray, would become of our own people in other lands, especially when we feel ourselves as weak in power as at the present day of our existence? Could our people then live at peace for a single day in those countries? —*Japan Mail.*

Go into service for the Master, and you will have a blessed experience of Him not experienced in any other way.

There are many people in the world who don't know what they really are till circumstances show them.

—*Jean Ingelow.*

In the glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.

—*John Tauler.*

FRAGMENTS FROM THE JAPANESE PRESS.

EDITED BY F. MÜLLER.

AN INTERVIEW WITH REV. F. A.
LIGNEUL*

THE REVIVAL OF CATHOLICISM.

It is impossible to tell briefly about the revival of Catholicism in Japan after the persecution of two and a half centuries ago. It was indeed a great event such as had never before happened in the history of the church. A Catholic church was established in Nagasaki in 1865. In 1868 seven or eight old men came to see the church. As they differed from others in paying great respect to the sacred images a missionary spoke to them. After an interview of a few hours, their doubts seemed to be dispelled and they expressed their faith telling him that they were Catholics. They returned to their homes in the village of Urakami, and, on telling it openly that there was a church in Nagasaki, all the villagers confessed their faith. It had been supposed that some believers might exist, but that all the people of one village should be believers was beyond the hopes of the missionaries and they were exceedingly rejoiced. The Government was also much astonished and despatched an official (Viscount Noboru Watanabe, chief of the former Bureau of Audit) to crucify the believers. These events are described in a book by M. Marunasu (as transliterated in *kana*) entitled "The Revival of Christianity in Japan." . .

At present Japan is divided into four dioceses. The total number of believers is 56,321. There are 34

Japanese priests, 260 evangelists, and 115 foreign priests. So a very large district is to be cared for by a very small number of instructors. It is not accidental that the effect of the activity of Catholicism does not appear on the surface of society. In general, the workers avoid fame and do not like to attract public attention; rather they fear it, and their purpose seems to be to advance their cause in every way possible, with certainty, in peace and secrecy.

THE USE OF THE BIBLE.

It is only religious instructors who have the duty of reading the Bible. In learning religion, and in teaching it they do not aim to make the Bible a guide to inquirers.* This is because in the experience of many years there have been only very few who by reading the Bible alone have been able to understand the doctrines of Christianity and to put them into practice. The Bible needs men to explain it, so they make it the beginning of all teaching to pour into the minds of inquirers the historical faith that has been handed down by the church from the time of the apostles. The Apostle's Creed, the ten commandments, the prayer book, and the seven Sacraments are suitable for the purpose. If such teachings are well understood and practised it is not difficult to make a true Christian. If believers charge us with teaching contrary to the Bible it is easy to answer them, for they can buy the Protestant translation of the Bible at any place and judge for themselves whether we teach falsely or not. . . .

A CRITICISM OF JAPANESE SCHOLARS.

It is very difficult to criticise Japanese scholars as a class. If we wish to do so perfectly, we must criticise each

* Lack of space prevented the publication of this interview and the following one, in the May number of the EVANGELIST.

As usual in the interviews published in the *Fukuin Shimpō*, the questions were prepared by the editor-in-chief. In this case the substance of the replies were written in French, from which the Japanese translation was made..

The word *Tenshukyō* (*Heaven Lord Doctrine*) is translated *Catholicism* in order to follow the word that was doubtless in the French original.

* *Shūkyō wo mamabu ni mo oshiyuru ni mo Seisho wo motte sono nyūmon no tebiki to nasu koto wo hossezu.*



READING ROOM, Y. M. C. A. TOKYO.

one by himself, for each one has his special talents, leading characteristics, and merits.

From the first I have found in them much to admire. They have good memories and refined imaginations. Indeed, we may perhaps call them living dictionaries, for they know how to give expression to their stock of learning in admirable language.

We can, however, but perceive in the majority of them a lack in one important point, that is, that they have no fixed principles. In other words, they have no settled ideas about mankind, nor can they understand its nature and destiny.

Their lack of settled ideas and their confusion of thought are perhaps natural results of the lack of fundamental conceptions. The well-known Dr. Inoue Tetsujirō has already changed his opinions five times. They are always moved hither and thither by the opinions which they read. They are indeed like ships, laden with various kinds of merchandise, making a voyage without compass or rudder, under the guidance of every wind of doctrine and current of thought. How can the little boat, without a rudder and not knowing whence it came nor whither it goes, hope to guide over the great sea the learned men that follow?

Such a result must be considered rather the fault of modern science than of the scholars themselves. For the last thirty years Japan has indeed held a competitive exhibition for every principle and theory of learning in the world. This being so it is not unnatural that the scholars can not emerge from this age of chaos, and that not one of them has any place of resort, *Fukuin Shimpō*.—No.406.

AN INTERVIEW WITH VISCOUNT

WATANABE.

One day I called at the Viscount's residence in Azabu. The

house built in western style stands in a grove of trees. Plum trees in blossom made the garden fragrant, and water in the valley below added to the beauty of the place. A carriage was standing within the gate, and the horses, yet wet with perspiration, showed that a guest had just preceded me.

The Viscount was in a reception room with his guest, and turning to me he said,

"What is the *Fukuin Shimpō*?"

I showed him a copy of a recent number of the paper. Taking it in his hand he opened it as if counting the pages from beginning to end. Seeing that it was a Christian paper he asked,

"Of what sect is it the organ?" and added, "As many people make bold to do mischievous and disorderly deeds, it is well to denounce them."

After this I asked for his opinion on two or three questions. He had to entertain the guest who came before me (probably a son of Count Matsuura) and, on account of the circumstances of the meeting and the nature of the Viscount, the conversation was carried on somewhat like the catechizing of a priest of the zen sect.

"What do you want to ask?" said the Viscount.

"Will you be so kind," I replied, "as to tell me your opinions and criticisms of religion and society in Europe and America; and if you have visited Hungary, your views on the relation between the Hungarians and the Japanese? Also please compare the disposition of the people of the West with that of those of the East as it is revealed in such things as transcendental sketches, quaint works of art, the habit of religious absorption, and the custom of a would-

be unworldly retirement from active life.”*

The Viscount smiled and was silent for a few moments. Then he replied as follows:—

“I anticipated that the influence of Christianity would be generally diffused in Europe and America both in private and in public, and that the churches would be large, with public worship well attended. But beyond all expectation I was surprised at the great influence of the Pope of Rome. One example of this will suffice. In France recently the priests opposed the draft of a new educationary law. The principle of this law was that since education is independent of religion it is not right that a priest should hold the post which corresponds to that of inspector of schools in Japan. While there is no such case in Protestantism, Roman Catholicism often comes into opposition to the State. It must be said that the power of the Pope, as he governs believers from the Vatican, has no equal in Europe to-day.”

Here the guest interrupted, “Most people who go to Italy, visit Rome to see the Cathedral that they may entertain their friends with an account of it.† I once visited Rome and saw the Cathedral. It is indeed a large and splendid building.” (The Viscount then went on to speak about the mosques he saw in Turkey and about the impossibility of getting a copy of the Koran in the original).

About the Hungarians he said,

* This question was designed to bring out the Viscount's view about that school of thought of which he is a representative, whose followers are raised above the sensual pleasures of earth but who seem to fall short of higher things. Without this comment, furnished by the propounder of the question, it would be difficult to understand the following amusing but untranslatable passage:—

“Tōyō no bunjingwa, kottō, zazen, akaza no t sue to ni arawaretaru kifu ni taishō subeki Seiyō no kifu wo gutai-teki ni kiku wo en ka.”

† Dai-jin wo mite mi-age-banashi no hitotsu to sen ga tame.

“It is perhaps true that the Hungarians are descended from the Huns, and it is said that there are reliable proofs of this in a library in Hungary. There is no doubt that the Japanese are of the same race as they are.”

In the middle of the conversation another guest came so I had to return, after fixing another time for a visit.—*Fukuin Shimpō*, No. 409.

TURNING POINTS IN THE LIFE OF CHRIST.‡

This book consists in part of four lectures delivered before the Summer School last year by the newly elected Professor Kashiwai, translator of “The Incarnate Savior”, and author of a Life of Drummond. Two chapters have been added to complete the book of which the following review appeared in the *Fukuin Shimpō*:—

“It is important that the thought of the West should pass through the mind of one who, being acquainted with Japanese and Chinese literature, and having a true spiritual experience, can write that which he firmly believes. “Turning Points in the Life of Christ” is a notable example of a successful book of this kind. The author's deep knowledge of the Life of Christ and the beauty of his literary style are well known. We earnestly desire that the reading world should profit by this noble book.”

F. M.

THE GREAT ENEMY OF YOUNG MEN.†

The Japanese title of this book, *Seinen no Taiteki* probably is derived from the old saying, *Yudan Taiteki*, or, “Negligence is the great enemy,” but the book speaks of greater dangers. With regard to the title it is also of interest to note that the now

‡ *Kirisutokyō no Tenki*, by S. Kashiwai, Methodist Publishing House.

† *Seinen no Taiteki*, by R. B. Peery, Ph. D. Methodist Publishing Home.

common word *Seinen* is a word constructed by Christians when the first young men's society was organized.

With regard to this book the reviewer of "Turning Points in the Life of Christ" says in the *Fukuin Shimpō* :—

"This book tells how the young man subject to all temptations can maintain a life of faith and virtue."

F. M.

A PRINCE IN OVERALLS.

In jumper and overalls a real prince of the imperial family of Japan is working side by side with dollar-a-day labourers in the Pennsylvania Railroad shops and at the same work. He is Prince Yoshto Yamamoto and this is the beginning of his training to enter the imperial railway service. He intends to spend three years in the shops to study locomotive building and repairs. Then he will spend two years in the transportation, freight, civil engineering and auditing departments before his return.

He has two servants and lives in a modest boarding-house. It was the prince's wish to start in at the bottom. Touching his work and aims, he has written the following.

"I already know how to build a locomotive, but I want to discover how the Americans do it. I also want to know how repairs are made and what parts wear out first, with a view to improving the original piece.

"After a month in your country I must say that I am delighted with American methods, although it is sometimes hard for me to find the right English words to express myself quickly.

"Most mechanical engineers in Japan prefer English locomotives because they consume less fuel,

although American locomotives are several hundred pounds cheaper. But the American built engines are best on heavy grades. English locomotives lack power in a test of that kind.

"I am also astonished at the marvellous uses to which electricity is put in this country.

"Since my visit here I have been made to feel much at home. Only once was I mistreated and that was when I was mistaken for a Chinaman.

"I like your social conditions. Every one is on an equal footing and has a chance to make a name. I have no doubt that is why you are so progressive. I expect to be a Yankee before I go home.

"My fourteen-year-old brother is with me, I teach him English at night. He intends to remain here fourteen years and get a university education. I don't mind the hard work. I want to learn."

—*St. Louis Republic.*

PITY THE CHILD.

Do not spend so much time pitying the men and women who bear burdens and have sorrows, that no one is left to pity the little ones who are having their burdens and sorrows also. It is often true that men and women bear no heavier burdens than the children. The period of greatest sorrow, perhaps, is from ten to seventeen, when the bitterness, the rude shattering of implicit faith, the awakening to the real character of those who have been to them as God, the feeling of the hollowness of the world, are first breaking upon them. And all because, in that period, the children are bereft of any adequate sympathy from any one in the world. They are ignored. They are turned over to the school-teacher, the dressmaker, the playmate, the piano, the story-book, the servant-

girl—to themselves. The tragic part is, they are left alone.

Who really talks with them? Who draws them out? Who listens to their troubles and heartaches and sorrow for failure? Who strengthens them with intelligent sympathy and with counsel that is wise because it is preceded with feeling?

Sunday before last a New York preacher uttered a terrific truth when he said: "There is no surer way to dwarf a child's nature and capacity than to reiterate in his hearing, after every little failure in school or in life, that he is a dullard and will never amount to anything. Keep dinning this into a child's ears and you will destroy his confidence in himself—something that is absolutely essential to success in this life—and in good time you will have made him just what you had been insisting he was." That is so! Many are the children who have no pillow on which to lay their troubled and disconsolate little heads, other than the pillows on their beds. They cannot weep on a father's or mother's heart and have their tears stopped by fond encouragement and hopefulness.

When that deadly report card comes home from the public schools, and, no matter how much they may know or may not know, some words have been misspelled and the marks are low, or some specific problem has been missed and the marks are low, what do they receive? Brave words? encouragement to try again? gentle-

ness, like the dew on the gaping mouths of the parched ground where the lily is struggling to bloom? Not if that parent knows himself or herself. No, sir. The child, already distressed, is met with a piece of the parent's mind; the family is disgraced by the marks on that card. The little one once more gets the dinning of which the above quotation speaks; probably there is a sprinkling of sarcasm. Not the dews, but the cloud-burst comes on the tender plant. And what then? Well, disillusion, heartache, friendlessness, and that awful solitude which is the experience of sensitive and unappreciated childhood. Ugh! these are the real tragedies. Coventry Patmore, in an exquisite and terribly true poem, draws the picture of such a parent thoughtlessly but brutally brushing aside the little lamb, and coolly dismissing it to bed. Afterwards the parent relents somewhat and goes up to the room. There, asleep, lies the child; the pillow is wet with silent tears, and there, on the chair within reach, are the buttons, strings and bits of broken glass, the child's only company, taken from its little pockets, and the tiny hand is grasping them even in sleep in its tragic hunger for sympathy from somewhere. What a picture for the novelist! What a lightning-flash on the tempest-blackened life of unappreciated childhood! And yet some parents express surprise that their children drift away from religion—and from them.

—C. C. Adv.



W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. E. R. MILLER. 13 *Torii Zaka, Azabu, Tokyo.*

SCIENCE AND ALCOHOL.

The following is from the Union Signal of April 30. "The International Anti-Alcohol Congress, held at Bremen, Germany, last week, marks a distinct advancement in the attitude of scientists on the much discussed "Alcohol a Food" question. Dr. Forel, whose learning qualifies him to speak with authority, stated positively that alcohol has no food value whatever, while its deteriorating effect on the human organism was set forth by Dr. Legrain, of Paris, in an able paper on "Alcoholism and Tuberculosis". Dr. Legrain stated unequivocally that alcohol not only predisposes the human system to tuberculosis, out also prevents the cure of that disease, therefore a triumph over alcohol means a triumph over tuberculosis."

"The following editorial in the columns of a Chicago daily paper which gave generous space to Professor Atwater and his theories, is significant:

'After all, however, the question

does not deserve half the attention that has been given to it. In point of fact it is a side issue of small importance. For if it be admitted that alcohol has a food value it certainly will be conceded that many other substances are greatly to be preferred as foods—substances which impart nourishment without entailing any of the deleterious effects of alcohol.'

'That is to say, there are many foods, both solid and liquid, which are far more valuable than alcohol and which do not carry with them the possibility of sorrow, suffering, and disgrace.'

'Indeed, even the stimulant value of alcohol is no longer generally conceded by the medical profession. In the language of a well-known Chicago physician, 'There is nothing that alcohol will do as a stimulant and tonic that strychnine will not do twice as well and without any of the evil results which follow the use of alcohol. No man need delude himself with the notion that he needs whisky as a medicine.'

"Alcohol, therefore, must be relegated to the class of substances which man uses at his peril. It has no quality which is not found in other substances which are innocuous."

Miss Smart writes under date of June 1, "Last week we had excellent meetings all week, and secured nineteen pledge-signers. This week and from now on we are planning to hold evening meetings on the nights that the Exhibition is open, four nights a week, besides the afternoon meetings. We shall use the stereopticon lantern views a part of the time, and as they are largely scientific slides, showing the action of alcohol and tobacco on different organs of the body, we hope that they will do much good."

"The Osaka local society which has been gotten under way through the work at the Exhibition, holds its first meeting June fourth. In counting up the pledges taken since we began our work the middle of March, I find that we have secured two hundred and sixty-nine pledge-signers, among them a drunkard, who claimed to be converted, a wine merchant, who has given up his business, and two Buddhist priests, besides any number of teachers and students who have dropped into our quarters from time to time. Not a bad record for two months and one-half of work. There has also been distributed free literature, over twelve thousand leaflets and about one thousand national temperance magazines, besides a considerable quantity that has been sold. One hundred and ninety copies of the temperance physiology have also been sold. We hope to add much more to this record before we leave here."

"Two weeks ago, by special request, I visited Okayama, and while there gave four talks. As a result seventy-five pledges were secured among the women and preparations made for the organization of a W.C.T.U. and a Y."

To Editor of Japan Evangelist.

In the name of the Building Committee of the Florence Crittenton Ji-ai Kan I wish to thank those who generously responded to the appeal sent out May 29th. Up to the date of writing June 5th. I have received two hundred and thirty yen from the following persons.

We hope to see the building completed and occupied before the summer vacation. Will those who have not sent their contribution do so as soon as possible so that the bills now coming due can be met.

Yours very sincerely,

J. K. McCauley,
Chairman Buildg. Com.

17, Tsukiji,
June 6th, 1903.

The following sums have been contributed to the Building of Florence Crittenton Rescue Home:—

Miss J. N. Crosley.....	25.00
Mrs. J. P. Hauch	1.00
Mrs. and Miss G. Learned...	5.00
Mrs. A. M. Gleason	20.00
Miss L. Weigle	10.00
Mrs. J. H. Pettie	3.00
Mrs. R. E. Miller.....	25.00
Mrs. Carruthers.....	5.00
Miss Sherman	5.00
Miss S. Smith	2.00
Miss A. Claggett	5.00
Mrs. Cosand	3.00
Miss A. Miller	5.00
Miss Braithwait.....	2.00
Mrs. W. E. Towson	3.00
Mrs. G. F. Draper.....	2.00
Mrs. G. Bowles	2.00
Ladies Friends School	12.00
Miss G. Baucus	10.00
Miss Dickenson	10.00
Mrs. G. Binford.....	1.00
Mrs. Hibbard.....	3.00
Mrs. B. K. Knipp	3.00
Mrs. M. A. Wyckoff	5.00
Mrs. Johnson	5.00
Mrs. S. Milliken.....	5.00
Miss E. Milliken	5.00

Miss A. Atkinson	5.00
Mrs. J. Soper	3.00
Miss E. Holbrook	5.00
Miss M. A. Veasey.....	5.00
Miss Killum	5.00
Mrs. J. M. McCauley.....	25.00
<hr/>	
Total.....	230.00

WHAT LIQUOR DOES.

"To-night it enters a humble home to strike the roses from a woman's cheek, and to-morrow it challenges this republic in the halls of Congress.

"To-day it strikes a crust from the lips of a starving child, and to-morrow levies tribute from the Government itself.

"There is no cottage humble enough to escape it; no place strong enough to shut it out.

"It defies the law when it cannot coerce suffrage.

"It is flexible to cajole, but merciless in victory.

"It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshrouded to judgment than all pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood before Jericho.

"It comes to ruin, and it shall profit mainly by the ruin of your sons and mine.

"It comes to mislead human souls and to crush human hearts under its rumbling wheels.

"It comes to bring gray-headed mothers down in shame and sorrow to their graves.

"It comes to change the wife's love into despair and her pride into shame.

"It comes to stifle all the music of the home and fill it with silence and desolation.

"It comes to still the laughter on the lips of little children.

"It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world."

—Henry W. Grady.

TELL THE FARMERS.

In a recent issue *The New Voice* gives some facts and figures of interest to farmers. They refute the claim made by the liquor interest, that the larger part of the grain raised in this country is used in the manufacture of alcoholic drinks. We cull from the article as follows:

"According to the census report, the total grain product of the year 1900 in the six crops—corn, wheat, oats, barley, rye, and buckwheat—amounted to 3,528,946,736 bushels. Of this the manufacture of liquors of all kinds consumed 75,150,169 bushels, or one bushel in every forty-six. The corn crop for the year was 2,105,102,516 bushels. Of this amount the manufacture of spirits consumed 16,505,804 bushels, or one in every 131 bushels. Out of a wheat crop of more than 522,000,000 bushels the liquor business used a little over 17,000 bushels. The one grain crop which is chiefly used in the manufacture of drink is barley, but the total production of barley in the year 1900 was less than 59,000,000 bushels. The point to be emphasized is that the manufacture of liquor takes such a comparatively small amount of farm products that the entire abolition of the traffic would make no perceptible difference financially to the farmers."

—Union Signal.

GOD'S WHITENESS.

Kev. F. B. Meyer tells this little incident, which occurred during his ministry:

"Once, when I was paying parochial calls, I dropped in on a

washerwoman who had just got out a line of clothes. I congratulated my friend because they looked so white. So, very much encouraged by her pastor's kind words, she asked him to have a cup of tea, and we sat down. Whilst we were taking the tea, the sky clouded and there was a snow-storm; and, as I came out, the white snow lay everywhere, and I said to her:

"Your washing does not look quite so clean as it did."

"Ah!" she said, 'the washing is right enough; but what can stand against God Almighty's white?'

"So you may think that you are clean, because you have never seen God. When you see God, your holiest day will seem to be imperfect; you will abhor yourself, and repent in dust and ashes, and you will need to say: 'Forgive me my debts as I forgive my debtors.'"

TOKYO LENDING LIBRARY.

In the February number of The Japan Evangelist mention was made of an effort to have books added to the Library which would be especially helpful to mothers and children. It may be well to say now that the addition is an accomplished fact, and that those persons who have examined the books give them high praise. There are also many very desirable books in the main Library. If one were to compare the list of books now in the Library with the list of two or three years ago, one would be surprised and delighted in seeing how many interesting and valuable books the Library now contains. Between twenty and thirty new members have recently joined the Library, and doubtless many more would avail themselves of the privileges of the Library were it better known. Persons in the interior becoming members have especial privileges granted them.

Any one desiring more particulars concerning membership should address Mrs. Benjamin Chappell, Aoyama, Tokyo.

KATEI NO TOMO MAGAZINE NEW HOME.

Five years ago the importance of special work for mothers in Japan was definitely recognized, and a superintendent for this department was appointed both by the National Woman's Christian Temperance Union, and by the Foreign Auxiliary.

Already flourishing Mothers Clubs are to be found all over the empire. In Tokyo alone there are eight monthly meetings, and steps have been taken looking toward a national organization that shall embody the best features of the Mothers' Congress in the United States and the Mothers' Union in England.

The need of a Mothers' Magazine was long ago urged, but feeling that the time was not yet ripe for it, cautious leaders advocated Mothers' Departments in papers and magazines already existing rather than a new venture.

Recently, however, through the liberality of a Japanese philanthropist, the Katei no Tomo, similar to the American Mother has actually appeared, with practically the same aims as those of our Haha no Kwai, and promising to be a helpful ally in furthering all good work for the manifold interests of the Japanese home.

An interview with Mrs. Hani, who with her husband edits the magazine, has brought out several interesting facts.

Mrs. Hani is a Christian, a member of the W. C. T. U., and connected with one of our mothers' meetings. She has had experience both in educational and literary work. Beginning during her school days at Meiji Jo Gakko as assistant on the Jo Gaku Zasshi, she afterwards spent several

years in teaching, later taking a position on the staff of the Hochi Shimbun. After three years in this connection she resigned to take work on the organ of the Nihon Fujin Kiyoku Kwai. Last but not least in considering Mrs. Hani's fitness for editing a magazine for the home, she is herself an exemplary wife and mother.

Concerning the financial support of the magazine there are facts of equal interest.

A book seller in Kanda, Mr. Misao Yamaguchi, an educationalist, and the principal mover in Japan's Society for the Prevention of Cruelty to Animals, has undertaken the entire financial responsibility, not with the idea of making money but for the good that he may do. He will publish the magazine permanently if it simply pays expenses, and for the first year or two will carry it even at a loss.

Three thousand copies of the first number were issued in April. The

writers with one or two exceptions are Christians. The price is five sen per copy, postage extra, or sixty sen a year including postage, if prepaid.

Mr. and Mrs. Hani have agreed to give at least eight pages of each number to the interests of our Haha no Kwai, with Mrs. H. H. Coates as sub-editor.

Cooking lessons, lessons in home dress making, stories for children, a page on parents' problems, etc. are among the good things already planned for these pages.

It is hoped that every missionary interested in improving the home life of Japan will make the acquaintance of this magazine, and do all that is possible to introduce it into Japanese homes.

Subscriptions may be sent to Mrs. Coates, 16 Tatsuoka Cho, Hongo, or to Mrs. Chappell, Aoyama Gakuin, Tokyo, either of whom will be glad to furnish sample copies.



Mission Notes.

AMERICAN BAPTIST MISSIONARY UNION.

The Mission of the American Baptist Missionary Union held its Annual Conference at Arima this year. The meetings began on the 7th. of May and concluded on the 11th. If we looked all Japan over no more charming place could be found for such a purpose. The beautiful hills covered with their wealth of wild flowers and crowned with the grand old pine trees certainly gave a charm and inspiration to all who had the privilege of attending the meetings. This was the largest Conference the mission has held in many years, every male missionary on the field being present and only four ladies absent.

As the years go by the work of the Mission is becoming more and more systematized and much of the routine work is put into the hands of Committees to report on, so that the time of the Conference is left free to discuss questions of general interest to the work as a whole. This is especially true of the new Reference Committee of the Mission, to whom all the estimates for the work are submitted, as also all questions affecting the work, for approval previous to being laid before the Mission. This is without doubt a very great saving of time, as details can be gone into before a Committee that would be a waste of time for the whole Conference to discuss. In this way the work of the Mission is becoming much more united.

Three very fine papers were read before the Conference. One by Rev. J. L. Dearing on "How to secure more workers." This was a timely subject and well handled. We need and can use many more evangelists and pastors, but they have to be God-called. They have to be led by the Spirit to the work in such a way that they cannot resist the call, and it is only such men—called in this way—that God uses for His work in winning souls to Christ.

Rev. E. H. Jones read a paper on "Needed a better plan for holding and nurturing our church members," Rev. S. W. Hamblen also read a paper on "Are we fulfilling our Trust as Baptists?" Both of these were important subjects, and we need to be reminded occasionally of our duties and privileges not only as Christians but as workers together with God for the accomplishment of His wise purposes in the world.

The annual reports of the Seminary, the Boys' School, the Girls' Schools were all before the Conference and it can truly be said that the Mission has no cause for dissatisfaction. The prosperity in every branch is well marked. The Theological Seminary at Yokohama is certainly doing well. Last year saw the largest entering class in its history and the grade of the students was high in every way. We had fifteen young men studying for the Ministry this year. We certainly have every reason to be proud of our equipment in the Seminary for the training of workers in this country. We rejoice in the

ability, the scholarship, and last, but certainly not least, the sound theology of the Faculty. This is something to be grateful for, when we see the drift of other theological schools in this country. Duncan Academy regrets the loss of its popular and much esteemed Principal, Prof. Clement, who is enjoying a well-earned furlough in the home land. Certain changes in the personnel of the Japanese faculty of the school seem for the time being to have affected its growth, but Prof. Topping is encouraged in many ways and hopes the school will soon regain its wonted prosperity.

The work of the Girls' School is particularly successful and gratifying in every way. Each of the four schools reports full dormitories and in two cases much needed additions are soon to be made to the buildings. The growth of the work on educational lines is a source of encouragement. The intellectual life of Japan is growing more and more intense and the growth is slowly killing the old superstitions and their attendant train of prejudices. What is needed in this country is more teaching along the lines of Righteousness and Truth.

The report on Evangelistic work was specially encouraging. Places that were once closed to efforts of this kind are being opened and not only a willingness to hear, but an earnest spirit of enquiry is being manifested among the people that makes the work exceedingly hopeful. The people are seeking in a way they have not done for years for new light and truth and many are receiving it with gladness.

A great deal is said about leaving the native religions alone. It is well to remember that these old religions teach almost nothing of sin and as one writer has put it, "Harlotry, drunkenness, dishonesty are no bar to a profession of these creeds." "Righteousness exalteth a nation" and the sooner Japan realizes this

great truth the better it will be for her. The awakening is coming fast. The growing agitation against the social evil, the dissatisfaction with the lives of multitudes of the priests, the opening up of corruption in educational circles, are all showing the trend of things and the nation is truly waking out of its indifference to wrong-doing. Christianity is slowly leavening the lump and the time is fast approaching when Christian influence and teaching will be felt in every circle. Missionary work in this country may seem to some to be slow, but it is accomplishing results that are going to tell throughout eternity in the bringing of a nation to Christ.

—*Japan Mail*.

DR. PENTECOST.

During the civil war in America Dr. Pentecost served as a captain in a cavalry regiment. At the close of the war he entered the ministry; and after brief pastorates in Indiana and Kentucky, was called to New York. There, and afterwards in Brooklyn and Boston, for nearly twenty years, he was the pastor of large and influential churches. Subsequently for five years he served in the same capacity the Marylebone Presbyterian Church in London, and still later the First Presbyterian Church at Yonkers on Hudson.

In addition to this exceptional experience in the pastorate Dr. Pentecost has had a no less exceptional and successful experience as a minister at large. For some three years he was associated with Moody, during which time he co-operated with him in his work in England and Scotland. In 1889 he went to India on a special mission to English speaking Hindus. There he remained for two years preaching daily to large audiences in all parts of the land. During last autumn he went to the Philippine Islands, spending the greater part of his time in Manila where, by an admirable com-

bination of firmness and tact, he did much to establish Protestant Christianity in the place which belonged to it in a possession of the United States, and which had not previously been fully accorded to it. From Manila he went to Hongkong, where for three weeks he preached and lectured: and always to crowded houses. Since then he has visited Shanghai, Tientsin, Peking, and other cities in North China; as well as Fusan and Seoul.

The calls upon him in these places have made it necessary for him to shorten the time which it was hoped he would give to Japan. He has, however, been able to spend several weeks in Nagasaki, Osaka, Kyotô, and other cities to the south and west; and before his return to America, it is expected that he will be for a number of days in Yokohama.

In speaking through an interpreter it is inevitable that his addresses lose something of their freedom and force. But he is described as one who has the art of speaking through an interpreter; and his addresses are spoken of as singularly effective notwithstanding the difficulties necessarily attaching to such a method of delivery. Dr. Pentecost visits the Philippines, China, Corea, and Japan, at the instance of a number of the officers of the American and the Presbyterian Boards of Foreign Missions.

Dr. William Imbrie in Japan Mail.

DR. GEO. F. PENTECOSTS WORK IN KYOTO.

Dr. Pentecost's addresses in this city were a forcible presentation of simple gospel truth, delivered with a wealth of practical illustration. The effectiveness of the addresses were increased rather than diminished by the sympathetic interpreting of the Rev. A. Segawa of Nagasaki. His subjects were as follows:—

"I am not Ashamed of the Gospel," "Christ the Light of the World," "The Gift of God," "The Resurrection of Christ," "Sons of God," "To Every Man his work," "Hope."—

The audiences were composed of an equal number of townspeople and students, about half the entire number being non-Christians. "The common people heard him gladly" and as to the students, one of their number remarked that Dr. Pentecost's presentation was *clear* to those who had but little previous knowledge of the truth, and that he believed a strong impression had been made upon the student class and also that if Dr. Pentecost had thought it best to "draw in the net" as Mr. Mott did, that full as many would have been taken.

Another address, beside those already noted, one of the most impressive and best received was delivered before the theological students of the Doshisha, on the text "Ezra prepared his heart to seek the law of the Lord and to teach statutes and judgments."

After the final meeting, a number of the Christians held a thanksgiving service. The special blessing which they spoke of having received, was new zeal and encouragement in their testimony for God. Prof. Wada of the Doshisha, and an Elder in one of the churches gave the following address of thanks:—

"Dr. Pentecost; representing all the Christians in the city, I have the honor of speaking just a few words of thanks for your energetic work done here during these six days. Within the last few years America, the best friend of ours, has favored this Island Empire by sending to us three worthy men to preach the gospel with mighty power, each however with a different mission—I mean Mr. Mott, Dr. Hall, and yourself. The keen and penetrating words of Mr. Mott, were solely, but effectively directed to the young men, Dr. Hall's

polished addresses, of high character seemed rather to have had the educated people in view, and his success lies in bringing their superstition to light. And now last of all you have come, and we hope it will not be the last time, to preach the gospel to all classes of people without exception, and to preach it in its simplest, purest and therefore the strongest way. We believe that your hammer has given the strong blow and consequent vibration to many hearts, the vibration which, through the help of succeeding blows, will at last break the stony door of men's hearts that are shut against God, and open the way for Christ to enter. Through you we have been encouraged to do divine work, faithfully and humbly, and to hope that the time will come when all people and all nationalities will be united in one, at least in spirit, with God as the universal Monarch.

We hope and pray that your journey will be prosperous, and that you will be brought safely home, with much satisfaction and gratitude to God."

FRED. S. CURTIS.

"TARRIFYIN PROBLEMS."

Moses in de bulrush,
Mighty clost de sea;
S'pose the tide hed riz up,
Whar wud Moses be?

Joshua in de battle,
Ain't got light ter see;
S'pose de sun 'd been sleepy,
Whar wud Joshua be?

Jonah in de big storm—
Whar wud Jonah be
Ef de big whale had n't said
"Dis too much for me?"

Tarrifyin' problems—
Des won't bresh away;
Hope we'll see 'em plainer
W'en come de risin' day.

Frank L. Stanton

BOOKS.

Nothing else is so influential. The black man who came to England with Livingstone understood the picture gallery, for the face of his own child answered to the face of Raphael's cherubs. He understood the cathedral, for it reminded him of his own altars and funeral hymns. He understood the city, for it was like many towns brought together in one. But there was one thing the savage could not understand. It was the great library crowded from floors to ceilings with books; strange white pages, with little marks, over which the reader bowed as one who listened to voices in the silence while smiles or tears showed on the reader's face as clouds and sunshine chase each other across the meadows. No fetish, no necromancy, no African snake-charming, was like this. The greatest conjurer in the world is a book. Open it. Out of the misty past come trooping kings and queens and warriors and statesmen and knights and martyrs and scholars of half-forgotten ages. We meet the world's greatest, wisest, meanest, worst, best; know their manners, follies, as we know the people of our own household. When we are tired of reviewing the kingdoms, empires, civilizations, of the centuries, as if we were indeed the children of Him with whom a thousand years are but as yesterday when it is past, and as a watch in the night, we close the book, and the glory of the ages is banished. The Wandering Jew is eclipsed. He could tell us what is most worth seeing in twenty centuries, but the books tell us of all centuries.

—Midland Advocate.

If each man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the mainspring or one of the inferior parts. It is his duty to try to be himself, simply try to do his own study.

Y. M. C. A. Notes.

A CHRISTIAN PROFESSION.

The secretaryship of the Young Men's Christian Association offers a great opportunity because the Association embodies in organized form the highest modern ideal of the Christian religion. It is built upon a great principle. The Association is the first agency of the Church, except the Christian university, to recognize in a practical way that the religion of Jesus Christ is adapted to save the whole man—body, mind and spirit. It is based on the modern psychological proposition that a man is a unit.

The ascetic ideal bids man quench his powers and cut off his relationships. The Association is based upon the ideal of development. It demands that the young men of our cities shall develop their powers of body, mind, and spirit, and use them for the glory of God. The carrying out of this ideal in the physical, the educational, or the religious department, is fraught with almost limitless possibilities. For instance, in its religious work, one Association reports over 700 young men in its classes for Bible study; another reports 1,000 in its gymnasium; another 976 in evening educational classes. The Association is becoming the center for Bible study and training in Christian work for the young men of our cities. It is the leading agency for physical training in America. It has the largest body of students in evening classes under one

organization on this Continent. It offers an opportunity to minister to the physical, social, intellectual, and spiritual needs of the young men of our cities.

L. L. Doggett, Ph. D.,
President Association Training School.

ARIMA ARROWS.

Come, like Jehu, prepared to "draw a bow at your full strength" for the sake of the other men present.

Spiritual weather prophets believe that the Summer Conference will register ten days of warm showers favorable to seed-planting and growth.

There will be an embargo on all arrows but those of brotherliness and service. Make up a hunting party among your friends, and tell them to bring full quivers.

The neat card giving particulars of the English Section may be had on application. In addition to the topics already announced, we have secured a talk by Rev. H. Loomis on Collecting Butterflies and Shells in Japan.

We hope to number you among the Davids and Jonathans who will keep tryst July 17-26 on the shoulders of Rokkosan.

TENTH ANNIVERSARY OF DEDICATION OF TOKYO BUILDING.

May 9th and 10th the Tokyo Young Men's Christian Association observed the tenth anniversary of the dedication of its building. (The tenth anniversary by Japanese reckoning, by actual count the ninth, the building having been dedicated in May



Y. M. C. A. BUILDING, TOKYO.

1894.) Committees were appointed well in advance and all plans early completed. The building took on a gala day appearance with its attractive decorations. An elaborate illustrated souvenir of the occasion was issued. Communications were sent to all members, and during the month preceding meetings of members were held in various sections of the city to enlist their intelligent interest. In April representatives of eleven of the leading Tokyo dailies met at the building. The present status of the Association, the anniversary plans and enterprises to grow out of it were outlined to them, with the result that they gave a liberal amount of space to the Association, notwithstanding the pressure on their columns from the exciting conditions of domestic and foreign politics.

Four public meetings were held in connection with the anniversary, with a total attendance of over 1600. The Saturday afternoon meeting was the anniversary proper. After reports by Secretary Niwa (who became secretary before the dedication of the building, 10 years ago) addresses were made by Pres. Y. Honda, "Ten Years History," and by Pres. K. Ibuka, "The Future of the Association." These men were both charter members of the Tokyo Association when organized twenty three years ago, and since that time have been towers of strength in local and national work, both student and city.

One of the interesting features of this meeting, which brought vividly to mind the world wide extent of the Association, was the reading of messages from Associations in all parts of the world. In addition to greetings from the World's Committee, Geneva, Switzerland, messages were received from the national movements of the United States and Canada, England, Wales and Ireland, Scotland, Germany, France, Switzerland, Italy, China and Korea; and

from the city Associations of Brooklyn, Philadelphia, London (Exeter Hall), Glasgow, Berlin, Paris, St. Petersburg, Copenhagen, Rome, Shanghai and Hongkong. There were also messages from many Associations in Japan. One of the most highly appreciated messages was the affectionate one from Sir George Williams, the beloved founder of the Association.

On Saturday evening occurred the members' reception, one of the most pleasant ever held, about four hundred members being present. Between the afternoon and evening meetings two hundred members took supper together at the building. A meeting of members has never been known where so much loyalty was manifested and such enthusiasm for the future. The addresses, music, tableau and refreshments (the latter served by the Ladies' Auxiliary) were appreciated features.

The Sunday services were of a high order, much thought and prayer having been devoted to their preparation. The 'afternoon meeting was aimed for deepening the spiritual life of the members and to touch associate members. The speakers were the Rev. Messrs. H. Kozaki, F. Matsunaga and M. Uemura. Their searching appeals took hold on the lives and hearts of the five hundred young men present. Again over one hundred members had lunch together at the building. The evening meeting was a general evangelistic meeting for young men, addressed by the Hon. S. Ebara and Rev. H. H. Guy, with a paper by Mr. K. Uchimura.

At all the meetings members or Directors presided and conducted the opening exercises. One of the prominent features adding much to the interest and spirit was the music contributed freely by members and friends. Besides thanks to the Japanese friends, thanks are due the male quartet, composed of Messrs. Miller,

Cowen, Fisher and MacNair; for solos to Miss Grace Thompson, Mrs. Topping and Mr. and Mrs. Haworth; for violin duet to the Misses Landis, and for the reading of Miss Schereschewski.

The 600 odd members of the Association being widely scattered over the stretches of Tokyo are brought together in various groups as different activities of the Association appeal to them. Probably no gathering since the dedication of the building has drawn together such a large and representative number of members, and their appearance gave a decidedly gratifying impression, showing the extent and variety of the men attracted and bound together by the Association. There were students from many schools; bright faced, well-dressed clerks from government offices and practically all the large banks and firms as well as from many smaller establishments; substantial young business and professional men; teachers, college presidents and pastors; quite a sprinkling of older men of affairs who maintain young hearts; and a good representation of the ever loyal body of missionaries. Among those present were members of a large majority of the churches in Tokyo. These meetings were a demonstration of the efficiency already attained by the Association as a rallying center of the Christian young men of the whole city, and of its ability to touch increasing numbers among the great throngs of unchurched young men. It brought an intense desire for such loyalty to God's plan as to enable Him to so bless and extend this work that literally thousands shall be actually reached for Christ and His Church through its varied ministrations.

The Directors have several aggressive plans in connection with the anniversary. One is a campaign to increase the membership to 1,000 during the year. Another is a canvass to raise in Tokyo an endowment

fund of 10,000 yen, the income to be applied to increasing the working budget. A strong committee is in charge and several sub-committees are working diligently. At present about half the amount is in sight. Several prominent business men and firms have expressed a willingness to contribute. Association members, Christians and the interested business community will be given an opportunity to aid in this plan.

Dr. Chas. Cuthbert Hall in his first address in Tokyo said, "I have come last to the great city in which lies the destiny of Japan, and through Japan the destiny of neighbouring peoples." Educators and statesmen are realizing that the future must depend upon the moral fibre of the nation's young men. Within the past two months the Minister of Education has given a clear and forcible statement to this effect. Within the past month two members of the peerage, not themselves professed Christians, have stated their conviction that the Gospel of Jesus Christ alone bears the power necessary for Japan's moral and spiritual regeneration. Just at this time when many ways are converging as if for a mighty issue, the Association has completed its first ten years. The foundations have been laid, methods tested, friends enlisted and a measure of encouraging results achieved. However it seems better to consider the past only a preparation, the gathering and mobilizing of the forces; the real campaign lies ahead. There are vast fields in Tokyo which the Association has not approached, opportunities untouched, obligations unmet. We pray that in the coming decade the unerring hand of God may lead to certain and large achievement in His Name.



Parlor Y. M. C. A. Building, Tokyo.

A FORWARD MISSIONARY
MOVEMENT IN AUSTRALASIA,

J. R. MOTT.

Doubtless the most distinctive feature of my work in Australia and New Zealand in April and May was the inauguration of a forward movement on behalf of home and foreign missions.

In order to launch an advance movement it was decided to hold two student conferences on home and foreign missions. We met in two of the three finest college halls in the southern half of the world—the Ormond College dining hall in Melbourne and the Canterbury College Hall in Christ-church. The attendance at the two gatherings may be seen at a glance from the following:

	Total.
Total number of delegates ...	664
Institutions represented	61*
Student delegates	426
Professors and teachers.....	72
Missionaries	42
Leaders of missionary societies	50
Missionary societies represented —	
Representatives of religious press	16*

Considering the number of institutions involved and the distances which the students had to travel, these gatherings constituted proportionally the largest student conferences ever held in the world. That the missionary idea should exert such attractive power in a student field where a decade ago the forces of secularism and materialism were so strong is indeed significant.

The object of the conferences was to consider the responsibility resting on the students of Australasia for the world's evangelization, and to devise plans for developing among them a missionary spirit adequate to meet the opportunity now confronting the forces of Christianity at home and abroad. We had the most distinguished missionary speakers in Australia and

New Zealand, including such men as the Bishops of Melbourne and Christ-church, Principal Andrew Harper, and Dr. Waddell. It was a pleasing experience to have among the speakers men from the universities of the mother country, for example from Oxford, Cambridge, Edinburgh, Glasgow, and Belfast. I gave six addresses besides doing a great deal of committee work.

The conferences made a profound impression on all who attended them. They combined the interests of home and foreign missions better than any other convention which I have ever attended. The world was treated as a unit.

The unifying power of the meetings in Christ-church and Melbourne was marked indeed. Every Protestant Church in that part of the world was represented, as well as every phase of thought in those Churches. It affords another illustration of the essential unity of the Churches which is never so impressive or so apparent as when Christians confront the heathen world and are intent on how best to help men and how most to exalt Christ.

These gatherings were a mighty challenge to the Church to undertake larger things for the promotion of the Kingdom of Christ. They revealed the fact that large numbers of the choicest spirits in the Australasian universities are ready to throw themselves into the missionary service at home and abroad. An adequate outlet for their consecration and energy must be provided. I was impressed also by the fact that the students of Australia and New Zealand are among the strongest and most resourceful in the world. Their educational standards will compare in thoroughness favorably with those of Scandinavia. Although immediate decisions were discouraged, within a few days after the two conferences were over, a larger number of able students had volunteered

than during the preceding fifteen months.

On the day following each conference a meeting was held, attended by nearly one hundred of the leaders of the unions, to agree on a policy for following up the impressions of the conferences. I also had meetings with the volunteers and the national leaders on how to develop the missionary department,—both home and foreign,—of the entire movement. It has been agreed that the new traveling secretary shall make this work his specialty. One of the ablest volunteers will, before he sails in the autumn, spend a few days at each of the student centers in New Zealand developing the missionary interest. At considerable pains and expense we had prepared an extensive exhibit of the literature bearing on missions and on the student movement. This was presented to the national movement as a permanent exhibit. It has been arranged to issue in book form a full report of the two conventions.

It would be difficult to overstate the significance of this forward missionary movement judging by the impression it has made on the leaders of the Church throughout Australasia. It will result in larger numbers of the best men entering the ministry. It will send many of the most thoroughly furnished workers into the cities of Australasia to work for their redemption. It will project some into the destitute back blocks (the sparsely settled rural districts) which stand in great need of just such re-inforcements. Others will devote themselves to the evangelization of the Maoris of New Zealand and the aboriginal population of Australia. A very large number will go forth to the non-Christian countries. No other land in Christendom is so favorably situated for sending out missionary influence as Australia and New Zealand. They hold the key to the Pacific island world. They look into the very doors of the

two greatest mission fields,—China and India,—which have in them nearly three-fourths of the unevangelized people of the earth.

Mr. Robert Arthington, of Leeds, England, after having been for thirty years interested in African Missions, and having repeatedly made large gifts for the Baptist missions on the Congo, on his death left the bulk of his fortune to the cause of Missions. The estate is now found to amount to \$ 5,000,000, after all the taxes are paid, of which sum nine tenths accrues to the English Baptist and the London Missionary Societies.

When the bishop came to dinner, he usually asked grace; but one day, when other company came, Rosamond asked; "Mamma, shall we say grace to-day?" "No," said mamma, "it will be a very informal dinner, and I think it is not necessary." When the guests were all gathered about the table, the little one explained, during a pause in the conversation: "Mamma says that this is such an infernal dinner that we need not have grace to-day."— *Baltimore Sun.*

Four-year-old Garland is devoted to his young and beautiful Aunt Louise. One morning, as she was talking to him from the second-story window while he gave her ecstatic answers from the brick sidewalk, he suddenly held up his chubby arms, and called up to her:

"Throw yourself down in my arms, auntie! I'll catch you."

"Why, Garland, if I were to do that," his auntie said, laughing, "I might make a buckwheat cake of you."

"Well, then, auntie," said the gallant little lover, "I'd be the buckwheat cake and you'd be the honey!" *Living Church.*

BOOK REVIEW.

When Dr. Griffis is not writing a book on Japan, he is at work on something about Holland. His latest in the latter field is a "Young People's History of Holland," published by Houghton, Mifflin & Co. It contains over 300 pages, with 24 excellent illustrations, and is listed at \$1.50 net. It is written in a very clear, simple and entertaining style, and deserves a wide circulation, as it shews so well "how a little nation became great in the world's workand story." We understand that Dr. Griffis is at work upon a little more elaborate History of Holland for adults. And, as "Holland had a great part in the making of the civilization of Europe," we welcome such scholarly efforts to set forth Holland's achievements.

The present condition of Umooti is bristling with missionary problems arising out of the character and condition of the people. It is well to keep in mind that seventy [70] years ago not a Zulu had heard the gospel message. There was no Christian home, no church, no school. The concepts and principles of Christianity are, therefore, still comparatively new to him. The time has not sufficed to have his language, customs, habits of thought, and surroundings permeated by Christian influences. The environment of the Christian Zulu is still heathen. His neighbors and nearest of kin are heathen * * *

The Zulu church is still in the Corinthian stage.—*Christendom.*

In this life there is but one sure happiness, to live for others.

—*Leo Tolstoi.*

TO-DAY.

Upon John Kuskin's writing desk
A slab of chalcedony lay,
And on it, cut in careful script,
The word, "today."

Honored of all, a wonderous man,
And held a prophet in his way,
He let "Tomorrow" bide its time,
And used "Today."

Upon the tablet of the will
How good to write, the selfsame way,

Putting tomorrow's uses by.

—*Harriet Prescott Spofford.*

THE LONDON MISSIONARY SOCIETY

The London Missionary Society (Congregational), according to its new report, has 106 principal mission stations and more than 2,000 regular outstations, and employs upon them 276 European missionaries, 940 ordained native missionaries, 3,474 native preachers, and 1,789 native school-teachers and Bible women, making a total of 6,479 recognized workers. In the 57 mission hospitals and dispensaries 5,269 in-patients and nearly 100,000 out-patients were treated last year. More than 90,000 pupils are taught in the 1,283 Sunday schools and 1,832 day schools. The last year's contributions of the native Christians amounted to \$155,000.

Lady Visitor to Little Girl: "What became of the little kitten you had here once?" Little Girl: "Why, haven't you heard?" "No. Was it drowned?" "No!" "Lost?" "No!" "Poisoned?" "No!" "Then whatever became of it?" "It grew up to a cat."—*Our Dumb Animals.*

PERSONAL.

Miss I. M. Sifton, Canadian Meth. Mission sailed May 27th. for furlough in the homeland.

Hon. J. G. Levering, a former candidate for President on the Prohibition ticket, U. S. A. is now visiting Japan with his family. He made an address before the Y. M. C. A. in Tokyo, Sunday June 14th.

The Evangelistic meetings being held in Tokyo by Dr. Pentecost are being quite largely attended and much interest is manifested by the people.

The congregation of Union Church, Tokyo, has been favored with three sermons on as many Sundays.

Rev. Homer Eaton, D.D., treasurer of the Missionary Socy. of the M. E. Church in the U. S. and Senior Book Agent of the Meth. Book concern U.S. A paid a visit to the work in Tokyo recently.

Sunday June 14th was the 10th anniversary of Bishop McKim's ordination to the Bishopric. The day was properly observed by special services at Tsukiji Cathedral and the presentation to the Bishop by the clergy of his diocese of a beautiful silver mounted mitre.

Rev. G. M. Rowland and family of the American Board Mission and Miss Louisa Imhoff, M.E. Mission of Sapporo sailed June 7th for Dalnay where they take the Siberian railway enroute for U.S.A. for furlough.

We owe an apology to our subscribers this month for the great delay in getting out the Evangelist, but we have been going through a seige of hindrances in our printing department that for a time threatened our continuing. A trusted manager turned out to be a rascal and the necessary legal proceedings connected with a prosecution has delayed and hampered the editor and publisher.

THE JAPAN EVANGELIST.

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As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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ARE THE JAPANESE IMPERSONAL.

REV. SIDNEY L. GULICK, M. A.

1. The above article is the substance of one section of Mr. Gulick's discussion of the subject of Japanese Impersonality in his forthcoming work entitled "The Evolution of the Japanese."

Few phases of the Japanese character have proved so fascinating to the philosophically inclined writer on Japan as that of the personality of this Far Eastern people. From the day when Sir Rutherford Alcock wrote that interesting account of his experiences as the first resident English Minister in Japan, down to the last publication that has come under my eye, all have something to say on this topic. One writer, Mr. Percival Lowell, has even devoted an entire volume to it, under the title of "The Soul of the Far East"; in which he endeavors to establish the position that the entire civilization of the Orient, in its institutions, such as the family and the State, in the structure of its language, in its conceptions of nature, in its art, in its religion, and finally, in the very quality of its mental make-up, is essentially impersonal. One of the prominent and long resident missionaries in Japan once delivered a course of lectures on the influence of Pantheism in the Orient, in which he contended among other things that the lack of personal pronouns and other phenomena of Japanese life and religion are due to the presence and power in this land of Pantheistic philosophy preventing the natural development of personality.

The more I have examined these writings and their fundamental assumptions, the more manifest have ambiguities and contradictions in the use of terms become. I have become also increasingly impressed with the failure of advocates of Japanese "impersonality," to appreciate the real nature of the phenomena they seek to explain. They have not comprehended the nature nor the course of social evolution, nor have they discovered the mutual relation existing between the social order and personality. The arguments advanced for the "impersonal" view are more or less plausible and this method of interpreting the Oriental appeals for authority to respectable philosophical writers. No less a philosopher than Hegel is committed to this interpretation. The importance of this subject, not only for a correct understanding of Japan but also of the relation existing between individual, social and religious evolution, requires us to give it careful attention. We shall make our way most easily into this difficult discussion by considering some prevalent misconceptions and defective arguments. I may here express my indebtedness to the author of "The Soul of the Far East" for the stimulus received from his brilliant volume, differ though I do from his main thesis. We begin this study with a few quotations from Mr. Lowell's now classic work.

"Capability to evolve anything is not one of the marked characteristics of the Far East. Nature's mode of making

experiments, would seem there to have been an enterprising faculty that was early exhausted. Sleepy no doubt, from having got up betimes with the dawn, these inhabitants of the land of the morning began to look upon their day as already far spent before they had reached its noon. They grew old young, and have remained much the same age ever since. What they were centuries ago that at bottom they are today. Take away the European influences of the past twenty years, and each man might almost be his own great-grand-father. In race character, he is yet essentially the same. The traits that distinguished these peoples, in the past, have been gradually extinguishing them ever since. Of these traits, stagnating influences upon their career, perhaps the most important is the great quality of impersonality." (p. 14) "The peoples inhabiting it (the northern hemisphere) grow steadily more personal as we go West. So unmistakable is this gradation that we are almost tempted to ascribe it to cosmical rather than to human causes. The sense of self grows more intense as we follow the wake of the setting sun, and fades steadily as we advance into the dawn. America, Europe, the Levant, India, Japan, each is less personal than the one before. We stand at the nearer end of the scale, the Far Orientals at the other. If with us the "I" seems to be the very essence of the soul, then the soul of the Far East may be said to be "Impersonality." (p. 15). Following the arguments through the volume we see that individual physical force and aggressiveness, deficiency of politeness and selfishness, are, according to this line of thought, the essential elements of personality. The opposite set of qualities constitute the essence or rather the expression of impersonality. "The average Far Oriental, indeed, talks as much to no purpose as his

Western cousin, only in his chit-chat, politeness takes the place of personalities. With him, self is suppressed, and an ever present regard for others is substituted in its stead. A lack of personality is, as we have seen, the occasion of this courtesy; it is also its cause. Considered *a priori*, the connection between the two is not far to seek. Impersonality, by lessening the interest in one's self, induces one to take an interest in others. Introspection tends to make a man a solitary animal, the absence of it a social one. The more impersonal the people, the more will the community supplant the individual in the popular estimation. Then, as the social desires develop, politeness, being the means of their enjoyment, develops also." (p. 88-89).

Let us take a look at some definitions. "Individuality, personality, and the sense of self, are only three aspects of the same thing. They are so many various views of the soul according as we regard it from an intrinsic, an altruistic or an egoistic standpoint. By individuality we mean that bundle of ideas, thoughts and day-dreams which constitute our separate identity, and by virtue of which we feel each one of us at home within himself. Consciousness is the necessary attribute of mental action. Not only is it the sole way we have of knowing mind; without it there would be no mind to know. Not to be conscious of oneself is, mentally speaking, not to be. This complex entity, this little cosmos of "a world, the "I," has for its very law of existence self-consciousness, while personality is the effect it produces upon the consciousness of others." (pp. 203-4).

The more we study the above definitions, the more baffling they become. Try as I may, I have not been able to fit them, not only to the facts of my own experience, which may not be strange, but I cannot reconcile them even to each other.

There seem to me inherent ambiguities and self-contradictions lurking beneath their scientific splendor. Individuality is stated to be "that bundle of ideas, thoughts and day dreams which constitute our separate identity." This seems plain and straightforward but is it really so? Consciousness is stated to be not only "the necessary attribute of mental action," (to which exception might be taken on the ground of abundant proof of unconscious mental action), but it is also considered to be the very cause of mind itself. Not only by consciousness do we know mind, but the consciousness itself constitutes the mind; "wit hout it there would be no mind to know." "Not to be conscious of oneself is not to be." Do we then cease to be, when we sleep? or when absorbed in thought or actions? And do we become new created when we awake? What is the bond of connection that binds into one, the successive consciousnesses of the successive days? Does not that "bundle of ideas" become broken into as many wholly independent fragments as there are intervals between our sleepings? Further, is not each fragment a whole in itself, and is not the idea of self continuity from day to day and from week to week a self delusion? How can it be otherwise if consciousness constitutes existence? For after the consciousness has ceased and "the bundle of ideas," which constitutes the individuality of that day, has therefore gone absolutely out of existence, it is impossible that the old bundle shall be resurrected by a new consciousness. Only a new bundle can be the product of a new consciousness. Evidently there is trouble somewhere. But let us pass on.

The "I" has for its very law of existence self-consciousness." Is not "self-consciousness" here, identified with "consciousness" in the preceding sentence? The very existence of the

mind, the "I," is ascribed to each in turn. Is there then no difference between consciousness and self-consciousness? Finally, personality is stated to be "the effect it (the "I") produces on the self-consciousness of others." I confess I gain no clear idea from this statement. But whatever else it may mean, this is clear, that personality is not a quality or characteristic of the "I," but only some effect which the "I" produces on the consciousness of another. Is it a quality then of the other person? And does impersonality mean the lack of such an effect? But does not this introduce us to new confusion? When a human being is wholly absorbed in an altruistic act for instance, wholly forgetful of self, he is, according to a preceding paragraph, quite impersonal; yet according to the definition before us he cannot be impersonal for he is producing most lively effects on the consciousness of the poor human being he is befriending; in his altruistic deed he is strongly personal, yet not he, for personality does not belong to the person acting, but somehow to the person affected. How strange the personality of a person is not his own but another's!

But still more confusing is the definition when we recall that, if the benevolent man is wholly unconscious of self, and is thinking only of the one whom he is helping, then he himself is no longer existing. But in that case how can he help the poor man or even continue to think of him? Perfect altruism is self-annihilation! Knowledge of itself by the mind is that which constitutes it. But enough. Has it not become clear that these terms have not been used consistently, nor are the definitions such as to command the assent of any careful psychologist or philosopher? If I consider the whole tenor of the book, I judge that what the writer is trying to say is that the measure of one's per-

sonality is the amount of impression he makes on his fellows. For the whole drift of his argument is that both the physical and mental aggressiveness of the Occidental is far greater than that of the Oriental; this characteristic he asserts is due to deficient development of personality in the Orient, and this deficient development he calls "impersonality."

If those writers who describe the Orient as "impersonal" fail in their definition of the term "personal" their failure to define "impersonal" is even more striking. They use the term as if it were so well known as to need no definition; yet their usage ascribes to it contrary conceptions. As a rule they conceive of "impersonality" as a deficiency of development; yet when they attempt to describe its nature they speak of it as self-suppression. A clear statement of this latter point may be found in a passage already quoted, "politeness takes the place of personalities. With him (the Oriental), self is suppressed, and an ever present regard for others is substituted." "Impersonality by lessening the interest in one's self induces one to take interest in others." In this statement it will be noted that "self is suppressed." Does "impersonality" then follow personality as a matter of historical development? It would so appear from this and kindred passages. But if this is true, then Japan and the Orient are more instead of less developed than the Occident. Yet this is exactly the reverse of that for which this school of thought contends.

Let us now examine some concrete illustrations adduced by those who advocate Japanese impersonality.

They may be arranged in two classes; those that are due wholly to invention, and those that are doubtless facts, but that may be better accounted for by some other theory than that of "impersonality."

Mr. Lowell makes amusing material out of the two children's festivals known by the Japanese as "Sekku," occurring on March third and June fifth (old calendar). Because the first of these is exclusively for the girls and the second is exclusively for the boys, Mr. Lowell concludes that the real significance of these days is that they are general birthdays. These he calls "the great impersonal birthdays"; for according to his supposition all the girls celebrate their birthdays on the third day of the third moon and all the boys celebrate theirs on the fifth day of the fifth moon, regardless of the actual days on which they may have been born. With regard to this understanding of the significance of the festival, I have asked a large number of Japanese, not one of whom had ever heard of such an idea. Each has insisted that the individual birthdays are celebrated regardless of these general festivals; the ages of children are never computed from these festivals; they have nothing whatever to do with the ages of the children.

The report of the discussions of the Japanese Society of Comparative Religion contains quite a minute statement of all the facts known as to these festivals, much too long to give in this connection. But among them all there is not the slightest reference to the birthday feature attributed to them by Mr. Lowell. (See the *Rikugo Zasshi* for March 1898).

Mr. Lowell likewise invents another fact in support of his theory by his interpretation of the Japanese method of computing ages. Speaking of the advent of an infant into the home he says, that from the moment he makes his appearance he is spoken of as a year old, and that same age he continues to be considered in most simple cases of calculation, till the beginning of the next calendar year. When that epoch of general

rejoicing arrives, he is credited with another year himself. So is every body else. New Years day is a common birthday for the community, a sort of impersonal anniversary for his whole world. Now this is a very entertaining conceit indeed, but it will hardly pass muster as a serious argument with one who has any real understanding of Japanese ideas on the subject. The simple fact is that the Japanese does not ordinarily tell you how old the child is, but only in how many year periods he has lived. Though born December 31st, on January 1st he has undoubtedly lived in two different year periods. This method of counting, however, is not confined to the counting of ages but it characterizes all their counting. If you ask a man how many days before a certain festival near at hand he will say ten where we would say but nine. In other words in counting periods the Japanese count all, including both the first and the last, whereas we omit the first. This as a custom is an interesting psychological problem, but it has not the remotest connection with "Personality" or "impersonality." Furthermore, the Japanese have another method of signifying the age of a child which corresponds exactly to ours. You have but to ask what is the "full" age of a child to receive a statement which satisfies our ideas of the problem. The idea of calling New Year's day a great "impersonal" birthday because, forsooth, all the members of the community and the nation then enter on a new year period, and of using that as an argument for the "impersonality" of the whole race, is as interesting as it is inconclusive.

Much is made of the fact that Japanese art has paid its chief attention to nature and to animals, and but little to man. This proves, it is argued, that the Japanese artist and people are "impersonal" that they

are not self-conscious, for their gaze is directed outward, toward "impersonal" nature; had they been an aggressive, personal people, a people conscious of self, their art would have depicted man. The cogency of this logic seems questionable to me. Art is necessarily objective, whether it depicts nature or man; the gaze is always and necessarily outward, even when it is depicting the human form. In our consideration of the aesthetic elements of Japanese character we gave reasons for the Japanese love of natural beauty and for its relatively slight attention to the human form. If the reasons there given were correct, the fact that Japanese art is concerned chiefly with nature has nothing whatever to do with the "impersonality" of the people. If "impersonality" is essentially altruistic if it consists of self-suppression and interest in others, it is difficult to see how art that depicts even the form of human beings can escape the charge of being "impersonal," except when the artist is depicting himself. If again, supreme interest in objective "impersonal" nature proves the lack of "personality," should we not argue that the West in supremely "impersonal" because of its extraordinary interest in nature and in the natural and physical sciences? Are naturalists and scientists "impersonal," and are philosophers and psychologists "personal" in nature? If it be argued that art which depicts the human emotions is properly speaking subjective and therefore a proof of developed personality, will it be maintained that Japan is devoid of such art? How about the pictures and statues of warriors? How about the passionate features of the Ni-O, the placid faces of the Buddhas and other religious images? Are there not here powerful representation of human emotions both positive and passive? But even so, is not the gaze of the artist still

outward on others, i.e. is he not altruistic; and therefore "impersonal" according to this method of thought? Are European artists who revel in landscape and animal scenes deficient in "personal" development, while those who devote their lives to the production of nude women emerging from the bath and of Venuses galore particularly developed in "personality"? Truly, a defective terminology and a distorted conception of what "personality" is lands one in the most absurd and contradictory position.

A common illustration of Japanese "impersonality" is the deficiency in the language of personal pronouns.

At first thought this argument strikes one as invincible. Surely if there is a real lack of personal pronouns, is not that proof positive that the people using the language, nay, the authors of the language, must of necessity be deficient in the sense of personality? And if the verbs in large numbers are impersonal does not that clinch the argument? The deduction seems to me fallacious, for the sufficient reason that the personal element is introduced, if not always explicitly yet at least implicitly, in almost every sentence uttered. The method of its expression, it is true, is different from that adopted by the Western languages, but it is none the less there. This is usually accomplished by means of the titles, such as master and servant (you and I) of the "honorific" particles, and more or less highly honorific verbs and nouns. "Honorable shoes" can't by any stretch of the imagination mean shoes that belong to me; every Japanese would at once think "your shoes;" his attention is not distracted by the term "honorable" as is that of the foreigner; the honor is largely forgotten by the native in the personal element implied. The greater the familiarity with the language, the more clear it becomes that the impressions of "impersonality" are due

to the ignorance of the foreigner rather than to the "impersonal" character of the Japanese mind. In the Japanese methods of linguistic expression, politeness and personality are inextricably interwoven; but they are not at all confused. The distinctions of person and the consciousness of self in the Japanese *thought*, are as clear as they are in the English *thought*. In the Japanese *sentence*, however, the politeness and the personality cannot be clearly separated. Yet on this account there is no more reason for denying the one element than the other.

Those who urge the "impersonality" of the Orient, make much of the Japanese idea of the "family," with the attendant customs. The fact that marriage is arranged for by the parents, and that the two individuals most concerned have practically no voice in the matter, proves conclusively, they argue, that the latter have little "personality." Here again all turns on the definition of this important word. If by "personality" is meant consciousness of one's self as an independent individual then I do not see what relation the two subjects have. If, however, it means the willingness of the subjects of marriage to forego their own desires and choices, because indeed they do not have any of their own, then the facts will not bear out the argument. These writers skillfully choose certain facts out of the family customs whereby to illustrate and enforce their theory, but they entirely omit others having a significant bearing upon it. Take, for instance, the fact that one third of the marriages end in divorces. What does this show? It shows that one third of all the individuals in each marriage are so dissatisfied with the arrangements made by the parents, that he or she rejects them and asserts his or her own choice and decision. According to the argument for "impersonality" in marriage,

these recalcitrant, unsubmitive individuals have a great amount of "personality," that is, consciousness of self; and this consciousness of self produces a great effect on the other party of the marriage; and the effect on the other party (in the vast majority of the cases, women), that is to say, the effect of the divorce on the consciousness of the women, constitutes the personality of the men! The marriage customs cited therefore, do not prove their point; for they do not take account of the multitudinous cases in which one party or the other utterly refuses to carry out the arrangements of the parents. Many a girl declines from the beginning the proposals of the parents. These cases are by no means few. Only a few days before writing the present lines a waiting girl in a hotel requested me to find her a place of service in some foreign family. On inquiry she told me how her parents wished her to marry into a certain family; but that she could not endure the thought and had run away from home. One of the facts which strikes a missionary as he becomes acquainted with the people is the frequency of the cases of running away from home. Girls run away from home, probably not as frequently as boys, yet very often. Are we to believe, that these are individuals who have an excessive amount of "personality." If so, then the development of "personality" in Japan is far greater than the advocates of its "impersonality" recognize or would allow us to believe.

Mr. Lowell devotes three pages to a beautiful and truthful description of the experience known in the West as "falling in love." Turning his attention to the Orient, because of the fact that marriages are arranged for by the families concerned, he argues that "No such blissful infatuation falls to the lot of the Far Oriental. He never is the dupe of his own desires, the willing victim

of his self-delusion. He is never tempted to reveal himself, and by thus revealing, realize. For she is not his love; she is only his wife; and what is left of a romance when the romance is left out." Although there is an element of truth in this yet it is essentially faulty so far as it is used to support his arguments for "impersonality." For it is not a fact that the Japanese do not fall in love; it is a well known experience. It is inconceivable how any one at all acquainted with either Japanese life or literature could make such an assertion. The passionate love of two individuals for each other, so strong that in multitudes of cases, the two prefer a common death than a life apart is a frequent event in Japan. Every now and then we read in the daily papers of a case of mutual suicide for love. This is sufficiently common to have received a specific name, "Joshi." So far as the argument for "impersonality" is concerned this illustration from the asserted lack of love is useless, for it is one of those manufactured for the occasion by imaginative and resourceful advocates of "impersonality."

But I do not mean to say that "falling in love" plays the same important part in the life and development of the youth in Japan that it does in the West. It is usually ignored so far as parental planning for marriage is concerned. Love is not recognized as a proper basis for the contraction of marriage, and is accordingly frowned upon. It is deemed a sign of mental and moral weakness for a man to fall in love. Under these conditions it is not at all strange that "falling in love" is not so common an experience as in the West. It is not at all strange that this profound experience is not utilized

(Buddhism is largely responsible for the wide practice of "Joshi" through its doctrine that lovers whom fate does not permit to be married in this world may be united in the next because of the strength of their love.)

as a refining and elevating influence in the life of a young man or woman as it so commonly is in the West. In a land where falling in love is looked upon as an essentially immoral thing, it is not strange that it should not be glorified by moralists and novelists or sanctified by religion.

There are few experiences in the West so ennobling as the love that a young man and a young woman bear to each other during the days of their engagement and lasting onward throughout the years of their lengthening married life. The West has found the secret of making use of this period in the lives of the young to elevate and purify them; which the East knows little or nothing of.

But there are still other and sadder consequences following from the attitude of the Japanese to the question of "falling in love." It can hardly be doubted that the vast number of divorces in Japan is due to the defective method of betrothal, a method which disregards the free choice of the parties most concerned. The system of divorce is, we may say, the device of society for remedying the inherent defects of the betrothal system. The Japanese betrothal system treats both the man and the woman as though they were not persons but unfeeling machines. Personality, for awhile submissive, soon asserts its liberty, in case the married parties prove uncongenial and demands the right of divorce. Divorce in many cases is the device of thwarted personality. But in addition to this evil there is that of concubinage or virtual polygamy, which is often the result of "falling in love."

And then, there is the resort of hopeless love, known in the West as well as in the East, murder and suicide and oftentimes even double suicide referred to above. In the East, betrothal customs are such that hopeless love, though mutual, is far more frequent than in the West. The number of suicides due to hopeless

love in 1894 was 407, and the number of murders for the same cause was 94. Here is a total of over five hundred deaths in a single year largely due to the restraints put upon a natural and noble passion. These phenomena refute the assertion to the effect that the Japanese are so impersonal as not to know what it is to "fall in love"?

If the question of the personality of the Japanese is to be settled by an appeal to the facts regarding the strength of their emotions, would we not have to pronounce them possessed of strongly developed personality?

WHAT GOD HATH WROUGHT.

The *Christian Work and Evangelist* gives the following summary of religious achievement during the past century, which makes most interesting reading at a time when croakers are crying down the rising power of the 'kingdom of God in the earth': "One hundred years ago Carey baptized his first convert. In 1825 there were but 60,000 members of Protestant churches on foreign mission fields; to-day there are 1,317,684. The first foreign missionary society of America was organized less than a century ago; to-day these organizations are numbered by the score. One hundred years ago there was less than \$75,000 contributed annually for foreign missions; to-day there is given, throughout the world, not less than \$19,000,000. One hundred years ago, there were not more than 100 foreign missionaries on the field; to-day there are 15,460. One hundred years ago the Bible had been translated into sixty-six languages and dialects, spoken by one-fifth of the world's population; to-day it is translated into 330 languages, spoken by four-fifths of the world's population. One hundred years ago there were six Protestant missionary organizations in the world; to-day there are 538 missionary societies and auxiliaries." —*Baptist Union.*

THE RELIGIONS OF JAPAN.

JAPAN has three definite religious systems, thoroughly acclimated, naturalized, and active for over a thousand years, with only two intervals of labor by Christian missionaries—one of eighty years, from 1540 to 1620, by Portuguese and Spaniards, and the second in our day, which whether we reckon from 1860 or 1870, we shall call a full generation of sporadic missionary effort by teachers from Roman, Greek and Reformed Churches—those of the English-speaking nations outnumbering all others.

The oldest of all religions in the archipelago is the Shinto, or the God-way, which, briefly comprehended, has no distinct idea of God or of a Creator. It is a crude form of merely natural evolution, in which matter blossomed into mind and being arose from mud to man. The men were the conquering few, and they conquered many; for Shinto is, first of all, a political machine, and will die the moment the ligature is cut which binds it to the throne. Personifying the powers of nature, the islanders made apotheosis of the wise, the heroic, and especially the chief of one clan, which, conquering other clans, became paramount in the archipelago.

The core of Shinto is Mikadoism, and it has neither ethics nor religion, apart from the imperial decrees. It is bald of either rational morals or dogma, but yet is a joyous and pleasant cult, fitted for the infancy of a people living off on an island by themselves. It inculcates personal cleanliness and gentle manners, and nurses a narrow sort of patriotism. It is also the fountain and supply of a senseless conceit which, pardonable and even pretty in the minds of children and rustics, is simply absurd in a people who wish to be collectively considered as a great world

power, and even a teacher and giver of civilization to mankind.

Shinto goes back of history and even well-founded tradition, though its ancestor worship may possibly be borrowed from China.

Confucianism, or the Chinese system of ethics and etiquette, has had a foothold in Japan for probably fourteen hundred years. Whatever the primitive faith of the first settlers of the Middle Kingdom may have been, it is certain that when Confucianism came into Japan it was already nearly a thousand years old, having scarcely the rudiments of a religion in it—nothing of prayer, aspiration, idea of personality or suggestions of exalted soul-consciousness. Ignoring God and the soul, it taught a low routine of human duty, gave rules of conduct, and prescribed the ceremonies to be used in propitiating the unknown, and, for the most part, politely ignored spirits that vaguely have something to do with the universe and its order. Whereas in China filial piety was the center of the system, in Japan loyalty was made the basis—for in Mikado-land everything is subordinate to the throne. No freedom of thought or of action was or is allowed in any way likely to disturb this subordination of everything in the whole empire to the Emperor and his ancestors.

As in China, so in Japan, but still more so. The agnosticism and etiquette of Confucius lent themselves admirably to despotism and arbitrary government, whether of the central suzerain or the local lords. Over a thousand years' active use of the sword, of oppression, of grinding down the masses, have made the Japanese that submissive and demure people which we find all over the empire, below that submerged tenth that have ruled the country for ages, and who, despite all pretense and profession of modern constitutionalism, rule them yet.

Now thousands of this hereditary ruling class see their mythology melting into empty air. They have discovered that their feudal ethics rest as does a mass of iron rails and wooden ties which, after an awful washout, still holds a thin shell of earth. They wonder how the heavy engine of modern life can be run over the foundationless old tracks. Having bought or made all sorts of new machinery, but with mighty problems unsolved, they ask: Where is the new type of man to stand on deck and order at once the steersman above and the engineer below?

Buddhism entered Japan fourteen hundred years ago. Then, for the first time, the Japanese were brought in contact with a distinct product of the Aryan mind. The ultimate result was a chapter of decay for Buddhism. In the first centuries the tremendous zeal of the new missionaries, their positive works of benevolence, their introduction of a great train of civilizing influences with art, ethical codes, sutras and shastras, a great apparatus of devotion with idealistic philosophy, with a splendid architecture and symbolism which beautified the landscape of Japan, and teachings which made the law of kindness the rule of life, they educated the whole nation. The success of Buddhism in winning all, from the nobles at court to the humblest fisherman and farmer, to gentle virtues, appreciation of natural beauty and of art and literature, has been vastly more than that of all other influences put together, including Shinto, Confucianism and whatever has drifted to Japan from the continental nations of Asia. Buddhism has been the mother of Japanese civilization.

Nevertheless, Japanese Buddhism, when once become domesticated, won its final victories by compromises and transmutations that not only changed its own character, but ministered to the conceit of the Japanese people,

for it proclaimed the gods of Shinto as nothing more than previous avatars or manifestations of Buddha. Thus it not only swallowed up the older indigenous cult, making it practically invisible for many centuries, but itself entered upon a wild reversionary and degraded form of pantheism which still further swamped any gleams of the personality of God or of real individuality in man. Thus the Japanese people could not, morally and religiously, be anything else than a nation still bound in the lower forms of invertebrate and nerveless life, reminding one of a jellyfish rather than of the splendid creatures of nerve and brain which we find in the higher ranges of life.

So, applying the test that "by their fruits ye shall know them," most linguists, historians and the students of philosophy and literature and of religion agree in their general appraisement of the outcome of the Japanese mind and heart. While gladly and warmly acknowledging much pleasing fruit and many beautiful products, critics cannot, if honest and truthful, but point out the defects which, indeed, seem appalling when we consider the ambition of the Japanese to claim an equal place among the nations of the world. For these islanders at the beginning of the twentieth century claim to have actually inaugurated a new career of civilization, which neither as to religion, nor ethics, nor philosophy, nor literature, nor politics, nor social life, nor material products and inventions, shall be second to anything which the nations in Christendom have produced or can produce. Yet what is the outcome of the Japanese religions? How stand, not the rare specimen, but the average Japanese man and the masses today?

As one who has for thirty years been before the English-speaking and American public as a writer on Japan, one will not accuse me of lack of

appreciation. Yet the truth must be told. Using words in their highest and therefore their true sense, we declare that the average Japanese lacks the fundamental ideas that go to make up a religion. He not only does not know of God, but he ignores the very idea. He has scarcely a conception of the soul as perduring and individual. His idea of duty, nobly as he fulfills it, is a childish one. Once again, remember that I use the ideas of "God," "soul" and "duty" in the highest sense, and that I do not refer to the few thousand Christians or a few hundred sincere thinkers who are not agnostics or slaves of Mr. Herbert Spencer, the philosopher, whose name and work I honor.

Using the word with the same value, weight and color that we use it when talking of the Hebrew prophets, the Greek sages, the English poets, Dante, Milton or Shakespeare, or of the nations which have produced these men, I believe that the Japanese, in spite of all their religions, are not a religious, certainly not a spiritual people.

I have tried to make myself reasonably familiar with Japanese history, but I find in it no overmastering spiritual ideals such as have moved the great men of the continent; no consciousness of personal individuality such as filled and exalted the soul of teachers, heroes and martyrs in lands where Christ reigns; no vision and realization of a presence filling heaven and earth. Though the term Creator is not unknown in the language of the Japanese, yet they have never reached any idea of God higher than that of a bundle of abstract principles and forces. Their notion of God is such a sort of entity as may be found inside of a book like Ganot's physics. Their most holy men remind one more of Benjamin Franklin, on the one hand, or of Saint Simeon Stylites, on the other,

than of Paul or Augustine, Anselm or Bernard, David Brainerd or Abraham Lincoln.

In studying Japanese Buddhist's books, or the only work which might, by a tremendous stretch of fancy and charity, be called the Japanese Bible—the Kojiki—one feels that he is in a fog or a mist, that rolls over and covers everything sharp and definite. Indeed, in that kind of painting which depicts cloud and haze, as well as in philosophy, the Japanese delight, but whether this misty vagueness be the product of the brush or the brain, such art, philosophy or religion will never produce men like William the Silent, Raphael or Rembrandt, Kant or Bacon, or Oliver Cromwell, John Huss, or Guido de Bres, William Penn, or Peter Cooper.

Indeed, the whole idea of Buddhism is to ignore man's soul consciousness and that infinite, Presence—that "one simple and spiritual Being which we call God, who is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing foundation of all good." What could we expect, with a rudimentary system founded on the idea of the mere evolution of matter and force, which, after rising into the personification of the forces of nature, became a political engine for the subjugation of the people, centering everything to the will of the Emperor?

After the boldness of Shinto comes the agnosticism of Confucius, teaching only etiquette and ceremony, bidding men to "honor the gods, but keep them far from you." After this extinguisher of all faith in personality, divine or human, Buddhism enters to ignore and ridicule the idea of a Creator, teaching flat atheism and a new cycle of ideas founded on agnosticism, evolution without any previous divine involution, and finding the whole basis of its philosophy in

a succession of cause and effect, even while ignoring the First Cause.

Is it any wonder, then, since the Japanese have, roughly speaking, never had anything else but a protean agnosticism, and being throughout their whole history swamped and mired in the philosophy of ignorance, that they should never know God or the soul, or duty in any high sense? Is it any wonder that today the gospel of Herbert Spencer—a Japanized gospel of Herbert Spencer at that—is the favorite creed of the average educated Japanese?

Without, then, the idea of a personal God as a living, self-conscious, free intelligence; without the idea of personality of man, as of a real individual surviving as a spiritual entity the dissolving of his fleshly framework; without any moral character apart from personal interest and social necessity, or the will of the Emperor, how, in the name of any philosophy known under heaven, are the Japanese to face the perils which now beset them and solve the problems awaiting them? How can Japan, undoubtedly yearning for the full recognition of all the world, reach that level which the proud nations in Christendom require in one who claims to be an equal? The very fact that under the searching word of God, and under that travail and question which Christian nations feel, because of their God-consciousness and soul-consciousness, they ever challenge themselves unto ever nobler ideals, makes them all the more rigid in demanding of a still pagan nation stern moral tests, and not only a high religion, but the fruits of it.—*W. E. Griffis, D. D., in Missionary Review.*

Sorrows are often like clouds, which, though black when they are past become as if they were the garments of God thrown off in purple and gold along the sky.—Henry Ward Beecher.

THE JAPANESE SCHOOL BOY.

By REV. W. R. GRAY, OSAKA.

One of the most hopeful fields for missionary enterprise in any country is the "great awe-inspiring, plastic body of students," with their warm affections, opening intellects and readiness to receive impressions. Perhaps this is especially the case in Japan, where the student class is marked by certain features that are full of promise.

I wish I understood Japanese schoolboys better. I can but set down some impressions gained after a few years' work amongst them. I believe the average Japanese school-boy has a praiseworthy ambition to succeed in life, and so makes good use of his opportunities. He is used to thinking and managing for himself. Thus it is often the boy himself, and not his parent or guardian, who chooses his school and takes the required steps for entering it.

He is independent—perhaps too much so sometimes, for if he disapproves of a master he will often combine with his schoolfellows to petition the authorities to remove him. He knows a good master and a good school when he sees them, and is quick to detect inferiority. While still in his teens, he will often have settled his future vocation in life, and be directing his studies and pursuits accordingly.

As a rule his manners are good, and he is amenable to discipline when he deems it to be reasonable and kindly meant; but is quick to resent injustice. For studiousness and love of knowledge for its own sake he compares favorably with his western brother. Would that the same could be said of his truthfulness and steadfastness of character!

A marked characteristic of the Japanese student is his strong sense of duty towards his parents, his elder brother, his teacher, and more especi-

ally towards his Emperor and his country. To the conscience of a Japanese Christian boy who is backsliding, few stronger appeals can be made than that implied in St. Matt. vi. 24. They say themselves in one of their proverbs, "A loyal warrior serveth not two princes."

A master who is really believed in is revered and trusted with a devotion that asks no questions, and his example is implicitly followed. How great, then, is the responsibility of a Christian teacher!

Ordinary school education in Japan includes Japanese and Chinese literature, mathematics, various branches of science, history and geography, and English. Military drill and gymnastics also hold a very important part in Japanese education.

In the Mission schools the Bible is taught daily, and in many cases this is made, as it should be, the most interesting lesson in the day. Prayer-meetings, Y. M. C. A. gatherings and Sunday services are also provided for the boys at our school in Osaka, and are well attended. All these have been the means in time past both of bringing boys to the Lord and of strengthening the faith of our Christian boys and masters. They need all the sympathy, help and prayer we can give them, for they live in the midst of a very furnace of temptations.—*Missionary Gleaner*.

A Christian shall be here as long as he hath any work to do for Christ, or as long as Christ hath any work to accomplish in him.—John Mason.

"He was angry, and would not go in." So the brother of the Prodigal Son exhibited his lovelessness. Professor Drummond, in speaking of the elder brother, says that while God's love for sinners is very wonderful, God's patience with ill-natured saints is a still deeper mystery.

FRAGMENTS FROM THE JAPANESE PRESS.

EDITED BY F. MULLER.

THE REPENTANCE OF

KUBOTA BEISEN.

To tell you of my past life I must confess my evil deeds. The Japanese are, I think, apt to mistake dilettanteism* for extreme liberality of thought, and so, caring nothing for various irregularities of conduct, they fall into evil ways. I also was one of those who, taking delight in pleasures and wantonness and idle deeds, fell into degradation. There may be many who mistake such a life for the life of a man of refinement, I wish therefore to make others understand their error.

I was quite indifferent to religion. When I was about forty it became necessary, as an artist, to study religion a little, and at that time I read the Bible. As I was fond of Buddhism I studied it, and heard the lectures of various noted priests; but this was done simply as a study and I had no mind to believe. Without doubt the Great Vehicle (*Daijō*) is far more interesting than the Lesser Vehicle (*Shōjō*). Japanese art being derived from Buddhism, considered as material for pictures nothing is more important than the Great Vehicle. For this reason I paid no attention to Christianity. But my blindness brought great afflictions, and my relations and friends have deserted me. Yesterday I was fairly popular; to-day I am left all alone, even my best friends having forsaken me. I do not care at all for that, nor do I care for poverty, nor does anything that the public may do cause me pain. What is my great trouble is that Heaven has robbed me of my life. Art! for fifty years I have been nothing but as an artist. If there is

* It is hard to find an equivalent for *fūryū*. The original is: Tokaku Nihon no hito wa rairaku to iu koto wo fūryū (風流) to koko-roete iru tame...

no art I am nothing. While making me an artist, and putting me in the world under orders, Heaven has suddenly deprived me of my art just as I was able to display my power at will. Why is this? I am nothing. The gods are nothing. Buddha is nothing. For one who thought there was nothing but art to be separated from art—this is to separate me from life, it is to me as if Heaven had slain me.

So, being sunk in inexpressible afflictions and pains, everything being sad, with my heart darkened as well as my eyes, I began secretly to plan to commit suicide. Being blind, however, I could not carry this out. It is not that religious thoughts arose at this time, but somehow in my mind there was a faint longing for some one to deliver me from this distress. Then I tried to believe Buddhism, and so to drive away these clouds. But, in the first place, there are no such evil livers as Buddhists; among them there are some fine men, but even among those called eminent and learned there are many of degraded character. Being unable therefore to respect Buddhism I did not become a believer. Why then, you may ask, did I not follow Christianity? Please listen; I think it may help you in your evangelistic work. Christianity has no solemnity. The Buddhist scriptures, such as these are in some way solemn. On the contrary the Bible seems insincere. Being bound in leather with gilt letters, and easily slipped into the pocket or bosom, it seems somehow to be without dignity. You may perhaps laugh and say that this is only a superficial view, but as for me Christianity does not suit me. As to the style, the language of the translation is somehow too popular.

At this time Mr. Yamaguchi Sannosuke often called on me and talked about Christianity. At first I did not care for it much, but gradually I seemed to give ear to his teaching

—no, my ears naturally turned to it. I felt as if I were in a warm gentle breeze. At that time I was ready to commit suicide, it being clear that neither Buddhism nor Christianity could save me from my affliction. I seemed to be in the bottom of a cold dark valley of gloom and shadow yet for some reason, though sunk in darkness, whenever I heard of Christ a light seemed to lighten my darkness. There was no reason for it. Why, or how it was, I do not know, but so I felt. Perhaps it is chiefly because of the sympathy of believers for which I am deeply thankful whenever I go to church. After Mr. Yamaguchi called on me, Mr. Andō and many others of the Ginza Church were kind enough to visit me, and so at last I felt it extremely pleasant to go to church.

And yet,—and yet, I have not yet been baptized. I pray to God, and give thanks, and am just like a believer yet there is one cloud of blind love which will not clear away. I think that it is only a foolish desire but I wish for once, for one day or two, to regain my sight. But, alas! the foolish desire cannot be driven away. Among all the pictures I have drawn in these fifty years, there is not one favorite picture with which I can be satisfied as a good picture. To make the one picture of a life time, and of the day—for this I suffered and fought. I gave up my life, I studied, I trained myself. And then, just as I was about to attempt my life work, I suddenly became blind and could do nothing for art. I must finish this work. If I could paint but one picture to my own satisfaction then it would not matter whether I became blind again, nor whether I died. This is my thought. It may be a blind love, but indeed I am led astray by it. Whenever I hear of the Way of Christianity there arises a desire to pour out all the heat and blood and strength of my

body, and to paint one picture as an offering to God. With regard to this one point, in spite of the kind teaching of all of you, this difficulty will not clear away. I cannot see perfectly and with clearness that joyful light which has dimly appeared to me. I am longing for one to come to drive away this cloud. I am already just like a believer but while some difficulties remain I cannot receive baptism lest I should deceive God. I am longing for the time when, these difficulties being removed, I can receive the joy of baptism.

Fukuin Shimpō.

THE JAPANESE PRESS.

"Various Impressions" is the title of an address delivered at a meeting of the Imperial Education Society by Dr. Nitobe, reported very fully in the *Kyōiku Kōhō*. Dr. Nitobe gave an account of his travels in the South Pacific. He visited Java many other islands, and Australia. At Java he felt persuaded that an eminent French ethnologist who not long ago said that, as the result of much investigation, he had come to the conclusion that the Japanese race was $\frac{9}{10}$ Malay, $\frac{3}{10}$ Mongolian and $\frac{1}{10}$ mixed, was right. Among the mixed elements there was an Aryan element, which came from India, and a negrito element. Now it is supposed, says Dr. Nitobe, that this negrito element comes from the Javanese. It no longer shows itself in the Japanese in regard to the form of the nose and that of the cheek-bones, but it is to be seen in the curly hair of certain inhabitants of Kyūshū. In Oshū, from which I come, this peculiarity is not known. During my travels in the South Pacific Islands I was repeatedly struck by the similarity of Malay customs to our own. In the structure of their houses even this was very manifest.

If originally we and the inhabitants of the Malay archipelago were the same race, the interesting question arises, might not this race affinity be utilized for the accomplishment of some great joint purpose in the future? There is no denying that one of the leading tendencies of modern times is the alliance of races. There is the Pan-German, the Pan-Slavic, and the Anglo-Saxon alliances, and the attempt of Mr. Chamberlain to unite the British Empire by the establishment of a special tariff for the colonies is founded on unity of race. This foreign wave of feeling has reached Japan. Our self-consciousness as a nation has been awakened. It has on occasions displayed itself in anti-foreign sentiment, and not so many years ago silly youths thought there was nothing so brave or so patriotic as to throw stones at foreign ladies. We have no doubt been looking around for affinities. The Dōbunkai (One-Script Society) movement is a proof of this. Before I visited the Philippine Islands I wondered whether the present condition and ideas of the inhabitants would warrant our joining hands with them in some enterprise or other. But I was doomed to disappointment. They are too degraded to allow of our allying ourselves to them in any way. We might teach them. This would be charity. But we cannot go beyond this. I would recommend Japanese to go to China, Formosa or Korea rather than to the Philippine islands. . . .

Proceeding to speak of education in Japan, Dr. Nitobe observed that the great want of the times was the creation of a higher relationship between teachers and scholars. Their present relation resembled nothing so much as that of the seller and buyer of wares. There was no real feeling of respect or regard for the teachers felt by most students. We should say that this statement needs con-

siderable modification, at any rate as regards the higher schools.

We find the following interesting tables of statistics in the June number of the *Taiyo*, drawn up by Mr. S. Itō.

PROGRESS OF POPULATION SINCE 610.

Years.	Population.	Increase or Decrease.	Increase or Decrease. Per Year.
610.....	4,988,842	—	—
736.....	8,631,770	3,642,928	28,912
1723.....	26,065,422	17,433,652	17,663
1726.....	26,548,998	483,576	161,192
1732.....	26,921,816	372,818	62,136
1744.....	25,682,210*(-)	1,239,606	(-)
1750.....	25,917,830	235,620	39,270
1756.....	26,061,820	144,000	24,000
1762.....	25,921,458	(-)	140,372
1768.....	26,252,057	330,599	55,100
1774.....	25,990,451	(-)	261,606
1780.....	26,010,600	20,149	3,358
1786.....	25,086,406	(-)	924,134
1792.....	24,891,441	(-)	165,025
1798.....	25,471,033	579,592	96,599
1804.....	25,621,957	150,924	25,154
1828.....	27,201,400	1,579,443	65,810
1846.....	26,907,625	(-)	293,775
1872.....	33,110,325	6,203,200	238,585
1882.....	37,185,492	4,074,667	407,467
1887.....	39,183,029	1,997,537	399,507
1892.....	41,089,940	1,906,911	381,382
1897.....	43,228,863	2,188,923	437,785
1900.....	44,805,937	1,577,074	525,691
1901.....	35,331,063	525,126	525,126
1902.....	45,862,343	531,280	531,280

* (-) = Decrease.

MARRIAGES, DIVORCES AND MARRIED COUPLES.

Years.	Marriages.	Divorces.	Married Couples. Dec. 31.	Marriages per 1,000 of Population.
1883.....	337,456	127,162	—	9.01
1884.....	287,842	109,905	—	7.60
1885.....	259,497	113,565	—	6.80
1886.....	315,311	117,964	7,289,001	8.19
1887.....	334,149	110,859	7,346,670	8.55
1888.....	330,246	109,175	7,419,953	8.34
1889.....	340,445	107,478	7,477,486	8.50
1890.....	325,141	109,088	7,456,901	8.04
1891.....	325,651	112,411	7,476,283	8.00
1892.....	349,489	113,498	7,561,900	8.51
1893.....	358,389	116,775	7,616,958	8.66
1894.....	361,319	114,436	7,681,145	8.64
1895.....	365,633	110,823	7,734,076	8.65
1896.....	501,777	115,654	7,877,457	11.75
1897.....	365,207	124,075	7,892,073	8.45
1898.....	471,293	99,464	7,979,383	10.77
1899.....	297,117	66,417	—	6.71
1900.....	345,158	63,773	—	7.70

In the *Keiōjigūku Gakuhō*, the Principal of the School, Mr. Kamada Eikichi, draws a comparison between

the moral system followed by the Chinese and Japanese Confucianists and that of Greece and Rome. He says that in ancient times filial piety, subjection to elders and general submissiveness were considered the most cardinal of all virtues and the family always ranked higher than the individual. With the Romans a father was allowed by the son to put his son to death if he thought proper to do so. The morality taught by Aristotle was based on experience, and that taught by Plato on intuition, but both these great men agreed in preaching the doctrine of subjection to authority, the authority of elders and the authority of the State. In all the countries ruled by ancient Greece the rights of the first-born were upheld and the younger members of the family were assigned a very subordinate position. Thus we see, says Mr. Kamada, that in ancient times there was no such wide difference between the moral ideas of Orientals and those of Occidentals as some people imagine.

The *Shigakkai* (*Historical World*) has an article on "The origin of the *Edokko* and their Character," which is decidedly interesting. Here is the pith of it. The old saying *Azumatoke no Kyō-onna* indicates that many centuries ago men from Azuma in the East, that is, from Edo, and women from Kyōto were considered the pick of Japanese mankind. The women were praised on account of their physical beauty, but it was the mental qualities of the men that attracted attention. What were these mental qualities? They may be thus briefly enumerated. A delight in physical strength and its exercise of defence of the weak and the oppressed or in redressing grievances. Once having decided on a course the *Edokko* or *Otokodate* objected to give way to anybody or anything, even though their action might mean death to themselves. To them no shame

was so great as the shame of defeat or failure to fulfil a purpose, whether that purpose was great or small. They were averse to uttering falsehoods under any pretence whatever, and were advocates of candour and outspokenness on all occasions. There was none of the spirit of forbearance enjoined by Christ in them. Instead of turning the other cheek to the smiter, they would smite back again with all the strength they possessed. When once embarked on an enterprise, the amount of hardship they were prepared to undergo in order to bring it to a successful issue was astonishing. But they made no distinction between great things and small, between worthy objects and unworthy ones, therefore they became a veritable pest to society, with their boastful language, their extreme violence and their quarrelsome ways. The term *Edokko* is now no longer anything but a title of reproach, and such lines as *Edokko wa, go-gatsu no koi no fuki-nagashi*; *kuchi-saki bakari, harawata wa nashi* (The Edoites are like the carp that are carried down the stream by the force of the wind; all mouth, and with nothing good inside) well express the contempt in which they are now held. They make a boast of being spendthrifts getting rid of the day's earnings, within the day, their boast being *yoigoshi no zeni wo tsukawazu* (To use no money that was earned the day before). Another saying of theirs expresses the same sentiment, *Edokko no umare zokonai, kura no tate* (The Edoite that becomes rich enough to erect a godown, went wrong at birth, was not born a true Edoite). They preach a gospel of improvidence. Yet in the minds of many of the lower classes, of fishmongers, firemen and the like, there is still a feeling of admiration for these sentiments.

It is pertinent to ask how did it come about that such an extremely

perverted state of mind grew to be considered worthy of the highest praise? The answer is that the rôle played by the plebeian gallants calling themselves *otokodate* was an imitation of the ways of the *samurai* who served Ieyasu and his successors. These warriors carried things with a high hand and acted on the principle that might was right. Though Ieyasu succeeded in crushing the spirit out of many of the *daimyō* by the restrictions to which he subjected them, their followers still retained their traditional swash-buckler ways. Many were the disturbances that occurred among the *hatamoto*. Their demeanour to the lower orders was that of superiors to inferiors and was marked by violence and injustice. The *Edokko* represented an attempt on the part of the oppressed classes to defend themselves against the professional warriors, that is, an attempt to meet force with force. In imitating the *samurai* the *otokodate* frequently went for beyond him in unreasonableness of conduct and general eccentricity. Some of these stalwarts were in the habit of going to shops with swords in their belts, eating and drinking whatever they could lay hands on and either leaving without paying at all, if they happened to have no money, or throwing a handful of coins at the shopman when they had any, scorning the notion of change and threatening the man with instant death who dared to insult them by offering it. The airs they put on knew no bounds, and they valued the obeisance and cringing servility of the lower orders more than their own lives. In order to harden themselves, they purposely partook of the most unsavoury dishes. Among these were mole-soup, minced pickled frogs, chopped salted worms, centipede soup, and grilled rats. In summer they would close up their rooms, put on wool-lined garments, sit beside large charcoal fires and eat

hot things. In winter they did the opposite. They affected shortness of speech, abbreviating words at will to save the trouble of pronouncing long words, *namida* (tears) became *nada*; *koto de aru* became *koto da* and *konda**; *buchi-kakeru*, *bukkakeru* (Even now *mizu wo bukkakeru* is often heard† In reference to the lower orders in Tokyo the term *Berammei-shakai* is frequently used. This is a contraction of *berabome shakai* and originated with the *otokodate*. Thus it is seen that originally the Edokko were a kind of *quasi samurai*. In the time of Tokugawa Tsunayoshi, on Aug. 8th of the third year of Teikyō, an order was issued forbidding both *samurai* and plebeians to act the *otokodate* under penalty of death. In one month some 200 stalwarts who had disobeyed this order were arrested, 37 of whom were beheaded. But this persecution of the Japanese knights-errant did not last long, for shortly after the above named date Tsunayoshi lost interest in political affairs, and things were allowed to slide as they would. In later times the *otokodate* again figured conspicuously and even today, as remarked above, there still lingers in the minds of the uneducated a feeling of admiration for these self-appointed redressers of the world's wrongs.

Mr. Ōmachi Keigetsu, writing on "Successful Newspapers" says: In China newspapers are not popular, even the rich do not read them. In Japan however poor a man may be, he is to be seen poring over his newspaper. The universality of our education has brought this about. It is true that such papers as the *Nippon*, the *Nichi Nichi* and the *Kokumin* cannot be understood by uneducated

* Even now some of the lower orders say *nan no konda* for *nan no koto da*.—(WRITER OF SUMMARY.)

† This contraction of words has prevailed in some of the provinces. The Sendai people say *buri*, instead of *bakuri*.—(WRITER OF SUMMARY.)

people. The class for which such papers are published is a very limited one. Hence in the present economic state of the country their profits can never be very large. What are called the "Small Newspapers" are far more widely read and as educators of the ignorant masses their services deserve the gratitude of society generally, though they have by no means received it. The price at which these papers are sold being only about 20 *sen* per month, they are within the reach of the poorest members of the community. What makes them popular is their news-scrap and their *feuilletons*. By many people these news items would be considered unreadable. Fornication, adultery, bribery, theft, love suicides furnish most of the material for the taking paragraphs. Among the small newspapers of Tōkyō the *Yorozu Chōhō* is now the most prosperous. It possesses a good staff of writers and promises well for the future. That the small newspapers have got hold of the lower orders is a subject for congratulation, but on the other side of the account is to be put the undoubted harm which these newspapers do by the insertion in their columns of contaminating matter.

Commenting on printing and publishing in modern Japan, Mr. Ōmachi says: Proof reading is very carelessly done. In foreign countries this art has been so developed that there are practically no mistakes in foreign journals and books. Our type-setters are, to begin with, very incompetent and our proof-readers never think of calling an author or a contributor's attention to mistakes in the M.S. sent to the printing office, a course that would be adopted in the West. The paper used by us is very inferior, so much so that the insertion of lithographed illustrations in our magazines is very difficult. Even the most insignificant publications in foreign countries are brought out in better style than our best magazines.

—*Japan Mail*.

LETTERS FROM DR. TORREY.

Darling's Hotel.

Edinburgh, February 21st, 1903.

Rev. James Ballagh,
Japan.

Dear Brother Ballagh,— Yours of January 17th received, and I was very glad to hear from you again.

God is wonderfully blessing His work here in Edinburgh. There is a remarkable unanimity among the ministers of all the churches, and God has given us the hearts of the University students, many of whom have been converted. The ministers say that there never was such unanimity on any movement before, and that men are coming in and churches opening that have never been accessible to evangelical meetings before. The interest in the meetings continues and deepens. Besides our daily afternoon meetings (attended mostly by Christians) and evening meetings (for the unsaved), we are holding meetings for business men every day at 1.5 in the business centre of the city. God seems to be blessing these meetings to many. I hear that quite a number have had their faith in the Word of God re-established, and others who never have believed have come to do so now. Last Sunday (February 15th) was a wonderful day. In the morning we spoke to about 1,200 of the outcasts of the city in the Drill Hall. At three o'clock in the afternoon, something between 3,500 and 4,000 women were crowded into the Empire Palace Theatre. Fifty-four of these publicly professed their acceptance of Christ. In the evening about the same number of men were jammed into the theatre, and many were turned away. I am told that something over 100 men publicly professed their acceptance of Christ. To-morrow (Sunday, February 22nd), I speak in the Empire Theatre at three to women, in McEwan Hall (that seats 3,400) to students at half-

past six, and again in the Empire Theatre to men at half-past seven. We are expecting a wonderful day. Next week, which will be our last in Edinburgh, we will have evangelistic services both afternoon and evening. I think there is to be a great awakening throughout Great Britain.

I know you continue to pray for us. Give my love to any of the old friends that you meet.

Sincerely yours,
R. A. Torrey.

Dear Mr. Ballagh:—I am just back at my desk here in Chicago. Reached here yesterday, and I find your letter of May 19th awaiting me, and also one of April 13th. We had wonderful times in Aberdeen and Belfast. As we drew toward the close of the mission in Belfast, we found it necessary to take the St. George's market place 340 by 127 feet wide. This we seated for 7000 people and thought then we had room enough but the very first meeting on Sabbath afternoon was crowded. I reached the meeting 40 minutes ahead of time and it was already crowded and a meeting had been going on for 45 minutes, and it was necessary to hold at the same time three open air meetings with an aggregate attendance of 6000. The evening meeting was to begin at 8 o'clock but the place was packed at 6.30. We emptied it at 8 and filled it again. We had an early morning meeting of workers in which there were 3000 in attendance, at eight o'clock. Hundreds of people definitely professed to be converted that night. Similar scenes were repeated Monday, Tuesday and Wednesday evenings. There were 280 of those who publicly professed to accept Christ whose names were taken and 387 registered on Tuesday night and they say that on Wednesday night there were probably over 500 definite conversions in that one meeting. God is truly working and we rejoice.

I shall be here in Chicago until the middle of July and then go to Northfield for a month's rest. We shall sail for Liverpool August 20th or 22nd.

Remember me to all the old friends and don't forget to write me occasionally.

Sincerely yours,
R. A. Torrey.

AMERICAN NOTES.

(Correspondence to the Japan Evangelist)

LEXINGTON, KENTUCKY, JUNE 2, 1903.

Readers of *The Japan Evangelist* may recall that for a long time there has been a movement in the Protestant Episcopal Church to change its name. This movement has received new force from the action recently taken by a western diocese which met in Kansas City. It voted for "The American Catholic Church" as the new name for the church. Other names were proposed and voted upon; and I give the votes for both laymen and clergy:

	Laymen	Clergy
The American Catholic Church	— 11	— 7
The Episcopal Church	— 7	— 2
The Church of the United States of America	— 3	— 3
The American Church	— 4	— 6

It is evident that the Episcopal brethren are in earnest about their new name. Several of the members declined to vote on the question; and one voted not to change. The question for final settlement will go before the general conference in October.

I noticed in our daily paper the other day a brief report of the condition of the American Bible Society. The work of the Society demands an increase of funds. With this report were two suggestive pictures, one of them was a street scene in Japan. It represented a missionary with his assistants selling Bibles. It was not difficult for your correspondent to recognize the missionary who was

Rev. Mr. Snyder, of Sendai, that has been so successful in the work of the American Bible Society in that country.

A forward step in missions in the the Methodist Church is a missionary convention of the whole denomination to be held every four years alternating with the general conference. The first will be held in 1906. The contributions to missions in this church now averages about 55 cents for each member. They wish to make it one dollar a member for the three million members.

Your correspondent has just made a pilgrimage to the place of his birth, and walked about the fields and woodlands where the exploits of his youth were performed. He recalled that it was from this forest of cedars that the bow and arrow were made which were the terror to birds and rabbits; that from yonder hillside he hurled many a stone; that those chestnut and walnut trees gave bountiful stores of nuts for the winter fireside; that up this path he carried many a bucket of water from the old spring; and that beneath this elm which has already stood a hundred years he used to make his playhouse. Here is the apple orchard blooming just as of old; and over yonder in the field is the family graveyard where his departed loved ones lie sleeping. While changes abound everywhere, yet the identity of his childhood home is easily seen. The old church house is replaced by a new one; and the old members are absent from their accustomed seats which are now occupied by unfamiliar faces. With so many ties broken which binds him to the past there is not much desire to return to these melancholy scenes; yet there is a sweet, sad feeling awakened in the soul. It is good to make these holy pilgrimages occasionally.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. E. R. MILLER. 13 Torii Zaka, Azabu, Tokyo.

EXECUTIVE COMMITTEE MEETING OF THE NATIONAL W. C. T. U.

On account of the recent death of Mrs. Chise Ushioda, and the consequent vacancy in the presidency of the National Kyofukai, a special meeting of the National Executive Committee of this organization was held at the Central M. E. Church, Tokyo, on July 13th, at three o'clock p. m.

At Miss Smart's suggestion Mrs. Yajima who had been acting in the capacity of Chairman of the Executive Committee during the President's illness, was elected as Acting President of the Society for the remainder of the year, and by a unanimous vote.

It was decided to elect a Vice President-at-large to aid the President in her work, and Mrs. Yajima was requested to nominate the Vice President. Mrs. Honda was nominated and elected. The vacancies in the office of Recording Secretary, and

several of the departments were also filled. The following is the list of officers and superintendents as they now stand:

OFFICERS.

Acting President, Mrs. Kaji Yajima,
Acting Vice President-at-large, Mrs. Tei Honda,
Corresponding Secretary, Miss Hide Yokokura,
Acting Recording Secretary, Mrs. Chika Osaki,
Treasurer, Mrs. Chiyo Kozaki,

SUPERINTENDENTS OF DEPARTMENTS.

Y Secretary, Miss Tami Mitani,
L. T. L. Secretary, Mrs. Tae Ukai,
Scientific Temperance Instruction, Mrs. Hana Ibuka,
Sabbath Observance, Mrs. Honda,
Temperance Literature, Mrs. Chiyo Kozaki,
Mothers' Meetings, Mrs. Kame Watase,
Hygiene, Mrs. Chika Oseki,
Soldiers and Sailors, Mrs. Fusa Shimizu,

Evangelistic, Mrs. Masago Nakagawa,
 Purity and Rescue Work, Mrs. Nobu
 : Shimada,
 Anti-Narcotics, Mrs. Sho Nemoto,
 Unfermented Sacramental Wine, }
 Legislation and Petition, }
 Mrs. Kaji Kajima.

Flower Mission, Mrs. Constance
 Gauntlett,
 Heredity, Miss Ko Takahashi.

Resolutions of sympathy in behalf
 of Mrs. Ushioda's bereaved family
 were passed.

The Committee also requested Miss
 Smart to visit all local societies at
 her earliest convenience, which she
 promised to do, providing she could
 soon secure a personal helper and
 interpreter.

After discussing several matters of
 minor importance the Committee
 adjourned.

CLOSING REPORT OF TEM- PERANCE WORK AT OSAKA EXHIBITION.

The special temperance work which
 was undertaken the first of last
 March in connection with the Osaka
 Exhibition was brought to a close
 the last day of June. The exhibition
 is expected to continue a month
 longer but, after much thoughtful
 consideration, it was deemed wise
 for the best interests of the cause to
 discontinue our special effort on the
 above date. The rapidly decreasing
 attendance at the Fair itself and the
 steadily increasing and oppressive heat
 were the chief factors in bringing
 about this decision.

While no report can be made that
 will adequately describe the difficulties
 that had to be overcome to make the
 work possible, nor of the harvest that
 we believe will eventually come from
 the seed-sowing that has been done
 during the past four months, the
 following items may prove of interest
 to our friends.

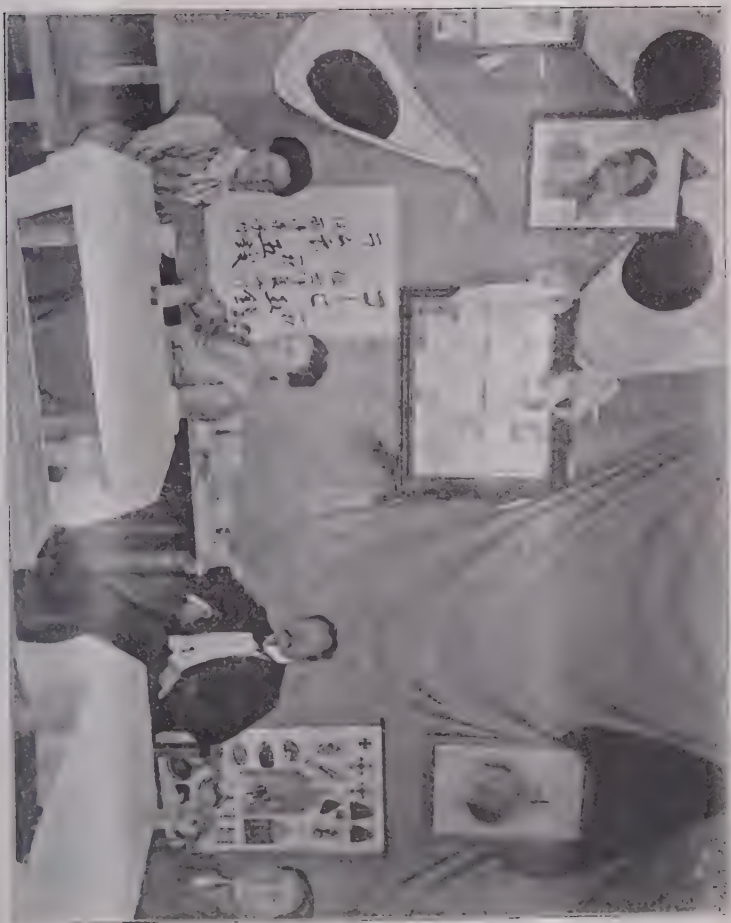
In one month's time thirty-six dif-
 ferent meetings were held and seventy-
 four addresses were given, about
 one hundred and twenty-five meetings
 and two hundred and fifty addresses
 during our stay. In addition to this
 a large amount of personal work
 was carried on and as a result of
 both efforts 326 signers of the total
 abstinence pledge were secured. We
 find that these pledge-signers repre-
 sent twenty-seven different provinces
 of this Empire, among them several
 provinces where no temperance work
 of any kind has ever been done.

Two hundred and thirty-six copies of
 the temperance physiology, "Health
 for Little Folk," were sold and
 subscribed for." One hundred forty
 copies of the book, "Poor Boys who
 Became Famous Men," were also sold
 beside several hundred copies of the
 smaller books and small tracts.

Eleven hundred copies of the
 National Temperance Magazines, to-
 gether with some 17,000 leaflets were
 distributed free.

The gross receipts from the refresh-
 ment part of the work were, Yen
 169.32, and the running expenses of
 same were Yen 145.32. We found
 this feature most helpful in securing
 and holding the guests with whom
 the most of the personal work could
 be done. The missionary ladies of
 Osaka deserve special mention and
 our deepest appreciation for the most
 excellent manner in which they super-
 intended and successfully carried for-
 ward this part of the work. Without
 their able assistance the whole effort
 would have been seriously handicapped.
 Unstinted praise is due Mr. Miyama
 and Mr. Tatsuta for their faithful
 and unceasing labors in holding meet-
 ings and as personal workers.

Among our visitors were many
 pastors and missionaries, not a few
 of whom gave us most valuable
 assistance in the shape of addresses
 and otherwise, all of which did
 much to make our work a success. The



COFFEE ROOM IN TEMPERANCE BOOTH.

officers and members of the National and local temperance societies did all in their power to help the cause, and the success of the venture was due to the united effort of all the above mentioned and not to any one particular person. The treasurer's report shows what has been accomplished in a financial way. When one remembers the lateness of the hour at which the work was undertaken and that there was not a sen on hand with which to begin the effort, we can realize how remarkably our prayers have been answered.

During the weeks spent at Osaka, we came to a deep realization that this is a hungry people—hungry for the “bread of life,” and searching for the truth, though they know it not. Over and over again we were pleased to see those who had signed the pledge at one of our meetings, stop at the Bible stand out in front and purchase some part of the Scriptures, (in Japanese), to take away with them. It made us feel that they were sincere in their promise to lead a different life.

Our guests represented all the walks of life and many came day after day, making special inquiry in regard to the meetings and remaining for hours at a time to hear more of that “wonderful story.”

On one occasion a dozen young men dressed as students visited us. We learned that they were from the Island of Kiushiu and had been especially instructed by the principal of their school, when they were about to leave for the Exhibition, to call at the temperance head-quarters and see what they had to say there. The young men seemed greatly interested and came several days in succession. Before leaving us the most of them signed the pledge and all of them purchased Bibles.

The last persons to sign the pledge were four of the dozen or more kurumayas from the kuruma stand

just back of our place. One of them had been a confirmed drunkard but gave up at the last. We found them deeply in earnest, so much so that each bought a Bible and called on a native pastor near by and made an arrangement with him to teach them the Bible several nights each week. There were many other interesting incidents which might be mentioned, but time and space forbid.

A small but earnest temperance society was organized at Osaka, as one of the results of the work. The members are largely young men, who have gone enthusiastically to work. Several public meetings have already been held by them and much good is anticipated as a result of their labors.

We learn that many calls are being received from different parts of the Empire at National Headquarters, for temperance literature, helps, and speakers, as another of the already manifest results of the special temperance effort in connection with the Exhibition.

As we review the past few months, our one regret is that we had not the means, in the shape of a larger audience room and more workers, with which to reach many thousands more of the crowds that passed our doors, but we did what we could.

KARA G. SMART.

The Joint Committee for Temperance work during the Osaka Exposition held a final meeting at Central M. E. Church, Tokyo, on Thursday, July 9, at 10.30 a.m. Miss Smart was present and gave a very interesting report of what has been accomplished during the four months of her work with incidents of special importance.

The foreign secretary was instructed to send a letter of sympathy to the family of Mrs. Chise Ushioda, an honored member of this committee, and the Japanese secretary to express

thanks to Mr. Maegami for his many kindnesses and very efficient help at Osaka.

The financial report is as follows:—

TEMPERANCE WORK DURING THE
OSAKA EXPOSITION.

STATEMENT OF RECEIPTS AND EXPENSES.

To Contributions from Missionaries and others	Yen. 382.000
Contributions from Japanese Kyōfukai	199.520
Contributions from Japanese Kinshukai	144.595
Contributions from Formosan Kinshukai	8.240
Contributions from Hawaiian Kinshukai	6.500
Rent of Ground to Bible Society	100.000
Sale of Literature	24.180
" Coffee, and local donations	169.320
" Building & Furniture	43.650
Interest on Bank Deposits	1.080
By Ground Rent	250.000
Coffee-Rooms & Furnishing	241.270
Mr. Miyama's Expenses	122.500
Mr. Tatsuta's Expenses	50.090
Running Expenses of Coffee House	145.330
Freight and Miscellaneous Expenses	27.075
800 Postal Cards for Appeals	12.000
Postage, etc., for other Appeals	12.320
Literature	179.190
Balance paid Miss Smart for Literature	39.410
	<hr/>
	1,079.085 1,079.085

M. A. SPENCER,
Treas. Joint Committee.

Audited and found correct,

JULIUS SOPER,

Tokyo, July 11, 1903.

Joseph Parker: "On the whole, therefore, I am of opinion that it is better to hold the Bible very much as we have always held it, to keep an open mind in relation to all competent and reverent criticism, to cling to the Bible in all its proved consolations and particular results, and to leave many difficulties and perplexities to be settled when in heaven we have more light."

WHAT TO DO NEXT.

It is evident that the system of State-regulated adultery cannot stand the strain much longer. To hasten and make sure its demise may I suggest the following?

1. Wherever there are brothels let a free cessation bureau, or committee be formed of two or three persons, including one missionary.

2. Let this committee place literature in the *kubain* say twice a month. The literature should be stamped with the address of at least one member of the committee so that girls wishing to get free may know where to go for aid. *Shogi ni aturu bun*, leaflet, 40 sen per 100, by the Salvation Army is made especially for this work. The Salvation Army also publishes a rescue number of the Toki no Koe about Aug. first. It is a good plan to purchase or order a few hundred of this number well in advance and keep them on hand, as they can be used at any time.

3. When girls come for assistance, have some one go to the police station with them, assist them to get free, and then accompany them back to the home of some member of the committee. Allow no one to meet them who has any connection, however remote, with the brothels, and instruct them to pay no attention to anything said to them while in the police station, excepting the police, of course. The police must act on the application immediately, and if necessary must give protection to girls after securing their freedom. Instruct girls to turn over everything that is borrowed from the keeper, but to retain her own clothing under all circumstances.

4. Have nothing to do with the debt. The keepers can afford to look out for themselves. When girls marry off they are responsible for debt no longer, neither are their husbands.

5. Keep a list of all released

girls and visit them or correspond with them. Refer those that live near churches or chapels to the pastors or evangelists in charge.

6. When girls cannot get out of the brothel quarters, instruct the persons who come to apply for assistance to tell the girls to send applications direct to the police, and the police will call them out to the station and take their names off. Ask police to let committee know whenever a girl wishes assistance.

7. Be on as good terms as possible with police, but firmly oppose any quibbling on their part.

8. Copies of cessation report and "free cessation" law will be sent to any one who wishes them on receipt of a card, in Japanese, by Mr. Fujii 182 Hisaya Cho, Nagoya.

Sincerely, U. G. Murphy.

RECEPTION TO MISS SMART.

A reception to Miss Smart, who has just returned to Tokyo from a most successful campaign at Osaka, and a farewell to Rev. K. Miyama, and Rev. T. Ukai, soon to leave for America, were very happily combined on Saturday evening, July 11, at the Sanyen Tei, Shiba, Tokyo. Hon. Taro Ando presiding. A sumptuous dinner was served for sixty five persons, followed by post prandial speeches of a high order, Messrs Ando, Shimada, Nemoto, Hotta, Miyama, Ukai and Miss Smart participating. The National Temperance League, Nihon Kirisuto Kyōfukai, and the Foreign Auxiliary W. C. T. U. were represented, and the affair was greatly enjoyed by all.

ANNUAL SUBSCRIPTIONS TO FLORENCE CRITTENTON

RESCUE HOME.

Miss L. Imhof, 5.00
Miss S. C. Smith, 3.00

Mrs. M. N. Wyckoff, . . 5.00
Miss J. Hand, 4.00
Miss G. Baucus, 3.00
Miss E. E. Dickinson, . . 3.00

M. A. Spencer

Treas.

For the Foreign Auxiliary of the
W. C. T. U.

MEMBERSHIP DUES RECEIVED

Miss Parmalee 2.00
Miss Alice Miller . . . 3.00
Miss Loomis 1.00
Miss Dunstan 1.00

Mary Riock, Treas.

THE SUBSCRIPTIONS TO THE FLORENCE CRITTENTON JIAI-KAN BUILDING

Since June 5th are as follows.

Mrs. B.C. Haworth . . . 5.00
„ J. G. Dunlop 3.00
Miss Ethel Griffin . . . 6.00
„ K. M. Iaing 5.00
„ J. A. Sifton 2.00
„ E. Talcott 5.00
„ M. J. Barrows 5.00
Mrs. W. P. Turner . . . 2.00
Miss L. Mayo 5.00
Nagoya Kyofukuwai . . . 1.00
Miss M. A. Daughaday . 2.00
„ E. Crombie 10.00
Misses Preston and Deacon. 5.00
Sapporo Kyofukuwai . . 10.00
A Friend 5.00
Mrs. W. E. Lampe . . . 3.00
Miss C. E. Stirling . . . 3.00
Madam Turnup 2.00
Young Mens Bible Class
under Miss Sherman, Sapporo 1.76
Miss Julia A. S. Gulick . 5.00
85.76

J. K. McCauley.

17 Tsukiji July 5, 1903,

Mission Notes.

ANNUAL MEETING OF THE AMERICAN BOARD MISSION IN JAPAN.

The members of the Japan Mission of the American Board gathered in Kobe on the afternoon of July the second for their annual meeting. The meeting was one of the shortest and pleasantest ever held by the mission because the weather was cool and, strangest of all, hardly a single mosquito was to be found.

The meeting was opened by a devotional service at which Rev. F. Franson, Director of the Scandinavian Alliance Mission, gave a brief address. He outlined the growth of Christianity in Sweden and also spoke of the doctrines emphasized by the branch of the church which he represents, dwelling especially on the necessity of the New Birth.

After organization had been completed Dr. Greene gave a very interesting address on "The Missionary as an Interpreter of Japanese Life and Thought." By special request of the Mission this address will later be published in full.

The remaining sessions of the meeting were given entirely to items of mission business which were largely routine or related merely to individual stations. Interest centered chiefly in a discussion concerning the future of Kobe College. The committee appointed by the mission to advise concerning the affairs of the college

was increased and its powers greatly enlarged. Extensive repairs on the college buildings will be at once begun and more land purchased.

Mr. and Mrs. Olds, our latest addition to the mission, were stationed in Miyazaki, and urgent request was forwarded to Boston for the appointment of three new families and four single ladies. A cordial letter of greeting was sent to His Excellency Lloyd Griscom our new American Minister to Japan.

Mention should also be made of the specially enjoyable Sunday afternoon meeting of the Junior Christian Endeavor Society and the usual evening entertainment, this year held on Monday. At the former fourteen children took part in the service, the theme of which was "Sunshine," and at the latter about seventy-five guests from the city seemed thoroughly to enjoy the music and fellowship of the evening.

* * *

The following extract from the Japan Weekly Mail of May 23, is of general interest: In Japan every one staying at a hotel or lodging house is bound, at the request of the proprietor or manager to give full particulars of himself either verbally or in writing.

A foreign householder who intends to stay more than nine days at one place in Japan, must within ten days of his arrival, report to the police regarding himself and persons in his company, stating full particu-

lars, ages, profession or other occupation, the place from which they last came, their home domicile, and the relation-ship of those persons with him; as well as the full address of the house in which he lives, counter-signed by the landlord, any change in such information to be treated in like manner from time to time.

The cases in which foreigners are restricted in the enjoyment of private rights, are the ownership of Japanese ships, the right to work mines, to own shares in the bank of Japan, or Yokohama Specie Bank, to be members or brokers of exchanges, to engage in emigration business, or to receive bounties for navigation or ship-building.

*

The new * woman * is coming to Japan: it is only a question of time. And the red skirt did it. The man (or woman) who invented the red skirt for school girls builded better than he knew, and deserves a monument erected to his memory.

As a necessary adjunct came shoes and stockings; and then the girls discovered that their bodies did not extend to their knees, but that they had all the powers of locomotion their brothers have. There was no longer any need to tie a girl's knees together to cause her to take a proper gait in walking.

Parted skirts might answer for battledore and shuttlecock, or for sauntering along to gaze at the cherry-blossoms. But livelier pastimes were out of the question. Now with the new skirts, and stockings, all is changed. 'Field day' at 'a girls' school is one of the most enjoyable functions of the whole year. Any one, Japanese or foreigner, who left Japan five years ago; should he return now, would rub his eyes to make sure they were not deceiving him on meeting on the street troop after troop of prancing, dancing school girls armed with tennis rackets, and

some even on bicycles. We have not seen any yet dashing through the streets on automobiles, but it is no longer unthinkable.

Yes, the Japanese girl has been emancipated; and that means a new woman for Japan. And how has it happened that the baby-wagon has come in by the million together with the red skirt? Somehow a baby strapped on the back of a girl wearing a red skirt would be an incongruity;—we have never seen one. And this all means a great improvement in the *physique* of the race. Besides hollow chests, what nation is so bow-legged as the Japanese,—due to the manner in which the babies are strapped on the backs of their mothers and sisters. With the passing of these old customs we may look for an improvement in the stature of the people. We have seen many a man who would have been three inches taller had his legs been straight.

And now a suggestion to those interested in anti-footbinding in China;—if you want to strike a death-blow to that practice, arrange for exhibitions of Japanese school-girls' field-sports for the Chinese to witness.

Tidings.

A REMARKABLE INCIDENT.

REV. JULIUS SOPER, D. D.

The following incident was told in my hearing a few days ago by Rev. H. Yamaka, pastor of Kudan M. E. Church (Tokyo):

A few weeks ago, shortly after the opening of the *Fifth* National Exposition at Osaka, the editor of a Commercial Magazine of that city, on visiting the Exposition grounds, saw near the front gateway, in a very prominent place, these words, Kitarite Miyo—"COME AND SEE." This was the sign in large red letters over the Preaching Hall, rented to

carry on daily preaching (from morning until evening by cooperating Missions), during the five months of the Exposition. He was angered as he saw this sign, so large and so conspicuous. Being an unbeliever, if not an Atheist, he scarcely knew how to restrain his feelings. "How dare," thought he, "these Christians to come right in front of our great Exposition and preach their detestable doctrines." One day as he was passing in front of the Preaching Hall, crowded inside and outside, he ventured to thrust his head in through the outer row of listeners to see what was going on, that so many people were attracted. Just as he did so, an earnest Japanese Evangelist—doubtless preaching on the Existence of God and trying to show its reasonableness—uttered such words as these: "The man who refuses to believe in the existence of God is a fool." So convincing were the evidences in favor of the existence of God in the mind of the speaker, that he was led to utter these strong words.

The editor, on whose ears fell these words, was filled with rage. Without waiting to hear more, in disgust, he left for home. But the words of the Evangelist kept ringing in his ears. That night he could not sleep. He could not dismiss these daring words. They had found a lodgment in his heart. He said, "I don't believe in God. But, if there should be a God and my soul immortal, then it becomes a serious matter." "What if there is a God and my soul is immortal" kept returning to him during the sleepless and restless night. These words would not down. The next day he called on three of the Osaka pastors. but he found none of them at home. He then found his way to the Southern Methodist mission, of which the Rev. Mr. Myers is the head in Osaka. Here he had a long talk

with the pastor or evangelist. He became very serious and penitent. He decided to take risks no longer. He became an earnest inquirer and gave his name as a candidate for baptism. How wonderful this change. Surely the words of that Evangelist were as nails driven in a sure place.

* * *

More than 130000 consumptives die every year in Japan. And the number of patients is increasing. Lepers number, according to Home Office returns, 33059, and their offspring, 999300. Trachoma patients number 88000.

* * *

Hibiya Park was opened to the Public June 1. It comprises 51172 tsubo, about forty-three acres, in the centre of Tokyo, and was constructed for 166000 yen (\$ 83000), 15000 yen less than the appropriation.

Tidings.

THE MISSIONS TO SEAMEN.

The forty-seventh annual report of the Missions to Seamen is to hand. We note appreciatively the increasingly large value of the work done by this institution, and as to Japan we quote what appears to be the only extended reference to ports in this country. Says the report:—

British crews in Japan have great cause for gratitude to the Bishop of Osaka, who has opened a very suitable Seamen's Institute and boarding house for crews of all nationalities frequenting Kobe. The small British and American community there have been very generous. But the Chaplain urges an appeal to the home public for £150, to build on a wing for more sleeping-rooms. The ships are well served by the Chaplain in that heathen port, who well writes that "numbers of missionaries who leave the homeland every year to carry the glorious Gospel message to the nations of these far-distant lands, would find

a much more ready reception of their message could they point to the godly, righteous and sober lives of the European sailors who frequent heathen ports."

Japan Mail.

DR. W. E. GRIFFIS.

The Rev. William Elliot Griffis, who for the past ten years has been a pastor at Ithaca, New York, announced from the pulpit on May 31st his intention of retiring from that position. His resignation will take effect on the last day of September this year, and in the future, although he does not intend to discontinue preaching, he will devote most of his time to literary work, more particularly American historical literature.

Exchange.

SABBATH ALLIANCE.

While much has not been written on this subject of late, the Central Committee has not been inactive. Several meetings have been held during the year, and efforts have been made to interest the pastors of the Tokyo Churches. We find it very difficult to get the pastors, with few exceptions, interested. So far we have failed to organize Branch Alliances in Tokyo. But, since we cannot get "Mohammed to come to the mountain," we are trying to take "the mountain to Mohammed." We must first develop sentiment, before we can hope to do much at organization. To this end the Committee proposes (as far as possible) to reach each Church in the city personally or by deputation. This, we find, is not difficult. Nearly every pastor we have approached on the subject, has cheerfully responded and invited us to come and hold a service in the interest of the Sabbath—giving us a Sabbath morning or evening for this work. The writer has already spoken five times in different Churches of

the city—three Methodist, one Presbyterian and the Friends? The audiences were good and very attentive, and we hope for fruits in the not distant future. If we can only get the pastors once thoroughly aroused and made to feel the vital importance of this movement, our success is assured. And the only way to get them interested, is by *personal* work and holding meetings in their respective Churches. We hope during the coming Fall and Winter to hold meetings in nearly every Protestant Church of the city. The people need education on this subject. The Missionaries will have to play an important part in this matter.

It is pleasant to note that the Rev. C. B. Moseley of Kobe, by special invitation, held a very enthusiastic meeting in Shizuoka a few weeks ago, which we believe will lead to the organization of a Branch Alliance in that city. Steps in this direction, under the leadership of Rev. Mr. Emberson, have already been taken. If all our Missionary friends would by word and example take a deep interest in this movement, much good would soon be accomplished. We cannot have a growing and spiritual Church in Japan without a due observance of the Sabbath day. Julius Soper.

THE NEW SCHOOL FOR FOREIGN CHILDREN.

We take great pleasure, in this issue, of giving as wide notice as possible to the prospectus of the school for foreign children to be established in Tokyo this year.

To every family with children living in Japan the want of proper school facilities has been the great problem.

It would have been the means of saving thousands of dollars to the different Mission Boards working in Japan as well as great personal ex-

pense to the individuals concerned not to mention the greater trouble of broken families and homes if this school had been established twenty years ago.

The writer has often pondered and failed to understand why concerted action by Mission Boards has not been taken years ago, to stop the expensive and ruinous policy on this question; Missionaries have written, plead, argued about it but we doubt if any Mission Board has ever seriously considered it.

PERSONALS.

Per S.S. *Empress of India*, July 3rd for furlough: Rev. A. C. Borden and wife, Rev. Geo. E. Albrecht, D.D., Rev. A. W. Stanford and wife, Mrs. H. Topping and son. Mr. Borden's home address, Berwick, Nova Scotia. Mrs. Topping's Delevan, Wisc.

* * *

Rev. J. C. Braud and wife of the Baptist Mission returned from furlough per S.S. Korea, July 7th.

* * *

Rev. U. G. Murphy, Nagoya has returned to U.S. for furlough. His home address is Cambridge, Md.

* * *

Dr. J. de Ryke, Engineer to the Home Dept. and for many years a resident of Tokyo where he was well known to the Missionary community has returned to his home and family in Arnheim, Holland. Dr. de Ryke was the recipient of a very handsome gift of appreciation from the Government.

* * *

Dr. Pentecost wife and daughter sailed per S.S. *Nippon-maru*, July 4th for the U.S.

Dr. Pentecost's visit to Japan has been of great help to many people. His clear and evangelical preaching was greatly enjoyed, and we would that he might spend a year in Japan.

THE JAPAN EVANGELIST

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As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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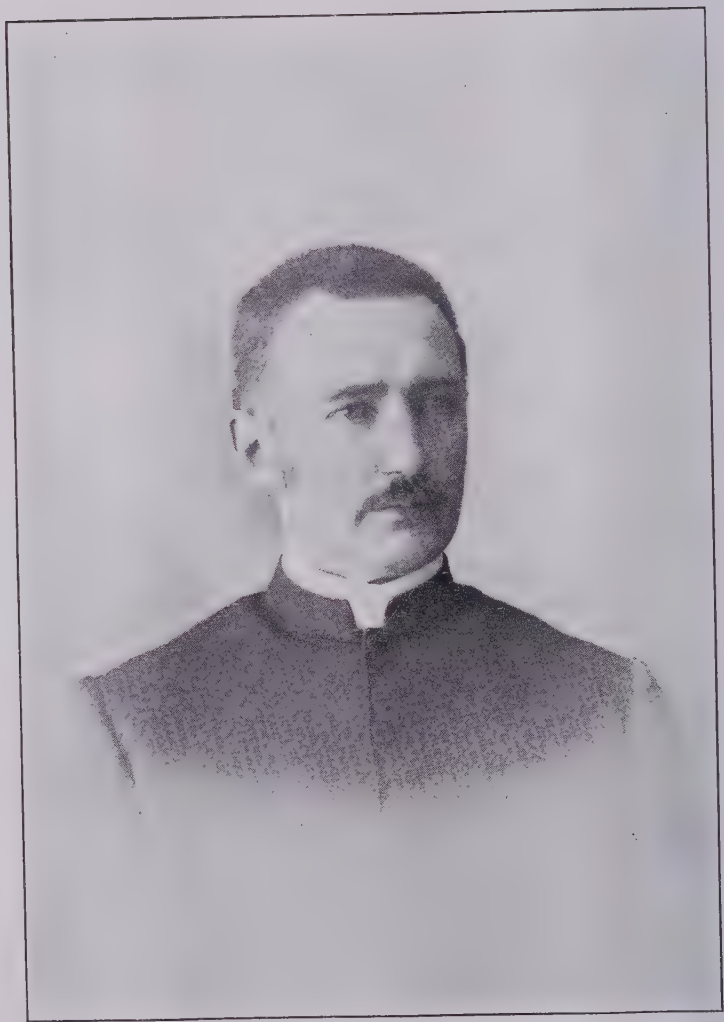
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Dr. and Mrs. J. B. Hail, and Mr. A. J. Hail, of the Cumberland Presbyterian Mission at Wakayama sail on the *Kaga Maru*, July 28th, for their second furlough in 26 years. Their home address will be Waynesboro, Penn.



THE LATE REV. J. G. CLEVELAND, PH. D.

The Japan Evangelist.

VOL. X.

AUGUST, 1903.

No. 8.

THE GAINING AND TRAINING OF CANDIDATES FOR THE JAPANESE MINISTRY.

CROWDER B. MOSELEY.

THE statement of the subject itself points to a condition with which we are brought face to face in Japan to-day: a lack of men coming forward to fill up the ranks in the Christian ministry. Perhaps in a few instances there has already been some improvement, but in most cases the scarcity of suitable men for the ministry is felt to be a serious matter. I feel therefore that we are mutually concerned in the search for light on this hard but gravely interesting problem.

But first it will be necessary, in the interest of clearness, to determine what we mean by our terms.

In the ordinary ecclesiastical sense, a minister is one authorized to preach the gospel and administer the ordinances in harmony with the rules of a particular denomination. In a wider sense, a minister is one in the regular service of the church as pastor or undershepherd. We may to-day think of the Japanese ministry as including both of these classes collectively, and candidates are persons eligible for training for such service in Japan.

I. The securing of Candidates.

Knowing the need of men for the ministry, the first step in the direction of getting them is in seeking out and removing the causes of

the insufficient supply. Cure the disease by removing the root of the disorder.

In the search for the cause of the failure of the supply, I think we shall find that at least one of the main roots of the difficulty lies in *The need of a revival of religious fervor*. There is an icy chilliness in the spiritual atmosphere and we are shut up in winter quarters and surrounded by winter barrenness.

There is some cause for this condition, and where shall we look to find it? I may be mistaken, for I do not claim extensive knowledge in the vast field here touched, but unless I am greatly in error, we have been robbed of our fervor through the effects on our spirits of destructive tendencies in modern Biblical criticism.

It is one of the well established principles of the science of religion that with every new advance in religious progress, such as the Re-formations of the 16th and 18th centuries, there has been first a return to the study of the Sacred Writings, where the religion of the heart has left itself imbedded in its own rich, native soil. Writing for the London Quarterly, Dr. W. T. Davidson says: "Religion in the full sense of the word can neither be manifested or demonstrated. It did not take its rise in ideas of the reason, still less in conceptions of the understanding. It can not be adequately explained in terms of lower truths, or proved by processes

of argument which are more superficial than its own deeply rooted instincts and axioms."

Real religion then is a permanent quantity, too deeply rooted to be in any danger of being destroyed. But Biblical Criticism, having been concerned with what is in a certain sense the more superficial element, in attracting attention to itself, has, at the same time, taken away the attention from the living substance. Religion is life. This divine life in the soul needs rekindling, and thereby, a return by the individual Christian,—missionary and pastor as well,—to the spring freshness of religious fervor, which alone can bring back to the vigor of health the spiritual life of the church. Thus alone will the church, in this God-appointed way, bring forth her children to serve her in loving, loyal obedience, not only as ministers, but in all the walks of life. Already there are signs of a new and better hope. Let us not waste time and opportunity in playing with the new hope but eagerly nourish it till its full proportions are realized and its mission to the new century accomplished.

2. Need of putting before men right ideals concerning the calling and work of the ministry.

I very much fear that there are influences which have a tendency to bring discredit upon the ministry; that men are held back from offering themselves through false notions regarding the ministry. To many in Japan, the Christian minister is merely a Yasokyo bōzu; and "why should there be any particular difference in favor of this bōzu more than others?" So would many reason about the matter. Not only so, but the rather crude attempts at legislation touching religious matters have rather followed the same line. Such things have deeply grieved many of the proud spiritist men who are in

the ministry in Japan, and perhaps have had a deterring effect upon others.

For these and other reasons, it is necessary, I think, that some attention should be had to the cultivation of proper ideals as to the ministry itself.

3. Need of Special Effort.

There is need of more definiteness of aim in the matter to be accomplished. We go on thinking vaguely about the harvest and the reapers, and pray,—sometimes as vaguely,—the Lord to send forth reapers, but we forget that Andrew made it his first duty to find his brother and tell him about the finding of "Messiah," and was not content with any thing short of bringing Peter and Jesus face to face with each other. This same example is followed by Philip in the case of his friend Nathaniel. So there is the same reason to-day for the follower of Christ to hand on the message to some one else for whose soul's good he ought and does care. Set your eye on that young man whom you have reason to believe is the right man for the work. Cultivate him, and cultivate in him your own ideas of what is worth living for.

Constant and long-continued association with the young men who come under your influence as Christian converts or members of Bible classes or as regular students of the school, in this way gaining something like a familiar acquaintance with the trend of their daily thoughts, divining their aspirations, and, while for months and maybe for years, you find yourself as much in the dark as when you began, yet in some unexpected turn of events, there will be such a complete yielding to your influence, and such a trustful reliance upon you as counselor, that you will feel more than paid for all your trouble. In the stolid indifference with which the oriental clothes him-

self in the presence of many of the serious concerns of life, we almost forget that they have the same searchings of soul that the rest of mankind have. But the day is sure to come in which his shield is lowered and you can look your friend in the face and understand him, and he will be glad that it is so.

A few years ago, when visiting Japan, Prof. Ladd, speaking in a public meeting of Christian workers and believers, put this kind of personal work, or "hand picking", as one of the things of chief importance in the extension of the Kingdom of God and in the building up of the church in any locality. If this be true in the matter of getting people converted, it is none the less true in the further step of getting men to decide the question of giving themselves to the service of Christ and the church. As life in the natural world under the proper conditions goes on perpetuating itself, so the new life of the soul perpetuates itself by the contact of soul with soul.

What has been very properly named "Individual work for Individuals" is a thing we believers hold too much in theory and follow too little in practice. The author of the little book with the about title when writing the chapter called "A Life Resolve", thus makes observation: "It was some time after this that I learned how prominent this method of extending the truth had been among the most devoted lovers of Christ in former centuries; but to me it came as a fresh truth, and as almost a self-evident one. I later found that this had been the method of evangelizing, not only among the Apostles, but in almost every revival of Apostolic zeal." He says: "The resolve I made was, that whenever I was in such intimacy with a soul as to be justified in choosing my subject of conversation, the theme of themes should have prominence between us,

so that I might learn his need and, if possible, meet it."

Since this subject was assigned, I have written to seven different persons who either are at present, or have been, engaged largely in the training of theological students, and asked their answers to several questions. The following is one: "In view of present conditions, do you consider it likely that the right kind of men, and in sufficient numbers, will be forthcoming as ministers of the Gospel in Japan, unless special effort is put forth by missionaries and pastors?" They all agree, answering the question in the negative. One adds: "Special effort is a *sine qua non*." Another, giving as a reason why special effort is necessary, says: "The openings for young men in other lines are too many." A third makes the following reply: "No. As long as present conditions exist, I am afraid the right kind of men, and in sufficient numbers, will not be forthcoming. Both the Missions and the churches should honor their pastors and evangelists better. Of course money should never be the motive, and they should be self-sacrificing on their part, but the missions and churches ought to pay them better. They should have enough to live on and educate their children."

4. Better Provision for Preachers.

Two of the above answers suggest a fourth point in the consideration, that on account of the openings in other lines of lucrative employment, and the danger of losing them so the need of providing against such loss of men, or failure to secure them, by making better provision for their support and the proper care of their families.

It is a difficult problem from whatever side you view it, and we have not the time for a full discussion nor the ability to solve it. So we must leave it, with the hope that some wise adjustment will be made

in the near future. Still we believe that with the energizing of the spiritual life, very much of the difficulty of the problem will disappear. Not that this is all that is necessary, but that it will more rapidly than any other thing lead the way to better adjustment.

II. The Training of Candidates for the Ministry.

In a sense, all true preaching is theological training with the public congregation as the body of students, and some of these in turn are the most approved exponents of the pulpit. An eminent preacher once said that he knew of many who were living the gospel which he was only preaching.

So our theological training of whatever type it may afterwards assume has and should have its roots buried in the whole church which lies back of it. It is out of this field that our harvest must come, and with thought as our point of departure,

1. Let us notice first, The Unconscious Training with the Resident Missionary.

The thought here is that each missionary home may be made a center around which young men may be gathered for Bible study, sometimes as reading circles, and at other times these meetings may be purely social. Many missionary homes are such already, and others could become so with added power for good in the community where they are located. My own observation confirms me in the belief that those missionaries whose homes have been most open in this kind of effort have been the most successful in the matter immediately before us, as well as in most other lines of missionary work.

Nearly always there will be some young man, or more, sometimes many, within your reach. There is already a disposition on their part to put themselves in your way. Don't be too quick to attribute motives and

drive them away. Take hold of such, as many as may come. Find some way of holding them to you and to your truth which you have come to teach. In this way the two phases of the work under consideration—the getting and training of men—at this stage, go hand in hand, as should be the case.

Referring again to the list of questions and answers before mentioned, to the question, "How are most of your candidates reached?" we find among the several answers this one: "I believe mostly through personal work." And so I think that not only in the finding of our best men, but also, in this way, we succeed best in giving to them the unconscious training which is, I think, most essential to the thoroughly equipped minister of the gospel. His future success in the pastorate may depend as much on this as on the best training he may afterward get in the Theological Seminary.

2. Theological Institutes and Summer Schools.

These are coming more and more into use as means of disseminating knowledge, and will doubtless become fixtures among the methods of instruction. By a larger use of these means a very much greater number of young people, eager for knowledge, might be brought under special religious and theological instruction, than are now.

Those who have had the training with the missionary would find still farther stimulus and inspiration through attending the lectures of a well planned institute of this kind, while at the same time some of them would be brought a step nearer the regular theological school.

3. Instruction in the Regular Seminary.

It would be ungracious to indulge in any word of unkind criticism of those who have carried on the work of theological instruction in this country. They have worked against

tremendous difficulties and wrought well. The main faults to be looked at are not those for which they should be held responsible, but which many of them recognize and deplore.

That which demands the most serious attention in theological education as organized and conducted in Japan to-day is that of the multiplication of schools without equipment for their proper work. But this is not all; for to properly man and equip all these school would be the bigger folly of the two, for the reason that all are not needed for the work required. Such a policy would mean an enormous waste of capital. Yet if the work is to be properly done it certainly means that there must be an adequate outlay of capital for plant, and thorough equipment, and thorough equipment, manned.

The problem is this: How are we to secure good instruction without much larger outlay of funds, and guard against waste through the investment of capital which under present conditions must lie idle most of the time? I believe this to be a fair statement of the case as it is. If so, the remedy is not far to seek: it must be found in a thorough readjustment so as to suit the work to the conditions of the Japanese church, by having fewer schools for the comparatively small number requiring instruction, and better means of instructing those who require it. In a word, unite forces and resources and so make better schools by having fewer of them.

I know that the difficulties in the way of such practical co-operation are so serious that to propose it will seem to some like boldness, and to the majority it will seem impracticable, however beautiful. And I grant that it may be indeed an impossible scheme, but the more is the pity if such is the case.

To come back once more to the questions and answers, let me read

the following consensus of opinion on this subject:

"Question 10. would you favor union effort in theological training on the part of the several leading missions?"

A. "No. I do not think it practicable."

B. "The difficulties seem to me too great to make the question a practical one."

C. "Yes, most assuredly, so far as each family group of missions is concerned. We are not prepared yet for wider union. Let us have the lesser first."

D. "Yes, I should most heartily favor such an effort. Just think of the small number of students and in most cases the inadequate teaching force."

E. "Yes, with all my heart and soul; but I don't expect to live long enough to see it done to any marked extent. It is almost wicked to carry on eight or nine feeble schools when two or three if co-operating could do the work and do it better."

F. "Union effort, while I would favor it theoretically, seems hardly feasible."

G. "Yes, if it can be done."

Three out of seven decidedly favor union effort, though one of these does not expect to see it realized during his life time. Two favor theoretically, but doubt the feasibility. Of the two more to be heard from, one does not vote but considers the question impractical, and the other votes "No" on the ground of impracticability.

With me, the question is more one of conviction than theory, and before leaving it I want to commend it to you for consideration and prayer. Accomplish this and the able men who are toiling feebly because toiling separately would then become mighty, and their work therefore a success.

With some of the brethren who kindly answered the question relating to the grade of instruction to be generally aimed at in our theological schools and who would have the Japanese students learn the English language together with New Testament Greek and if possible Hebrew as well, I find myself in most hearty sympathy. But things being as they are, I am compelled in this instance to plead, in my turn, a share of theoretical belief. For all who have already learned the English, well and good. Give them an English, or special course including New Testament Greek and Hebrew Old Testament too if you can. But is it practicable? To say nothing of the want of preparedness in the students themselves, with all our schools and all their poverty, is it possible? That is the question.

In view of the preparation of the students we must instruct and of the need of men with the best instruction they are able to get near at hand to fill up the ranks in the ministry, we would get better results to confine ourselves, not entirely, but mainly, to training in the vernacular. Such instruction need not, and certainly should not, be superficial. Give the students the results of broader study through the professor. The ideal would be the following:

- (1) Vernacular training for all
- (2) Special training for the high grade men, and
- (3) Training abroad for picked men.

But to realize this ideal, not more than two, or at most three, schools for the whole Protestant Church in Japan could be undertaken with any expectation of successful operation.

Sorrows are often like clouds, which, though black when they are passing over us, when they are past become as if they were the garments of God thrown off in purple and gold along the sky. *Henry Ward Beecher.*

EUROPE, THE KINGDOM OF RIUKIU, AND JAPAN.

(FROM THE "JOURNAL DES DEBATS,"
MAY 23RD, 1903.)

[TRANSLATED FOR THE "JAPAN MAIL."]

The opium war and the Treaty of Nankin which terminated it (August 29, 1842) attracted anew the attention of France to the Far East—an attention that had been averted since the re-establishment of the Canton Consulate (1829). Subsequent to the commencement of hostilities between England and China, several warships were sent to these latitudes; they were afterwards organised into a naval squadron and the command was taken in 1843 by Admiral Cécille. Acting according to instructions this general officer sent a sloop-of-war on a mission to the islands of Sulu and another to the Riukiu islands; and later he himself went to the Riukiu islands, then to Nagasaki, to Korea and to Tourane; he concerned himself with the study, on the spot, of the political conditions of those regions to which the Anglo-Chinese war gave a new importance. On the flank of China, whose five ports were hardly opened, a little distance from Japan, which was still closed, with the exception of the half-opened port of Deshima (in Nagasaki), England had ceded to her the islet of Hongkong; should not France seek for a similar position? Attention was attracted in the first place by Basilan, one of the Sulu islands, and also by the southern Riukiu islands.

The Riukiu islands, the largest of which is 90 kilomètres long, form a chain from the south of Kiushiu, to the north of Formosa, and describe a curve like that of a cord freely hung between two points: which perhaps accounts for one of their Japanese names, Okinawa—the high sea cable. Inhabited by a people of

gentle manners, cultivated and fertile, situated at an equal distance from the Chinese and Japanese coasts, and also from the northern Philippines, these islands would have made a convenient naval station: at the same time, typhoons are frequent; and moreover, at the time of which we write the natural resources of the islands were almost entirely ignored, and their position was rather out of the way for sailing ships.

At the end of 1843, Admiral Cécille, kept in China by the Lagrenée mission, sent the sloop of war *Alcmène* to reconnoitre Riukiu. He asked the Procurator of Foreign Missions in Macao for a missionary who would consent to be sent to these islands to learn the language; he counted on this missionary serving him afterwards as interpreter, when the naval squadron should go to Japan. Mr. Forcade, who had arrived at Macao some months previously, was chosen for this post of advance guard; he accepted it gladly hoping in course of time to penetrate into Japan and to implant there anew the Christian religion, which had thriven so well at the commencement of the seventeenth and at the end of the eighteenth century. "We receive you well," said the mandarins to the commander of the sloop of war, "we will give you what you need. As to commerce, our country is small and poor, there is nothing to give in exchange for your precious objects." When the officers landed, mandarins surrounded them to do them honor, hindered them from approaching the town, and scattered, by means of blows from bamboos, the populace which seemed curious and prepossessing.

On the 28th of April, 1844, Mr. Forcade disembarked near Nafa, only a short distance from the capital of the kingdom, and, the sloop of war leaving again on the 6th of May, he stayed on land in the company of a

Chinese catechist; he had been presented as official interpreter of the French Government by the commander. From that time until the 27th August, 1848, one or two priests of the Foreign Missions resided in this capacity on the island, at the monastery of Amilkou, which had been assigned to them as their dwelling place. "We found there," wrote Mr. Forcade, "a very pretty circle of mandarins installed near us with the sole object—so we were told—of entertaining us in our leisure hours.

"Night and day, we could not use our handkerchiefs, cough or expectorate, without being besieged by a dozen individuals, who, with a frightened air, asked us whether we were fainting. The table was in keeping with the rest of the establishment: the country was supposed to exhaust its products in order to support us." But it was impossible to take a step outside the monastery without an escort that dispersed all the passers-by; it was forbidden to teach the stranger the language of the country, all communication taking place in Chinese.

"For a long time he was not even told the names of the simplest things, or if he was told, he was deceived as to the sense of words." One day, during a walk, he succeeds in wandering away from his escort and meets some peasants who hasten to surround him; they offer him a pipe, tobacco and a light; but the escort appears, and the good people disperse. The policy of the Government was to represent the country as unhealthy, the soil as unproductive, the inhabitants as timid and uncivilised, to treat as prisoners of mark the missionaries, and, at the times of their visits, the naval officers; to keep off, in this way, all relations with strangers. This policy they never gave way in.

In the month of June, 1846, Admiral Cécille went to Ounting (Fort

Melville) in the north of Nafa, and tried to negotiate a commercial treaty; the mandarins did not consent to it. It was however agreed in writing that the missionaries should be free during their outings, that teachers of the language and books should be procured for them, that they should hire their servants and be enabled to send for their provisions to the public market. The convention was carried out less than it was changed; two years later, owing to a chimerical fear of complications with China, the *Bayonnaise*, commanded by Jurien de la Gravière, received orders to come and seek the French missionary; Mr. Forcade, barely supported when backed up by France, could not remain when this protection was withdrawn from him; he departed therefore, convinced that nothing would be done in Riukiu, either for the Christian religion or for commerce, so long as Japan ruled there.

The suzerainty of China over this little kingdom confined itself in reality to an exchange of embassies and to the investiture given to the King by the Pekin Government. Japan's sway was quite different. In 1609, the Lord of Satsuma had invaded the islands, set fire to the capital, Choui, and carried the King away into captivity; this prince was released two years later, the conditions being the cession of the northern islands, a promise of tribute and recognition of the suzerainty of Satsuma; the lords of this principality attended to the execution of all these conditions; they drew large revenues from their new domains, and carried on a lucrative trade at Nafa, not only with the people of the country but also with the Chinese: they thus evaded the prohibition of foreign commerce promulgated in Japan by the Shogun in 1636. The archipelago had submitted sufficiently to Japan for the latter to introduce her laws against strange religions and even the

custom of *e-houmi* (trampling the cross underfoot). The opium war and the European cruisers in Riukiu redoubled the attention of the Satsuma Government; it placed in Choui, near the King, a resident charged to maintain the policy of the kingdom in conformity with that of Japan. The resident was supported by a Japanese guard. "The Yamato have forbidden speech with strangers, on pain of death" was said now and then secretly, to the missionaries.

However, English vessels appeared on several occasions. Admiral Cochrane came to Nafa and exchanged civilities with the Government. On the 30th April, 1846, an English schooner landed a missionary, Dr. Bettelheim, who at first let himself pass as a physician and who spent several years there. At the end of March, 1849, a sloop of war of the United States went to Riukiu. A rumour was current in Hongkong that there was a question of choosing a coaling station. On the 26th May, 1853, Commodore Perry anchored at Nafa; he collected, during a stay of several weeks, valuable materials for hydrography and geography, but did not gain a treaty.

It was then that he turned towards the north and cast anchor before Uraga (8th July). The opening up of Japan was to be the result of his negotiations. But whilst awaiting their issue, he caused storehouses for coal to be built at Nafa, in spite of the protestations of the mandarins; he continued to explore the islands, and prepared to seize one of them in the event of failure in Yedo. For several years the situation in Japan remained undecided, notwithstanding the signing of the first treaty with the United States (31st March, 1854). It was at that time that a treaty was negotiated for France, at Nafa, by Admiral Guérin (at the end of 1855). In 1859, a Dutch vessel, the *Bali*, came for the purpose of discussing a

convention. Japan then very slowly opened up; in Riukiu the distrust remained unchanged; the French missionaries who returned at the beginning of 1855 to their monastery of Amikou, were treated with more consideration, but the population, by order, always gave the strangers a wide berth.

By reason of the opening up of Japan, the Riukiu islands lost all political interest, the Occidental Powers no longer sought to acquire them for naval bases in the Pacific. The treaties negotiated at Naha were not even ratified, and the kingdom of Okinawa returned to its obscurity. But restored Japan did not forget the designs formed for some time by Europe and America. Moreover it happened (January, 1872) that Loochooan sailors, driven there by a storm, were massacred by the savage aborigines of Formosa. The incident made felt the inconvenience of the ambiguous situation regarding China. An imperial decree of the 16th October, 1872, "raised the King of Riukiu to the rank of a Japanese noble"; soon afterwards the Government offered him a residence in Tokyo and made a gift to the kingdom of 30,000 *yen* in order to establish monetary circulation. On the 30th October, the Japanese Minister of State for Foreign Affairs declared that in future he would conduct the foreign relations of the archipelago. In July, 1874, the whole of the administration was transferred to the Minister for Home Affairs in Tokyo; a Japanese garrison was installed in Choui in May, 1875; at last (April 4, 1879) the kingdom was converted into the prefecture of Okinawa. The King has lived in Tokyo since 1873 and has a seat in the House of Peers. Thus came to an end, by means of a Tokyo edict, a little kingdom that had remained independent since the commencement of history and that laid claim to a miraculous origin.

China, sounded by Minister Soejima (spring, 1873), had at first declared

that, as suzerain, it was incumbent on her to protect the Loochooans; but, when Japan acted, she remained unmoved. By this annexation, Japan simplified the question of Formosa, acquired new reasons for interfering in this island, of which she profited from 1874; she almost doubled her frontage on the Pacific, prepared for the acquisition of Formosa, which was realised in 1895, and kept away from her ports the eventual proximity of intriguing Occidentals. The first success enabled a Prime Minister, Okubo Toshimichi, to regulate in a satisfactory manner the more serious affairs of Formosa and Korea.

Japan Mail.

—What funny mistakes the telegraph people do make! The other day one of the Y. M. C. A. secretaries, sojourning for a time at Darjeeling, received a telegram from a colleague at Calcutta to the following effect: "Meet train, receive girl, tall, wears glasses, take to hotel." The wife of the recipient of the telegram naturally objected to having her liege lord meet a tall girl, or one of any stature for that matter, and take her to an hotel. The mystery was solved by the sagacious guess that 'girl' was the telegraphist's way of putting 'Geil,' the round-the-world Mission investigator, now travelling in these parts—Mr. W. E. Geil.

Indian Witness.

—One morning little Nellie discovered a spider's web in the window. "O mamma," she exclaimed, "come and see this bug in a little hammock?"

—"The first thing to be done," said the committeeman in an important tone, "is to organize. Therefore—"

"I beg your pardon," said an older member. "We have not been photographed yet."

A NOTABLE CHURCH DEDICATION.

President Roosevelt's address before the American Bible Society last year was not only widely circulated among, and extensively read, by his own countrymen, but, as translated into other tongues, is circulating in other countries both in the East and the West.

Its translation into Japanese by the Japan branch of the American Bible Society has made a tract that is found very useful and helpful by Christian workers in this country.

On June 7th., at the dedication of the new "Grace Memorial Reformed Church, Washington, D.C., he again delivered an address which on the following day was printed in many of the leading dailies of the land and is highly spoken of. It is in part as follows. "I shall ask your attention to three lines of the dedication Canticle. Serve the Lord with gladness; enter into His gates with thanksgiving, and into His courts with praise. Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Three better lines could surely not be brought into any dedication service of a church. This church is consecrated to the service of the Lord; and we can serve Him by the way in which we serve our fellowmen. This church is consecrated to service and duty. It was written of old that 'by their fruits ye shall know them,' and we can show the faith that is in us, we can show the sincerity of our devotion, by the fruits we bring forth.

The man who is not a tender and considerate husband, a loving and wise father, is not serving the Lord when he goes to Church; so with the woman; so with all who come here. Our being in this church,

our communion here with one another; our sitting under the pastor and hearing from him the word of God, must, if we are sincere, show the effects in our lives outside.

We of the Reformed Churches have a peculiar duty to perform in this great country of ours, a country still in the making, viz. the duty peculiarly incumbent upon us to take care of our brethern who come each year from over seas to our shores. The man going to a far country is torn by the roots from all his association, and there is a period of great danger to him in the time before he gets his roots down in the new country, before he brings himself into touch with his fellows in the new land.

For that reason I always take a peculiar interest in the attitude of our churches towards the immigrants who come to these shores.....We are not to be excused if we selfishly sit down and enjoy gifts that have been given to us and do not try to share them with our poorer fellows coming from every part of the world, who, many of them, stand in such need of the helping hand; who often not only meet too many people anxious to associate with them for their detriment, but too often few anxious to associate with them for their good.

I trust that with the consecration of each new church in this our country there will be established a fresh center of effort to get at and help for their good the people that yearly come to us from over seas... ..Another thing; let us so far as strength is given us, make it evident to those who look on and who are not of us that our faith is not one of *needs* merely; that it finds expression in *deeds*.....We must in our lives, in our efforts, endeavor to further the cause of brotherhood in the human family; and we must do it in such a way that the men anxious to find subject for complaint or derision in the churches of the

United States, in our Church, may not be able to find it by pointing out any contrast between our professions and our lives.

This Church is consecrated here to-day to duty and to service, to the worship of the Creator, and to an earnest effort on our part so to shape our lives among ourselves and in relation to the outside world that we may feel we have done our part in bringing a little nearer the day when there shall be on this earth a genuine brotherhood of man."

It is our glory as American citizens that our President is such a pronounced Christian and so ready to witness for the truth as it in Christ. Some of us recall with joy, his earnest and sympathetic address, before the Ecumenical Missionary Conference in New York City several years ago. The writer also recalls with much pleasure how when last year he delivered a missionary address on Japan in this same church in Washington, at a meeting where the President was in attendance, words of encouragement and sympathy, spoken by the President who expressed himself as being greatly interested in "Your work over in that country."

Grace Memorial Reformed Church, so recently dedicated, has been erected by the Reformed (German) denomination, and is one by which the Reformed Church has honored herself and since it is the place of worship for the Chief Executive of the nation the general public is naturally interested, and the public press has made special note of the erection the completion and consecration of this unique church building. Rev. Dr. J. M. Schiek, the pastor, says that President Roosevelt is not only a regular and faithful attendant at the services, but that he also liberally supports the work of the congregation as also the benevolent and missionary operations of the denomination.

J. P. M.

THE SWORD.

"There is perhaps no country in the world where the sword, that 'knightly weapon of all ages,' has, in its time, received so much honor and renown as it has in Japan. Regarded, as it was, as being of divine origin, dear to the general as the symbol of his authority, cherished by the *samurai* as almost a part of his own self, and considered by the common people as their protector against violence, what wonder that we should find it spoken of in glowing terms by Japanese writers as 'the precious possession of lord and vassal from times older than the divine period,' or as 'the living soul of the *samurai*?' " So wrote the late Mr. Thomas R. H. McClatchie in a paper contributed to the Asiatic Society of Japan in November, 1873; and so writes the *Nichi Nichi Shim-bun* in a recent article on the same subject; a brief account of which we now proceed to give:—The history of the sword in Japan may be said to date from the Taihō era (A.D. 701-704), or shortly after. The number of noted swordsmiths in the Kamakura and Ashikaga ages whose names have come down to us is very large. It is recorded that in Bizen alone there were 1,500 swordsmiths; in Mino, 320; in Sagami, 130, to say nothing of other parts of the country. Compared with earlier times the quality of the weapons produced in the Ashikaga age (A.D. 1335-1574) was decidedly inferior.⁽¹⁾ But in the time of the Taikō the swordsmith's art was again revived, especially in Kyōto, Osaka, Bizen, Hizen and Echizen. The terms *shintō* and *kotō*,

(1) As Mr. McClatchie pointed out, the four swordsmiths best known in Japan were Munechika Masamune, Yoshimitsu and Muramasa. Munechika was born in 938, A.D. Masamune and Yoshimitsu acquired their renown towards the end of the 13th century. Muramasa appeared a century later, and was succeeded by his son and grandson, who both bore the same name.—(WRITER OF THE SUMMARY.)

new swords and old swords, originated at this time.(2) The practice of devising all kinds of fancy ornaments for swords dates also from this period. In not a few cases the famous painters and famous swordsmiths each took a part in the production of first-class blades. Sesshū and Kanō both lent their skill to the adornment of swords. Although from the days of Hideyoshi onwards firearms were much used in battle, more reliance was placed on the swords than on the musket, or the cannon. In the *meiji* era the sword is thought by some to have been largely superseded by other weapons, but it is said that even to-day many Japanese cavalry officers prefer the old Japanese sword to any other weapon.(3) Owing to the abolition of the practice of wearing swords enforced against the *samurai* many years ago and the adoption of foreign military drill and methods, the art of the Japanese swordsmith has been of late years greatly neglected, to the nation's loss. It is desirable that steps should be taken by the Government to make use of the craft of the few remaining Japanese swordsmiths for the revival of the art. We should like to see regulations passed, says the *Nichi Nichi*, in favour of the exclusive use of Japanese-made weapons both in the Army and the Navy and the adoption of other measures for the encouragement of sword-forging. It would indeed be a pity if from mere inadvertence the secret of an

art in which we may be said to have excelled other nations should be entirely lost. As in the Tempō and Kōkwa eras (1830-1848) we still had noted forgers in our midst, if steps are taken at once the revival of the art ought not to prove impracticable.

Japan Mail.

CARE AND SELF-SUPPORT OF NATIVE CHURCHES.

REV. C. W. MATEER, D.D. (China.)
At the 10th Conference of Missionary Boards New York.

"I can hardly sit still and listen to what the reader of the last paper has to say in the strong charges he makes against Missionaries at large for being loath to push self-support in churches. My experience is the Missionaries are not loath, nor are they wanting, generally speaking, in a desire to reach this end. There are one or two things that have been assumed by the speaker. He did not mention that many of these little churches are too poor to support a pastor. In this country even I have taken some pains to find out the following facts from the statistics of several churches. It takes about 250 church members in good and regular standing to support a preacher in this country. From my experience in China, I undertake to say that there will not be one particle of difficulty in getting 250 church members in good standing in any one church to support a pastor; but you can't get ten people or fifteen or thirty to do it; and here is where the question becomes serious. Here is a Missionary for fifteen or twenty little churches—churches you are pleased to call them; they are not organized fully—but they consist, any way, of from thirty-five to forty church members. Now he cannot visit those regularly; but, suppose he keeps going steadily

(2) The difference between the old weapon, which was long, straight and double-edged and the slightly curved, shorter, modern single-edged weapon is marked by the application of the term *ken* to the former and that of *katana* to the latter.—WRITER OF SUMMARY.)

(3) The experience of the Japanese cavalry during the China-Japan war is stated to have been all in favour of the old Japanese sword as in every way superior to the sabres used by ordinary cavalry. And it is stated that in time of war the Japanese cavalry are in the habit of attaching Japanese blades to foreign-shaped regulation hilts.—(WRITER OF SUMMARY)

at it for six months, he probably could not visit them more than three or four times in that period. The question is, Will a company of Christians visited only in that way twice a year, without any active preaching of any kind, in the midst of heathenism, seventy-five or a hundred miles away,—will they grow up into a self-supporting church? That is the question before us, and one that most missionaries of my experience have to face, and two policies have been so far adopted. One is to let them alone and keep visiting them twice a year, but I have seen plenty of them die under that operation. We could not get pastors to preach to them every Sabbath in connection with our visits, so as to keep up the Missionary force amongst us and try to build them up.

One thought presses itself upon me, and that is that in my experience of forty years of missionary life, it seems a very remarkable thing, almost amusing, that of all the men that I have seen undertake to do anything, either in this country or in China, the Missionary is about the only individual that don't understand his business. You look at the pilot there on the boat on the Shanghai River; the newspapers are not pitching into him every day in the week because he doesn't understand his business. Look at the naval men going around; they are not continually criticized, but they insist that they know how to do this work better than the missionaries. It is very evident today that in this room you know better how to do it than the people on the ground—I am very sorry you are not out there. This is all a mistake. The great mass of missionaries are educated men, of fair, average ability, and from my observation of missionary life I undertake to say that as a rule those Missionaries study this problem with as much intensity and earnestness and faith and

prayer as any man studies any business on the face of the earth. They may go wrong sometimes, but there are great and difficult problems before them. Suppose you take the comparison that was used here of the Japanese Navy, although I am afraid that wouldn't stand being put under the glass, because the Japanese people were determined to have a navy of their own. Give me a native church that is determined to have its own pastor and willing to pay for him, and if they break, why they will simply make repairs. The trouble is, when they do break they won't make repairs; that is where the trouble comes. When we can get a wide-awake Christian church in sufficient numbers there will be no trouble about there paying. The Chinese love money very much, and if I ever expended any heart or soul in any part of the missionary business, it has been in trying to get them to give; but I don't think that on the average they are so far behind when you compare their ability to give with the amount that they do give. Native pastors must be supported by the native church, and Apostolic example is continually cited. Get your missionaries to go out there and live without any salary then you can talk to your Chinese about working without salaries. Who is going to support the native pastors? It is assumed as a primary principle that every church must be sheltered and managed by a foreign missionary until it reaches its place in the self-supporting churches, that is, having a membership of about 250 members. Well, if missionaries didn't itinerate any and if they sat down in a single place and worked right in that neighborhood, I think they would get a church to that size, and they could then move on to another place. That would be one way of doing missionary work, but I don't think it would be the best way.

Y. M. C. A. Notes.

YOUNG MEN'S CHRISTIAN ASSOCIATION SUMMER CONFERENCE.

(*Japan Times*)

THE Young Men's Christian Association Summer Conference held its fifteenth session at Arima July 17-26. The enrollment in the Japanese section was 182, an encouraging increase, last year there being 150. All parts of the country were represented, from Sapporo to Kagoshima. One of the most interesting groups of delegates was a fine body of twenty-eight students representing the seven Koto Gakko and the two Imperial University Associations. The large majority of those present in the Japanese section were students, but the number included twenty five delegates from city Associations and thirty pastors. The delegates were quartered in three large Japanese houses, including two temples. The meetings were held in the union chapel which was taxed to its utmost capacity.

The programme throughout was strong and well-balanced. It contained addresses dealing helpfully and constructively with a number of the important theological and philosophical questions which have been kept prominently before the young men of Japan during the past year. There were a number of addresses aimed directly at the personal spiritual life, and these formed probably the most effective part of the programme and every speaker was present as announced.

The daily programme was as follows; 6-6.30, prayer meetings; 8-9, Bible study; 9-10, conferences on methods of Association work; 10-11, lectures; afternoons given to recreation, committee meetings and special conferences; 6.30-7, vesper and life-work meetings; 7.30-9, lectures. Three short courses of Bible study were presented by Prof. Kashiwae, of Meiji Gakuin, Dr. Sasamori and Prof. Yoshizaki, both of Chinzei Gakkwan, Nagasaki. The hours on Association work took up the topics:—the World's Student Christian Federation and its coming conference in Japan, Bible study, personal work, business methods in Association administration. One of the interesting features was a model Bible class conducted before the Conference by Dr. Sasamori. He chose ten students, assigned questions in advance, gathered them around a table, and developed the lesson by questions and use of blackboard.

The English section of the Summer Conference, which was begun two years ago in a modest way has grown steadily. In 1901 there were eighteen present, in 1902 there were forty, and this year sixty were registered; besides half as many occasional attendants. The programme consisted of three sections, (a) Bible study and conference on Christian work, (b) addresses on the spiritual life (c) educational topics, particularly the teaching of English. There were present sixteen teachers of English, fourteen of whom are in government schools, and these all contributed to the value of the discussions on methods.

The Bible study consisted largely of a series of book studies which brought with freshness and power the messages of the books. The predominating note of the Conference was decidedly spiritual, and this grew up to the last meeting, the closing day being a land-mark in the experience of all present as shown by the feeling testimonies at the farewell meeting. In the enrollment of sixty sixteen were teachers of English, thirty five missionaries, five Association secretaries. There were many expressions of belief that these conferences are destined to play an influential part in the spiritual life of the foreign community in Japan.

This Summer Conference is an epoch making event in the history of the Young Men's Christian Association in Japan, as it marks the amalgamation of the Student and City Association Unions into one national movement. On Wednesday afternoon the City (?Student) Union held its convention, on Thursday the City Union, and on Friday the joint convention occurred. Students and city men met enthusiastically. There is now but one National Committee with student and city departments, each directed by a sub-committee. The National Committee contains thirty members, composed of students, professors, pastors and business men. The two magazines (*The Student Union* and *Young Men of Japan*) have been united and will be called *The Young Men of Japan*. Mr. S. Niwa and Mr. N. Takai were elected travelling secretaries, and S. M. Fisher and V. W. Helm, Honorary Secretaries.

IMPRESSIONS OF THE SUMMER CONFERENCE.

I regard it as a great privilege to have been present at the late Summer Conference of the Y. M. C. A., at Arima. It was to me a revelation of

the power and possibilities that exist in that organization.

The meetings were evangelical, spiritual, practical. Best of all was the manifest presence of the spirit of God from beginning to end.

The coming to Japan of such a band of Christian workers is truly providential. It has given me increased faith in God and the speedy triumph of his Kingdom in this land.

H. Loomis.

The Summer School in Arima impressed me as being deeply spiritual and devotional, practical and helpful, inspiring and uplifting, conservative in theology, broad in the range of questions considered, profitable to its attendants in such a degree that I am sure the only regret felt was that it could last no longer.

Tho' primarily designed for English school-teachers, I cannot see how any young missionary could afford to miss such an opportunity to study the eminently practical questions bearing on life and work here in Japan; or the opportunities offered to become better acquainted with the old Book. Who will ever forget that blessed hour with the Epistle to the Hebrews? Who will not read Job with a new love and interest and understanding?

Shut in by the mountains on all sides at Arima, shut in with the Master. It was an earnest band of kindred spirits, and the discussions touched all phases of the great interest which was upon all hearts. There were hours devoted to methods of teaching English, to methods of teaching the Bible, to study of the Bible for personal devotion and to general methods of Christian work; nor were the subtle temptations that beset life in Japan left unconsidered. Altogether it was a most helpful conference whose uplift will be long felt by those who were privileged to participate.

D. A. Murray.

Fellowship,—with all that that word can mean,—was the keynote to the Conference. It was always manifest,—in the devotional meetings, in the studies on problems of work, and in the hours of social relaxation.

The thought "I am not alone in this fight for character, and influence and spiritual power" strengthened every man of us.

The climax was reached on the last evening when we crowded one another for time to testify that we had indeed been with Jesus; and, led by the Spirit we then formed a cycle of prayer which shall continue throughout the year the blessings, the uplift, the power and the fellowship of Arima.

C. C. Champlin.

Besides, the spiritual uplift which comes from contact with men of rich religious experience who are leaders in their chosen calling, and the refreshment from free friendly fellowship I was impressed and helped in many other ways but notably in one. It gave strength and encouragement to hear the many expressions of sympathy and confessions of kindred nature from fellow-workers and leaders. We can return from the mountain top to the valley of trial and labor cheered and fortified with the knowledge that we are not fighting alone and that others are praying for us who would also have our prayers.

Percy Grant.

The Arima Conference has done its greatest service for me in making more plain to me the fact that if I would know the life of completest victory, I must let nothing whatsoever interfere with my closest communion with Him in the morning hour. He loves me and those for whom I labor more than I can ever know. And He is my own Father and I can ask Him for anything, if I believe Him when I come into His presence.

A. B. Clayton.

The Summer-school at Arima was a good place to correct false impressions. Whatever may be the type of men who become Christians in other eastern lands, one could not fail to be convinced as he looked into the faces of the Christian young men gathered in the Convention that in Japan at least some of the brightest and most promising youth of the land are to be found in the Churches. There is great hope for the future of Christianity with the enthusiastic support of such men. The cream of some of the higher Government institutions of learning was to be found in the meetings. Much is said about organic unity in Christian work. Many foolish things are said at times but it would be difficult to find or establish an organization that shall in so very practical a way bring about the true unity which is desired more fully than the Y. M. C. A. On the platform and in the business deliberations were to be found in harmonious relations the leading men of all denominations working as brethren for the furtherance of the Gospel in Japan. While not doing away with denominations yet this cooperation and close relation in this work cannot but have a salutary effect upon the Christian work of Japan. And to see such splendid leaders as were gathered there takes away any tendency to pessimism and fills one with hope for the future.

It was a brilliant thought that conceived the idea of an English as well as a Japanese section. The one is no less needed than the other and fills a specific need. It is possible that advantage would come from these being conducted less distinctly than the past session. It is also possible that the English session was a good example to the Japanese section in point of evangelistic spirit and direct effort to quicken and build up spiritual life. All Christian workers should give especial thanks

for the splendid body of Secretaries both Japanese and Foreigners who are giving their strength to Y. M. C. A. service. May their number be greatly increased, for there is no more hopeful outlook anywhere in Japan than lies before these workers.

John L. Dearing.

The features of the English Section of the Summer School which impressed me were:—

1. The practical value of the subjects treated.

2. The emphasis placed on the living power of the Word of God, and the value of constant union with Christ through prayer.

3. The inspiration and practical suggestions for the coming year from the discussions on teaching.

A. E. Rigby.

Besides the personal spiritual uplift, two distinct impressions were made by the summer school at Arima. First the conviction that the Christian teachers in the government schools are a force of missionaries the influence of whose lives and service can scarcely be over-estimated. The intellectual, social and spiritual equipment of these men is warrant for an increasing intensive work among the thousands of students which come under their influence each year. Their consecration, the breadth and scope of their plans and their intelligent enthusiasm were of that quality which marks Christian statesmen.

A second impression was the value of meeting together in social and spiritual fellowship. The keynote of the conference was "Likemindedness." It truly expressed the tie that draws Christian workers together in this foreign land. There was a spirit of appreciative sympathy for one another's difficulties and a general purpose to help each other by heart to heart confessions and mutual encouragement.

All felt the good influence of this self searching. The spirit of God surely moved among the men who had this privilege of special communion with Him.

G. S. Phelps.

And then: a better knowledge of, sympathy with, and prayer for that noble band of young men who while working as English teachers do a wonderful amount of missionary work will surely be one of the results. It was both a revelation and a stimulus to get acquainted with them and their work.

J. M. T. Winther.

It was a great privilege to attend the Arima Conference especially the English Section, I was impressed by the evidences of able and consecrated leadership on the part of the secretaries and of cheerful, devoted intelligent service for Christ on the part of the young men who are teaching in the Government schools. This is a providential movement, freighted with responsibility for these young men and full of promise for any missionary work. Hereafter it will have a larger place in my prayers.

The best part of the programme was the devotional Bible studies. Few conferences I ever attended offered abler or more stimulating addresses than those on Job Hebrews, Acts, Ephesians, and Galatians. These with other helpful topics furnished a strong scriptural tone to the Conference which made it both instructive and inspiring. There wasn't a crank on the programme, or one who thought the whole of Christian teaching centered in his pet theory or doctrine. Breadth, sanity manliness, youthful enthusiasm were in evidence everywhere, and a genuine college yell now and then (not on the programme) helped to renew the youth of some of the old fellows whose great privilege it was to be at this Conference and share in its spiritual uplift,—

G. W. Hill.

To me the Summer School stood for two things, spiritual communion and spiritual re-adjustment.

Especially was this true of the English sessions. The school had its birth in prayer, its plans were formed in prayer, its program was arranged by prayer, and it was an answer to prayer. Amid those mighty hills God walked with us, not only in the cool of the day but all the day. In the sessions of the school or on the mountain side by ones or twos or more the men had new visions of God and of His Christ, and sweet hours of communion with Him. It was also pre-eminently a time of spiritual re-adjustment. There men saw anew their own deep need and their high calling in Christ Jesus.

The revealer of hearts put his finger upon some diseased spot and men saw with new horror the awful sinfulness of some secret or hidden sins and hastened to put them away. The distressing deficiency of the life that had been lived was seen in a new light and men turned from it, to a higher and truer one.

Old ideals were shattered and replaced by higher and mightier ones. Almost en masse the men consecrated themselves to the life hid with God in prayer. It marked a mile stone in the spiritual lives of many.

No one could come in touch with the Japanese young men who were gathered there, or touch elbows with the foreign teachers of English, or meet the secretaries, and not be a better man, a truer Christian, a more hopeful worker for Christ in Japan.

William Axling.

POLICY.

Of the City Department of the Young Men's Christian Association Union of Japan, for year ending July 31, 1904.

1. *Religious work*: To place special emphasis upon the religious work of the Associations developing particularly Bible study and personal work,

assisting with suggestions as to courses of study (working out suitable courses of study) and seeking the best methods of training leaders.

2. *Pamphlets*: To complete the publication of pamphlets mentioned in policy of last year.

3. *Secretaries and buildings*: To give continued attention to the question of securing suitable men for Japanese secretaries, and to enlist further interest in the building movement as stated in the policy of last year.

4. *Business methods*: To emphasize in our office and before all Associations the importance of thorough and prompt business methods in finances, reports and management.

5. *Corresponding Members*: To extend the Corresponding member system.

6. *Business young men*: To emphasize work to meet the needs of business young men.

a. As the educational work is proving successful where tried, we will recommend its introduction where proper supervision can be provided, and will urge all Asns. to make such work the most thorough possible, and to carefully coordinate it with other departments.

b. As social work is much needed among young men, is attractive to them and can be conducted without elaborate equipment, we will seek to aid Asns. in developing this feature.

7. *Following up students*: To cooperate with the Student Asns. in following up graduates or former students who locate in any community where there is a City Asn., seeking to lead them into membership and to enlist them in active work.

8. *Relation with Con. Com. and Asns.*: To keep members of the Natl. Com. and local Asns. in more intimate touch with all plans, pro-

blems and actions of the Ex. Com.

9. *Visitation*: To arrange for more visitation and field work on the part of the secretaries.

10. *National Secretary*: To employ the entire time of one man in the Natl. work, this being necessitated by the growing importance of office work, publication and visitation.

THE CREATION OF A MISSIONARY ATMOSPHERE.

The Rev. J. G. Greenbough, M.A., a leading Baptist minister of England, contributes a thoughtful article on this topic to the *Missionary Herald* of the Baptist Missionary Society. By describing how "Missionary Sunday" is welcomed in different churches he conveys a tolerably vivid idea of what the "missionary atmosphere" is. There are churches, Mr. Greenbough tells us, which are like dry timber prepared for the kindling—a spark will produce a blaze. Nay, rather, they are always steadily burning with a gentle, but intense, missionary heat. Missionary Sunday shares with the Sunday School anniversary the dignity of being the happiest and most inspiring religious event of the year. This in part is what is meant by the "missionary atmosphere," and that atmosphere may be, to a large extent, created by the minister and a few earnest souls in sympathy with him. It is a work of patience and continuance in prayer. It cannot be done suddenly or by fits and it can only be done by one in whom the enthusiasm for missions is always near the white heart of fervour. If the minister never refers to the great work except in his annual sermon, he might almost as usefully omit the sermon, Mr. Greenbough thinks, for any deep effect that it will have. The whole article makes us long to see well-matured, systematic effort to create a genuine "missionary atmosphere" in every English-speaking church in India.

India Witness.

GIVE THE PEOPLE THE FACTS ABOUT MISSIONS.

Give the people the facts, says Bishop McCabe, and they will give the money. There is no doubt that this saying is true. It is unphilosophical to expect that in these days funds will be systematically contributed for any enterprise which does not make public the reasons for its existence and show the grounds upon which it bases its claims for support. Of course the highest ideal demands that the Lord's command shall be obeyed irrespective of Annual reports of progress or advertising of missionary development. But the fact confronts us, that the possessors of means are encouraged to give for Missions by learning of the progress of the work in detail. They have a right to know what is going on in the Mission fields of the Church, and an important part of a missionary's work is to keep the facts well before those who are, or may become, interested. There are missionaries to whom this is extremely disagreeable, to whom it would be less distasteful to fight a cholera epidemic for weary weeks than write a single letter about their work for publication. This aversion should be overcome in the interests of the work. Missionaries should regard it as a conscientious duty, and only what the situation reasonably requires, to let friends and patrons in the home lands know of the advances and retreats, of the successes and failures, of the glowing prospects and gloomy experiences, of the light and shade of their missionary work.

India Witness.

A college student came home from hearing a sermon by a noted preacher; he commented that the preacher is "a big gun, but it takes him all night to say his say. I hope never to be a parson, but if I am, I shall learn to hit the nail and then stop hammering the board." Selah.

Mission Notes.

THE Rev. J. G. CLEVELAND, Ph. D.

FOR the first time in the thirty years of the Japan Mission of the Methodist Episcopal Church has one of our men fallen on the field. Now we are called to mourn the loss of one who has passed away in the very prime of manhood and who, humanly speaking, ought to have had still many years of effective service in this part of the Master's vineyard. A man of his abilities and experience cannot well be spared for the field is large and the laborers few; but our Father has seen best to take him Home and our deep sadness is gilded with the joy of the thought that it is so well with him whose course is run and whose crown is gained.

Joseph Gilbert Cleveland was born January the 7th, near Troy, N.Y. The first twelve years of his life were spent in Troy. From there he went to Center Brunswick, N.Y. where he remained on a farm until he was twenty. When nineteen years of age he met with a change of heart: his conversion was clean cut and from the first his heart was set on missionary work. He hoped to make China his future field but his plans were indefinite. At twenty he entered the Troy Conference Academy at Poultney, Vt. where he remained three years. At the end of the second year he became engaged to Miss Mary Ella Townsend, daughter of the Rev. G. H. Townsend of the

Troy Conference. When Mr. Cleveland graduated from the Academy Mr. Townsend, who had become very much attached to him, and whose health had failed, invited the young man to take up his work at Bennington, Vt. After six months here, Mr. Townsend being now an invalid, repaired to his summer home in Round Lake, N.Y. and Mr. Cleveland went with him to care for him.

During this year, on the 8th of June, 1882, he married Miss Townsend; and in the Fall they entered Syracuse University together. Mr. Cleveland graduated with the degree of Bachelor of Arts in 1886. Through the influence of his Presiding Elder, the Rev. Samuel McKean, D.D., he was led to join the Troy Conference soon after graduation, and was appointed to Pittstown, near where he had spent his boyhood days. Here their life was one of the truest happiness, and the thought of going to the Mission field gradually faded into the background; but God had intended him for a messenger to foreign lands. About this time their second child was taken from them. This loosened their grasp on the home land and made it easier for them to accept the proposition which came from Bishop Merrill.

While in Syracuse Mr. Cleveland became acquainted intimately with Dr. H. W. Schwartz, whose heart was set on going to Japan as a missionary, and it was through the latter's influence that Mr. Cleveland was

brought to look definitely toward work in Japan. So the opening pointed out by Bishop. Merrill was accepted in the belief that it was his place in God's work.

His first appointment in Japan was Sendai, where he arrived in May, 1887. Here he remained only six months, for an urgent call came from Yonezawa, a lonely town over in the mountains west of Sendai; and he, ever ready to make sacrifices for the Gospel's sake, entered this work as the first missionary in the town. The three years spent here were not only full of success but were among the most happy of his life. During his stay here occurred the eruption of Bandai San, by which so many lost their lives, and he endeared himself to this whole section by his noble labor of love for the homeless and afflicted.

When a man was needed for the north he was sent to Hirosaki as the Presiding Elder of that District. Here he remained a year then, owing to the poor health of Mrs. Cleveland, he was removed to Tokyo where he engaged in teaching. In 1893 he was appointed presiding Elder of the Yokohama District where he remained the full term of six years. During the last year of this term he was given the management of the Publishing House and was made Treasurer of the Mission. While on the District he built in Yokohama one of the finest church edifices in Japan.

While in the United States during his year's furlough (in 1899-1900) Mr. Cleveland was prostrated by a bad attack of influenza and from that time he was always in delicate health. Returning from home in the summer of 1900 he was appointed to the Sapporo District, but it was soon seen that the hard travel involved would be too severe a strain on his strength and the bishop arranged an exchange whereby Mr. Huett went north and Mr. Cleveland went to

Sendai for a second time. At first he was pastor of the church and did most effective work along social lines, but at the last conference (April, 1903) he was appointed Presiding Elder of the Sendai District and had taken hold of the work with great earnestness planning a vigorous campaign for the Fall and Winter.

On the 21st. of July he took his family to Sakunami, near Sendai, for a little vacation, greatly needed after the year's hard work. He little realized when he went there how nearly worn out he had become. On the 29th he was taken with quincy, from this he rallied somewhat but his strength was not sufficient for the drain made upon it by an acute illness and death came from heart failure at one o'clock on Sunday morning, after a short spasm of suffering.

Just before going he sat up and with a look of surprise exclaimed to his wife. "Why, Ella, this is dying!" "Oh no," she replied. "But it is all dark; I can't see." Then leaning forward, in a loud, clear voice he said; "It is all right, Good-bye, my darling!" "Goodbye, my dear ones! Goodbye, goodbye! Oh Lord, take care of my dear ones!" After this came another paroxysm of pain and the spirit took its flight.

The body was brought to Sendai immediately. After a short service at the house on Monday afternoon in charge of the Rev. Mr. Jeffreys it was taken to the crematory. The public funeral was held on Tuesday afternoon the 11th, at 3 o'clock, in the large and beautiful church of the German Reformed Mission: our own edifice being too small. The services were in charge of the writer assisted by several missionaries and pastors. There was a large concourse of those who loved and respected the departed one and many messages came in from those too far away to attend. Among those present were Prince Date, the son of the former

feudal Lord of Sendai, the Governor of the Prefecture, and many other officials and prominent citizens.

Our hearts are sad for the work, thus deprived of a successful and faithful laborer and for the family so terribly bereaved. Two daughters and three sons remain to comfort the widowed one; the oldest, a young man of twenty, was fortunately at home and will be his mother's stay; the youngest, a boy of five does not yet realize how much has gone out of his life. We know in whom we have believed and are persuaded that He will fulfil His promises to these afflicted ones as they return to the homeland bearing the ashes of the loved one. Our sympathetic prayers go with them that blessings abundant may be theirs, and that all may meet, an unbroken family circle, "beyond the river."

Gideon F. Draper.

DUNCAN ACADEMY

(Gleanings.)

The term now closing has been with Duncan Academy, one of the best, both for work and deportment. The present condition of the Academy is highly encouraging. The daily life of the students in the dormitory is watched over by two Christian teachers who are with them at meals, prayers, and play time. The Sunday morning service in Chapel and the Sunday afternoon Bible class have been attended by all regularly. In only one instance has a student been absent from one of these services during this term. Thus we have known where each student was during the hours of the Sabbath. This has also been true of school days. The spirit of the students has been unusually earnest and loyal.

We have enjoyed also the cordial coöperation of the teachers. At present only six of them are Christians, but the other four appear to be in full sympathy with the Christian purpose

of the Academy. They have all agreed in applying methods for raising the standard of scholarship and the grade of students.

One tendency we have constantly striven against. Mission schools are regarded by some as places where admission and discipline are easy, and the burden of expense and work is light. This reputation does not attract to us the most competent students. Then, parents of "deficient" boys constantly seek to place their unfortunates with us. If we accept undesirable students we keep away a better class. Laxity of discipline, and accommodating of class work to the dull demoralizes the good students we may have. The tendency toward deterioration among both students and faculty is constant. The teachers all recognize this tendency and have coöperated in efforts to overcome it.

Two things, music and flowers, have helped toward the success of the term. Mrs. Topping introduced part-singing, and it has proved specially helpful. *Do, re, mi, fa*, do not seem to have much relation to Mathematics or Chinese, but the learning of new tunes, by an exact method, and the combining of diverse parts in a pleasing melody in which each student is an independent factor,—all this is training in attention, correctness, and in public spirit. The most enthusiastic, not to say pleasing, singers have been best in their studies, and the moral effect of good music has been evident.

Flowers, and the care of them, have also helped. The individual flower beds have responded beautifully to the care so assiduously given, and have attracted much attention. This led incidentally to the loss of many a fine geranium, petunia and pink daisy plant, plucked up and carried off in full bloom by sneak thieves; but the culture of flowers has gone on just the same and its reflexive effect on the students has been good.

A FAITHFUL BIBLE WOMAN

(Tidings)

The Bible-woman who started the Sunday school at Biwajima, a suburb of Nagoya, recently had a very interesting and unusual experience. There had been an attendance of about twenty children, with many others listening outside. But on a recent Sunday she found only six or eight of her own pupils, but there were a lot of big rough boys who had never attended before, waiting for her. They made all kinds of disturbance during the Sunday school lesson; and when the Bible-woman went home they followed throwing dust and pebbles at her. It seems the Buddhist priest had made a special effort to prevent the children from attending our Sunday school. They had organized a children's meeting in the temple and had talked to the children against Christianity, telling them that they must not go to Sunday school, and gave them all cakes. The head priest in that section of the city is an old foe to Christianity; many years ago he used to take other priests and go to Methodist church services, interrupting them in every possible way, crying out sometimes "Hirata Korose, Hirata Korose," (kill Hirata, kill Hirata) the pastor. We feared more trouble for the little Sunday school, feeling that this priest was the instigator of the disturbance. The next Sunday there was a special *matsuri* which nearly every one attended; there was no disturbance in Sunday school, but there was again only six or eight children. The Bible-woman had felt much troubled as to what she should say to encourage the children and had prayed very earnestly over the matter. She decided to say nothing against Buddhism; her subject was, our helplessness without God,—that without Him we can do nothing. In closing she spoke especially to the children in regard to persecution—Christian children in Japan

often have to endure a good deal of persecution—telling them that they must be very kind and gentle and loving even to those who persecuted them, because they did not know the true God. Though she did not know it, a Buddhist priest standing back in the shadows was listening to all she said. Afterward he went to the temple and told the people publicly that Christianity was not at all bad after all, and that such noble teaching was wonderful in one so young as the Bible-woman. He really counteracted all that had been said for months against Christianity. He probably had thought that the teacher spent her time in talking against Buddhism. The next Sunday there were twenty-three children present, and no disturbance or disorder. As the little woman said: "Nothing is too hard for our God," for such an occurrence is almost an unheard of thing.

* * *

The Christian population, that is, the section of the population which is measurably controlled by Christian sentiment and which is in close and sympathetic relations with the various branches of the Christian Church, cannot fairly be estimated lower than 300,000. Indeed, if one were to classify the population of Japan according to religion, giving the same latitude of meaning to the term *Christian* which must needs be given to the terms *Shinto*, *Buddhist*, and *Confucianist*, the figures for the Christian population might properly be placed at 500,000, that is, a little over one per cent. of the total population. (Mission News).

* * *

Seiryu Jo Gakko (Girl's School) Nagoya, closed Friday evening, July 10th, with a public literary and musical entertainment. The large chapel was full to overflowing with an audience which showed its appreciation by giving close attention till the end of the two hours program

which received high praise from the daily papers the following day.

School closed with one hundred and ten girls in attendance. The Lord's blessing has attended the work of the term, being especially manifest in that twenty-eight of the girls have recently expressed a desire to become disciples of Christ. Some of these have been in the school for two or three years; but others have been in attendance only a few weeks and have very little idea of what it means to be a follower of Christ, but they are in earnest, and are receiving special instruction in preparation for baptism.

*

Is it not an inspiring thought to those who keep the "morning watch" in Japan that their prayers and hymns of praise are probably the first that rise to Heaven each day from this great earth of ours?

*

Be sure and put a five cent stamp on all letters to foreign countries; and remember also that even five cents will carry *only half as much* as two cents does in America. It detracts greatly from one's appreciation of a letter, even from a dear friend, to have not only back postage to pay, but double the amount, as a punishment for your friend's remissness. The Japanese Government makes several thousand dollars every year from this source; and the missionaries all help to swell the amount through either the ignorance or carelessness of friends in the homeland.

This is an unnecessary tax we all have to bear. Sometimes it is due to the ignorance of post-office clerks in America, who do not know the limit of weight for a foreign letter.

*

Mrs. Ushioda, President of the Kiritato Fujin Kyofukai (W. C. T. U.) who died on the 4th inst. lost her husband many years since, and was

left with five small children. She removed from Shinshiu to Tokyo about twenty years ago, and succeeded in rearing up her family in a creditable manner, putting one son through the University who became a well-known expert electrician. He died about a year ago.

After she became a Christian she entered earnestly into Temperance and other benevolent work. She was one of the organizers of the W. C. T. U. in 1885. She was called the mother of the poor and suffering. She also took great interest in Mothers' Meetings, and did much in that line.

She was taken ill about two months ago, and during the last three weeks of her illness her faith became stronger and stronger. She died of cancer of the stomach, and when she could no longer take food or medicine, and was kept alive by artificial means, she greatly enjoyed what she termed *spiritual nourishment*, and watched for the coming of her pastor and others each day. She said the best thing for any soul was, *nishiki no koromo* (brocade garments), meaning, a robe of righteousness—the wedding garment, and to be ready for heaven.

At the funeral Mr. Honda preached a very appropriate sermon; Mr. Ukai, the pastor spoke of her religious life and last days. Hon. T. Ando, Saburo Shimada, M.P., editor of the Mainichi Shimbun (a Tokyo Daily Newspaper), and others read eulogistic papers. The Hall was well filled, notwithstanding the down-pour of rain, many being present who rarely attend a Christian service, and it is hoped that some at least, may have been impressed with the desirability of right living.

Tidings.

MRS. A. M. DRENNAN.

The last American mail brought the sad news of the death of Mrs. A. M. Drennan of the Japan Mission of the C. P. Church, and for twenty years an untiring worker in this Empire.

She was very successful in educational and evangelistic lines. She was widely known among the Japanese as well as the foreigners of this country. Wherever she went she made friends, and a wide circle will mourn their loss. She was a devoted friend of the Japanese and many for favors received, can sincerely "call her blessed." In her death the Mission loses one of its most cultured, and successful workers, and the Mission cause at large a spirit that will be difficult to replace. Mrs. Drennan had been in feeble health for some time, and had returned to U. S. A. on furlough. For a time she was at Pueblo Colo. In May she started for Huntsville Ala, to attend the meeting of the Woman's Missionary Convention, stopping en route, at her old home Pilot Grove, Mo. Here she was suddenly taken ill, and died June 28, 1903.

G. W. Van Horn

SOUTHERN METHODIST MISSIONNOTES.

Rev. S. H. Wainright, M. D., and wife are expected in Japan in Sept. Dr. Wainright went to the U. S. as the clerical delegate to the General Conference of his Church, which was held at Dallas, Tex., in May, 1902. Since then, he has been laboring incessantly for Japan, with pen and voice. Last June, he received the degree of D. D. from Central College, Fayette, Mo. Central is one of the leading literary institutions of the Church. A well merited honor!

Miss L. O. Thomas, of Tadotsu, returned home, last month, on the "Siberia." Her address is 329 S. Boulevard, Atlanta, Ga.

Mr. and Mrs. W. R. Weakley are still in Chicago and will not return till late in the fall. Their address is 512 Washington Boulevard.

Rev.. S. E. Hager and family, after

a furlough of sixteen months, are expected in Japan towards the end of September.

Mrs. M. I. Lambuth, after a sojourn of three years in the homeland, has returned to the Orient. She will spend the winter with her daughter, Mrs. Dr. Park, Soochow, China. Mrs Lambuth has spent over forty years in mission work; thirty of this was in China and some ten years, or more, in Kobe, Japan.

Rev. T. H. Haden and wife, started for home last May, by the way of Europe. They are due at Palmyra, Va., their home address, about the last of September.

Miss Maud Bonnell, who returned to the U. S. last May, is sojourning in Colorado. Her address is 1021 W. 13th. St. Pueblo.

The funds have been provided and the plan has already been drawn for another building on the campus of the Kwansei Gakuin. It will contain a library, several class-rooms and a Chapel.

The Chapel will be so arranged that it can be enlarged to accommodate an increased audience, when needed.

The Annual Conference of the Southern Methodist Church will convene at Hiroshima, Sept. 9th.

At last report, Rev. C. A. Tague, who returned on account of health with his family in April last, was somewhat improved. His home address is Sulphur, Ky.

—One morning little Nellie discovered a spider's web in the window. "O mamma," she exclaimed, "come and see this bug in a little ham-mock?"

—"The first thing to be done," said the committeeman in an important tone, "is to organize. Therefore—"

"I beg your pardon," said an older member. "We have not been photographed yet."

On May the fifth, the Mombusho granted to the academy of Aoyama Gakuin the same privileges as regular government Middle Schools as regards admission to its special schools, such as Agricultural Colleges, the Higher Commercial School and the Foreign Languages School. Without this privilege, our Academy students would have to pass an examination and pay a fee practically prohibitive, before being permitted to take the regular examination for admission to these schools.

—*Tidings.*

In a letter from Dr. Ch. Cuthbert Hall, after his arrival in America, he writes: "Long shall I remember that afternoon at Aoyama Gakuin, the inspiring exercises, the earnest youths, the soul-stirring strains of the Japanese National Hymn. The place seemed full of hope and courage and moral aspiration. . . . I wish you continued success in the good work at Aoyama. Its significance for Japan is large."

—*Tidings.*

An enterprising and benevolent jinrikisha man in Yokohama has opened a class among his less cultured comrades, for the purpose of teaching *English profane conversation*. No doubt this will supply a long felt need among those men in their dealings with seamen and travellers who have taken the thirty-third degree in that cult. For hitherto it can not be denied that they have been at a humiliating disadvantage in that regard. And what a home-like feeling and sense of respect it will inspire in these 'fares' when they find they can step right from the hatoba into Jinrikishas drawn by men who can bandy oaths with them on equal terms.

We don't know whether this new Prof. took his degree abroad, or whether he merely picked up a working knowledge of the language in *Bloodtown*; but in any case he will be held in repute by his fellows.

Swearing in an unknown tongue however, may answer as a light accomplishment, but it doesn't satisfy; it is like a rubber-tipped arrow—it doesn't pierce.

The inventors of the Japanese language made no provision for swearing. It is about as illy adapted for that purpose as five-note music is to sacred songs. A person to the manner born can express his inmost thought in Japanese readily enough. We have heard an old woman pour out the vials of her wrath and indignation through the cracks of a bamboo fence with a volubility and pitch that might well rouse the envy of an Irish Bridget. But a language whose prepositions are *post*-positions, and whose verbs stand at the *end* of the sentence cannot measure up to the requirements of a *swear-language*. Japan is an adept at *Japanizing* foreign things, but it is well they didn't begin on swearing, or they would have ended where they began.

—*Tidings.*

Rev. Dr. Henry Van Dyke: "I think that there is going to be a renaissance in religion in the near future. We people who love our country have only to awaken to the condition and let its threatening sins arise before our souls to bring about this great renaissance. Society needs a cleanser and a purifier. When this religion does take hold, it will have beneficent effects. Religion is something that a man cannot invent for himself and cannot keep to himself. The man who thinks that he has about enough religion to save himself is in a doubtful position. That man probably has not enough to save his own soul."

According to official investigations, the population of Tokyo numbered 1,700,028 in 1902. During the first half year of 1903, the births were 21,619 and the deaths 15,250.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. E. R. MILLER. 13 Torii Zaka, Azabu, Tokyo.

REPORT OF THE EIGHTH ANNUAL MEETING FOREIGN AUXILIARY.

THE eighth annual meeting of the Foreign Auxiliary of the Woman's Christian Temperance Union in Japan was held in the Union Church, Karuizawa on Tuesday, August 11th, 1903. The Church was very prettily decorated for the occasion with flowers, flags and bows of white ribbon.

The morning session opened with devotional exercises conducted by the President, Miss M. A. Spencer.

The Recording Secretary, Miss Alling, was then called upon to read the proposed programme for the day. This was read and adopted.

Committees for the day were next appointed.

After the reading and adoption of the General Executive Committee's report (for recommendations see below), printed reports of the Seventh Annual Meeting were distributed.

Then followed the reports of the officers.

Miss Spencer mentioned among the events of the past year, the welcom-

ing of Miss Smart, signing the contract for the new building of the "Ji-ai-Kwan," and the work done at Osaka, during the Exhibition.

Miss Smart recorded the sending out of 1377 letters during the past few months; 50 long newspaper articles and many short ones, besides a large number of talks and addresses given.

Miss Alling, the Recording Secretary, reported items of business transacted at a White Ribbon Social Tea given in Jan. by Mrs. McCauley and Miss Spencer in honour of Miss Smart.

Miss Rioch, the Treasurer read a report showing that the balance in hand amounted to Y. 69.165.

The above reports were adopted.

Miss Smart then suggested some changes in the Constitution which occurred to her as advisable, and the following Revision Committee was appointed by the Chair, to report later, Miss Smart, Mrs. Stevens and Mrs. E. R. Miller.

The following officers were then elected by ballot to serve during the ensuing year.

Pres. Miss M. A. Spencer.

Vice-Pres. Mrs. H. H. Guy.

Cor. Sec. Miss Ethel Griffin.

Recording Sec. Miss Harriet S. Alling.

Treasurer. Miss Mary M. Rioch.

Reports of the different departments of work being called for, the Secretary read that on Social Purity by Miss Kidder.

In course of the above, Miss Kidder mentioned the absence and return of the Matron of the Ji-ai-Kwan, who seems to have won the hearts of those in her charge. The loss of Mrs. Yokoi, and Mrs. Ushioda who had been so active and enthusiastic in the work was touched upon with sorrow, and an encouraging account was given of the work at the Ji-ai-Kwan and the erection of the much needed new building which is now proceeding. The funds necessary for this purpose amounted to more than Y. 4,000: but by the faith, labours, gifts and prayers of Christian women both here and at home, owing to the good hand of God upon us, nearly all the necessary amount is available.

Mrs. McCauley supplemented the report from her own experience and the morning session closed with prayer.

RECOMMENDATIONS OF EXECUTIVE COMMITTEE.

1. We recommend that special effort be made to conserve the work already done for children in the interest of the Loyal Temperance Legion and that this work be pushed this year as never before, using the children's total abstinence pledge recently prepared by Miss Smart.

2. We recommend that an effort be made to circulate the purity pledge through the medium of the Y. M. C. A., as well as through all the Temperance Societies in Japan, and that we do our utmost to promote the purity movement as represented by the White Cross and White Shield Branches.

3. We recommend that the use of the monthly program prepared by the

National Committee, and to be obtained through Mrs. Yajima, be urged upon the local Societies whenever practical.

4. We recommend the introduction of the W. C. T. U. Medal Contests which have proved so successful in arousing interest in America and the acceptance of help kindly offered by Miss Smart in the preparation of necessary literature.

5. We recommend that a Department of work for Soldiers and Sailors be adopted, and a superintendent appointed.

6. We recommend the use of the Manual on Parliamentary Law now in preparation to the local societies.

The Afternoon Session was opened by the singing of the "Crusade" Hymn, "Give to the winds thy fears" and the responsive reading of the "Crusade" Psalm (cxlvi) preceded by some explanatory remarks from Miss Smart. After prayer, the minutes of the Morning Session were read by Miss Alling, and passed with several corrections.

The following departments were then reported.

Schools and Colleges	Miss Veazey.
Sunday-school Work.....	Miss Griswold.
Loyal Temperance Legion.....	Miss Daughaday.
Scientific Temperance.....	Mrs. A. Miller.
Anti-Narcotics	Mrs. Hagin.
Unfermented Wine.....	Miss Jost.
Sabbath Observance.....	Mrs. Pierson.

Here Miss Jackson read a very interesting paper about her experience among the young factory girls in Japan, for which she received thanks from the President.

The remaining departments were then heard from viz:

Health and Heredity	Mrs. Stevens.
Physical Education	Miss Osborne.
Press-work & Literature ...	Mrs. E. R. Miller.
Work among foreigners ...	Mrs. B. Chappell.

In the course of her report on Schools and Colleges, Miss Veazey gave the following statistics:

Y. W. C. T. Unions in Japan	12
Total membership of above.....	700

and proceeded with the following suggestions.

"Coming to the "How and What" of the work of this Department, I would suggest that those in charge of Girls' schools, with whom the decision to organize a "Y" usually rests, would reconsider the subject in connection with the "College Y's" of America and other countries, and see if the matter cannot be simplified to the point of organization without encroaching on the time allotted to existing societies.

A business meeting held once a month or even less frequently, with a good presiding officer would furnish the drill in rules of order so much needed here, and would keep the girls in touch with this world-wide movement while in school, with the further advantage that on leaving school they would find in many of their home towns and cities a W. C. T. U. to which they could transfer their membership, and to which, if their training had been effective they would be able to bring fresh life and help. I would suggest that one of the Japanese teachers be put in charge as President when possible, the foreign teachers remaining the "power behind the throne" and the other offices being filled by the older girls.

As a closing thought I would suggest that if any new "Y's" are formed or if any already formed remain unreported to the "Y" secretary, we make a point of helping her by reporting such societies to her or sending her the name of the secretary that a correspondence may be opened."

In the course of her report on "Health and Heredity," Mrs. Stevens made the following remarks.

"Parents must understand that every child is entitled to a noble birthright. The law of heredity must be studied and applied." Questions of dress, air, cleanliness, sunshine, of mental and nervous and indeed all phases of bodily hygiene enter into the solution of the liquor traffic.

Add to our faith in God the gifts

He has given us—fresh air, sunshine exercise and happiness, and we have great factors in overcoming many a sad tendency. Purity of thought and life, mastery of self, these are things to think and work for. 'Heredity is a sum of habits.' These are cumulative either for good or evil. It is the province of this department to create a new heredity."

And these suggestions:

"Ask the local unions to hold Health Meetings say once a quarter.

Hold as many public meetings on the subject, as possible.

Have sermons preached and give Bible readings.

Publish articles in local newspapers.

If any are interested in a lecture course, get in one lecture on this subject, and see that the speaker has plenty of literature from which to prepare.

Make out programmes for Unions which have no foreign worker with them.

We all have friends here and there and many girls leaving school would perhaps join a class in health, by correspondence.

An outline for the systematic study of Health and Heredity should include the following heads. Home, environment, sanitation, food, and dress."

Miss Osborne recorded in her report the sayings of some well known authorities on Physical Education, among which were the following.

"Physical Culture in the schools means better brain and brawn: hence it means children better born, homes more permanent and happy, stimulants at a discount and God's laws loved." *Frances Willard*. "Physical Culture influences character. The consciousness of erectness and poise brings with it an added consciousness of self-faith, dignity and integrity."

Inspector of Schools, Toronto.

"The more I study psychology, especially physiological psychology,

the stronger my belief becomes in physical training." *Francis W. Parker.*

On motion, all the reports were adopted.

Next came the report of the Committee on resolutions.

RESOLUTIONS PASSED BY THE CONFERENCE.

We the Foreign Auxiliary of the Japanese W. C. T. U.—

CHRISTIAN: because followers of the Lord Jesus Christ, and striving to hasten the coming of His Kingdom:

TEMPERANCE: even to an entire belief in the great principle of total abstinence and prohibition:

UNION: in the spirit of Christ's last prayer, John's Gospel 17:21, "that they all may be one:"

We, the United Christian Temperance Workers, beg to offer the following resolutions.

TOBACCO.

WHEREAS, tobacco smoke is poisonous to all that breathe it and is exceedingly offensive to some, therefore be it resolved that we respectfully petition the leading Railway Companies of Japan to provide at least one non-smoking car on all their passenger trains.

CHILD LABOR.

RESOLVED that this society create a department whose duty shall be to look into the condition of factory girls and child labor with a view to suggesting means of alleviating the sad condition of the same.

SCIENTIFIC TEMPERANCE.

WHEREAS, no text-book of scientific temperance and physiology is in use in the Government schools, and

Whereas the need and benefit of such instruction is beyond question, and whereas Mr. Ando's book, "Health for Little Folks" is said to meet this need for the smaller children,

RESOLVED that we pledge ourselves to become acquainted with its contents and if fully satisfactory, recommend it to others, Japanese and foreigners, and do what we can to put it in the hands of Japanese educators and that the Educational Department be communicated with urging and recommending the introduction in all government schools of this and similar books suitable to all grades of pupils.

TOTAL ABSTINENCE.

Because only self-governed individuals can make a self-governed nation; because alcoholic drink dethrones individual judgment and will and sovereignty; because science, morals, religion, and business are unitedly warning us of its dangers and discriminating against its users.

RESOLVED that we insist on the basic principle of the Temperance reform not only that "each man's habits of life should be an example safe and beneficent for every other man to follow," but also that total abstinence is fundamental for an enduring national life.

PURITY.

RESOLVED that we individually endeavor during the coming year, at least, to have suitable literature distributed in houses of ill-fame in the cities where we live and in any other cities or towns within our reach, and where practicable to go once ourselves to see these places in order to secure a deeper sense of the greatness of the evil of their existence, and that we follow this up with doing anything in our power to free some one or more of the inmates from their bondage.

SABBATH OBSERVANCE

RESOLVED that the head of the Sabbath Observance department, together with two other members appointed by the Chair, attend the Sabbath Observance General Confer-

ence to be held August 13th, co-operating in any forward steps in this line.

CIGARETTES.

WHEREAS The Nemoto Anti-Smoking Bill is not enforced as it should be therefore be it Resolved that we renew our energies to create public sentiment in favor of this law by public addresses, by the press, and by petitioning the chief of police in our respective stations to enforce the law.

BEER HALLS.

We observe with horror the increasing number of beer-halls throughout the larger cities, and ask all members of the Union to make this matter a special subject of prayer during the year that we may be guided in some plan of action for restricting this evil.

RESOLUTIONS.

We recommend the appointment of a Resolution Committee of six of which the first three shall be considered as the original committee and the others as alternates, for the coming year.

COMMITTEE:—Mrs. Gurney Binford,
Miss Alice C. Belton,
Miss Christian Penrod.

The report of the Committee for revising the Constitution was then read, and adopted with an amendment.

The following Superintendents of Departments were then appointed for the year.

KATEI NO TOMO.

The first and second copies of Katei no Tomo, the new Home Magazine have reached the third edition. The July number, however, sells best of all. 3200 copies were issued on the fifth, and on the eighth not one was left. A second issue of 1000 copies is now in press.

Karuizawa July 14th.

M. H. C.

SUPERINTENDENTS OF DEPARTMENT—

FOREIGN AUXILIARY.

Schools and Colleges,—	.....Miss Susan A. Searle, Kobe.
Loyal Temperance Legion,—	.....Miss C. T. Penrod, Tokyo.
Work Among Foreigners, ...	.....Miss J. N. Crosby, Yokohama.
Assistant, .....	.....Mrs. C. W. Van Petten, Yokohama.
Health and Heredity,—	.....Mrs. Nina A. Stevens, Akita.
Scientific Temperance Instruction,.....	.....Miss Rebecca J. Watson, Nagoya.
Assistant, .....	.....Miss Alice Miller, Tokyo.
Physical Education,—	.....Miss C. M. Osborn, Tokyo.
Sunday School,—	.....Miss Fanny E. Griswold, Maebashi.
The Press, and Temperance Literature, .....	.....Mrs. E. R. Miller, Tokyo.
Anti-Narcotics,—	.....Mrs. G. Binford, Mito.
Evangelistic,—	.....Miss Susan M. Baurnfeind, Tokyo.
Unfermented Wine Sacramental, .....	.....Miss E. A. Preston, [Kofu].
Work Among Soldiers and Sailors, .....	.....Mrs. Mueller, Aoyama, Tokyo.
Sabbath Observance,—	.....Miss Frances Parmelee, Matsuyama.
Social Purity,—	.....Miss Alice P. Adams, Okayama.
Assistant, .....	.....Mrs. Geo. Phelps, Kyoto.
Rescue Work,—	.....Mrs. G. P. Pierson, Asahigawa.
Assistant, .....	.....Mrs. J. K. McCauley, Tokyo.
Mother's Meetings,—	.....Mrs. Benj. Chappell, Aoyama, Tokyo.
Assistant,—	.....Mrs. H. H. Coates, Hongo, Tokyo.
White Ribbon Cradle Roll, ...	.....Mrs. J. E. Knipp, Kyoto.
Work in Factories, .....	.....Miss R. D. Howard, Osaka.

And, on motion, the meeting was adjourned. The day closed with a Social Evening, to which all friends were made welcome, and at which entertainment was provided in the form of a programme consisting of musical and literary selections.

BOOK NOTES.

HIRANO: A story of a Japanese Town—By Rev. John E. Hail, of the Cumberland Presbyterian Mission.

This beautiful little story of Mission work in a Japanese village is one that will be familiar in many ways to Mission workers in this country; showing how the work done for the little ones so often leads the parents or worldly wise to seek for the simple and comforting faith of a little child. Cumberland Press, Nashville, Price 70 Sen.

THE SUNDAY SCHOOL TEACHER. By S. S. Hamill. Translation by Rev. Kataro Kawase and Prof. Rintaro Ushijima of Fukuoka Girls School, assisted by W. J. Callahan.

There is no branch of Christian work as important as that of the Sunday School. "Much of the solidity of the future church Japan depends on the character of the work done in the Sunday school of today—Missionaries know that the lack of properly trained teachers is one of the greatest drawbacks to the growth of the Sunday school in Japan. Dr. Hammill is a man of national reputation, for many years connected with the International Sunday School Convention as Field Secretary in special charge of normal training work.

The book includes a complete S. S. Teachers catalogue of useful and necessary books with prices and publishers.

Price 30 Sen. Postage 6 Sen. Meth. Pule. House, Tokyo.

The editor of Japan Evangelist acknowledges with pleasure receipt of personal notes of the M. E. Mission South, kindly sent by Rev. W. E. Towson.

We think it would add much to the interest of our readers if such contributions could be prepared and sent us from time to time of all Missions.

We hereby cordially invite any one kindly disposed to favor us in the same way.

THE JAPAN EVANGELIST

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1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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FORDING THE ATSUTA GAWA.

The Japan Evangelist.

VOL. X.

SEPTEMBER, 1903.

No. 9.

FOUR DAYS IN THE YARI GA TAKE.

BY GEORGE GLEASON.

THREE Young Men's Christian Association secretaries, two Episcopal missionaries and four guides, a tramp of ninety miles, fording ice cold mountain streams, climbing trackless mountain sides, and following blazed forest trails, is a brief description of a glorious expedition recently taken by the writer and four comrades into the little known region of the Yari ga Take.

Tired of doing the ordinary easy mountain climbs, and in good condition after a few trips like the ascent of Asama, we made our plans for a five day excursion from Karuizawa, three days of it being away entirely from the ordinary tracks of man. If anybody had told us that in our ramble we should in one day, in the middle of August, walk a mile and a half over unmelted snow fields, take our lunch in a cave formerly the home of a mountain lion, and one of us get so numbed with cold that he had to use his teeth for fingers we should have laughed at his tale. But all these experiences came to us on one rainy day, the climax of our trip. From Karuizawa to Matsumoto, changing cars at Shinonoi, is a picturesque ride of about six hours. Especially the three hours from the above named junction, along the mountain side through tunnels and up the switchback, are well

worth the two yen fare for the scenery alone. By one o'clock we were at Matsumoto, with our two kurunayas engaged to take our luggage to the little town of Shima Shima, 12 and 1-2 miles away. To save time we had eaten a combined foreign and Japanese lunch on the train. On a hot afternoon we set out in good spirits from the thriving city of Matsumoto. Some of us, for the first time, learned that afternoon what good walking means, for even in the heat and including rests we made the 12 1-2 miles in just three hours, and no one felt the worse for it. The walk to Shima Shima is along the edge of a broad and fertile valley, constantly narrowing as the mountains come nearer, until when one is really in Shima Shima itself, he finds mountains all about and scarcely room for the little village and the roaring Atsuta Gawa.

Mr. and Mrs. Kato at their hospitable inn, the Shimizuya, put us up comfortably for the night, but before we went to sleep a long hour's parleying with the guides was necessary. As they sat on the mats at the door of our room, one would have thought that this was the first time they had ever considered such a thing as a trip into the Yari region. At every question they turned to one another with that unknowing look which only Japanese, wishing to get all the money possible, can assume. But they were a strong lot of fellows, and after much argument, we persuaded them that what at first they said

would certainly require four days and five men could be done in three days with four men. But because the trip was to be made in rapid time we agreed to give a high rate of payment.

Finally the bargain was made, the servant was ordered to call us at five o'clock, the guides to be on hand at six, and we went to sleep. Shima Shima air was conducive to rest, the town boasted that there was no danger from thieves, so that we did not even shut our *amado*, and we woke at the call of the little maid precisely at five, all feeling in fine condition for the start.

After a breakfast of grape nuts, canned milk, toast, coffee, and apricots, we set out at 6.20 in a slight rain to climb to the Tokugo Toge, 4 and 1-2 ri away. This part of the first day out from Shima Shima is an exquisite walk up a new road recently put through by the Government at a cost of Yen 11,600.00, along the edge of a constantly decreasing, foaming, rocky river. In places the path lies hanging to the edge of a ledge a hundred or more feet above the stream's bed. Again where there had been land slides or where a bridge had been washed away, we had to crawl along, clinging to the slope, or cross the river jumping from rock to rock. The last ri up the pass was in a pouring rain which wet us to the skin and when we came into the breeze blowing from the other side of the mountain, we wished that we were not so far ahead of the guides and our extra coats. As it was raining, there was no view from this 7,000 feet high Toge, and we trotted down the other side, glad to get warm again.

Shortly after eleven o'clock we came to good water and here we made a stop for lunch. The sun, fortunately for our poor wet selves, came out now and then and its warmth was welcome indeed. After

lunch we started slowly on, waiting at every warm sandy spot to dry off, and for the guides to catch up with us. We knew that we were near a hut called the Tokugo Koya, but because there were many paths leading in every direction, made by the cows and horses grazing there, we were not sure which way to go. We walked on slowly, however, through the most magnificent stately groves of great hard wood trees, until almost before we knew it we found ourselves at just one o'clock at the Tokugo hut. This little cowherd's shelter is near a fine spring on the bank of the Atsuta Gawa, the same river which flows through Shima Shima, but because of its windings many ri toward its source. We had made six ri and were still fresh. The guides coming up a few minutes behind us, we all stopped to drink the tea offered us by the cowherd, and then decided to press on to a camping place a little more than two ri further up the river.

From this spot the remainder of our journey lay along the banks or in the bed of the now deep, now shallow, Atsuta River. On our left loomed up 8,000 feet into the sky the peaks of Myojin Dake, constantly disappearing in the mists. Here were the foothills of the Yari peak, and as we passed bleak crag after crag that afternoon we realized what a wonderful country we were in. The valley everywhere was just wide enough for the river at flood time, and it was perfectly evident to all of us that if we should get caught in a long hard rain far up the river the only way to return would be to wait until the water had subsided enough to make the river fordable. The first time we crossed the stream some of us were careful to remove our shoes and stockings. The next day when we crossed and recrossed the little river perhaps fifteen times, not once stopping to think of wet feet, we

smiled at all our care of the previous day.

At 3.15, almost to our surprise, we arrived at the Yoko Zawa, or Yoko Dane as it is sometimes called. This is a spot where the river forks, and by either fork it is possible to ascend to the summit of the Yari ga Take. The left fork, however, is a very steep and difficult ascent, and our guides had never been up that way. We of necessity, therefore, took the right fork and before the next night had shut in were glad that we had taken the less dangerous route.

Rev. Mr. Weston of Yokohama, who was the first foreigner to climb this mountain, had told us that if we came the first day to this fork of the river we should probably be obliged to build our own camp. What was our surprise, therefore, to find a rough hunters' hut here, so well made that with the aid of our oiled canvass, it very well protected us from the hard thunder shower which set in soon after we had crawled into its shelter. By supper time, however, it cleared and we ate with a woodsman's relish our supper of hot baked beans, soup, toast, jam, coffee and prunes. Then we sat about in blissful idleness after the 8 ri tramp, and watched the guides prepare their supper of rice and a sort of rhubarb which grows in abundance all about the hut. It was hardly dark before we had stretched out our oil paper and our blankets, and in the warmth of a bright fire, we slept the sleep of tired travellers. It was rather close quarters, nine of us in one little hut 12 x 8 feet, and those who object to sleeping with one shoulder against a missionary, the other touching a Japanese farmer, and his feet kicking against another sleeping guide are advised to keep away from these mountains.

As all of us proved to be quiet sleepers, we woke at four well refresh-

ed and all keen for the last hard scramble for the summit. After the regulation breakfast of grapenuts, coffee, bread and jam, we set out at six with two guides carrying our lunch, the camera, and sweaters and coats. The other guides were instructed to follow us leisurely later, and wait at a hut 2 1-2 ri farther up the river. Then began hard rough work. Our leading guide was a tough fellow and with his fifteen pound pack, he kept us hustling over rocks, up steep banks, through reeds and bushes wet with the rain of the night before and the occasional sprinkles of the morning, until two hours from the start we reached the picturesque, dripping Akasaka on Iwa Koya, or the Red Hill Stone Hut.

This is a shelter under the protection of a huge overhanging rock, where a little bark hut had been built. We, the uninitiated, anxious not to lose an hour, wished to push right on, wet as we were, for the summit; but the counsel of the old guide prevailed and we waited for him to build a fire, and to dry our soaking clothes. When we got up a little higher, we were glad that we had followed his somewhat persistent advice, for if we had not we should have suffered even more in the bitter wind.

Warm and more cheerful in our dry clothes, we left the Iwa Koya at nine on the last lap in the ascent to the peak. This we were told was only two ri away, but as the path, where there was any path, kept getting steeper and steeper, the two ri gradually lengthened out until we were glad that it was no farther. About half a ri from the stone hut we found our first snow and soon we were walking over a huge mass of the remnants of last winter's cold, which had gathered in the valley after some gigantic winter snow slides. Half an hour from the summit we stopped for a hurried lunch

in the mountain lion's cave. The beast did not show himself while we were there, and the guide assured us that it was several years ago that he had been hunted out of here, but it was easy to imagine that we saw the gleam of a vicious pair of eyes back in the recesses of the cave. It was here that we got so cold. We were far above the timber line, and the wind was howling a gale. Flurries of rain occasionally had kept us a little wet, and we shivered even in our coats and sweaters. We put away our veal loaf, jam sandwiches, nuts and raisins in quick time and set out once more.

Then began to dawn on us what we had not allowed ourselves to think before, that even if we did reach the top, we should get no view at all. The clouds grew more and more dense, and while there was very little rain, we could not see a single peak, although we knew that all about us were the grandest mountain summits, next to Fuji, in all Japan. Occasionally the fog lifted a bit and in the haze we made out the dim outline of a towering crag almost too narrow for a man to get a foothold on. Then the fog rolled in again and all was as hidden as before.

Suddenly those ahead heard the guide's sharp "oi" "oi," and halting to see what was the trouble, we found that in the mist he had become confused and was not sure of the direction of the peak to which we were aiming. We held a consultation and decided that even if we did not get to the top of the Yari peak we would gain some summit, and slowly, watching the guide, we climbed on again. Shortly we found ourselves at a sort of a saddle back between two towering steep peaks on either side, the wind blowing a hurricane. As we gazed into the misty space beyond, we tried to picture what a scene would have rewarded us had

the weather been clear. But we were aiming for a "top" of something. Nothing else was going to satisfy us, and we turned to the right where the guide said the Yari's summit lay. But we had not gone far before we found that caution was the better part of valor, for the mountain side was so steep and the rocks so rotten and shaly and the wind so strong that one could never tell when his footing would give way and he would start on an awful trip to the valley below. It was a dangerous spot, and warned by the guide's constant "*abunai*," and after peering over into a horrible ravine on the other side of the mountain, we decided to do as the guide advised or rather ordered and get to safer ground waiting for a drier and clearer day before trying for this dangerous goal. The fact that our business in this country was more serious and important than risking our heads merely for the pleasure of saying that we had been on the top of the Yari peak was a strong deterrent. Somewhat disappointed, therefore, we slowly, picking out every spot where our feet were to stand, crept down the few score yards to a place of safety.

That night we camped again at the Yokozawa Koya. In ten hours we had travelled 25 miles over some of the roughest trails in all Japan, and not one was the worse for the exertion. But the rough earth floor did feel good that night. By one o'clock the next day we were back in Shima Shima, fully determined to try again some other year to get up that last two cho of broken rock near the summit of Japan's wonderful "Spear Peak."

If any of the readers of this account plan to take this or a similar mountain excursion, they are advised to take the following clothing: light and heavy underwear—the heavy for sleeping in at night, two pairs woolen socks, heavy hob nail



LEAVING MATSUMOTO FOR SHIMA SHIMA.



FORDING THE ATSUTA GAWA.



AT THE TOKUGO COW-HERD'S HUT.



ON ONE OF THE SNOW FIELDS.

shoes and a light pair of shoes to change into after a wet days tramp, old trousers and if a long trip, an extra pair for the night, old shirt, coat, sweater, waraji to wear over shoes on the long descent to protect the feet from the jar, and a staff.

TABLE OF DISTANCES.

Matsumoto to Shima Shima—5 ri,
Shima Shima to Tokugo Toge—
4 1-2 ri,
Tokugo Toge to Tokugo Hut—
11 1-2 ri,
Tokugo Hut to Yoko Zawa—2 ri
8 cho,
Yoko Zawa to Akasaka no Iwa
Koya—3 ri 20 cho,
Akasaka no Iwa Koya to Summit
—2 ri.

PROVISIONS TAKEN BY FIVE MEN FOR FOUR DAYS.

1 tin veal loaf
1 „ lunch tongue
1 „ dried beef
4 tins baked beans
2 jars extract beef
2 lbs. chocolate
2 „ walnuts
3 „ raisins
8 tins condensed milk
4 pkgs. grape nuts
2 lbs. prunes
3 tins jam
2 lbs. sugar
1 candle
can opener
1 lb. ham loaf
1 „ mixed coffee
2 lbs. butter
17 kin of bread.

Of the above 1 can baked beans, 15 cans of milk, 2 pkgs. grape nuts, and 1-2 lb. chocolate remained. The bread was a little short, Otherwise we had just about enough. Had we been forced, however, by high water to remain over a single day we should have gone hungry.

Price of Kuruma from Matsumoto

to Shima Shima 90 *sen*. Lodging at Shima Shima 60 *sen* a night, food extra. Guides *yen* 1.30 to *yen* 1.50 per day.

Name of guide: Okuhara Ichisaku. He is recommended as a strong, faithful man.

The total cost of the whole trip from Kamizawa and return was *yen* 13.70 each.

FRAGMENTS

FROM THE JAPANESE PRESS.*

EDITED BY FRANK MÜLLER.

BASHO'S IDEA OF HUMAN LIFE.

I wish to inquire about, and to speak of, the idea of human life held by Bashō who erected the banner of popular literature and propagated popular ideas.

In order to dissect the brains of Japanese poets, two knives are necessary. One is the knife of optimism; the other the knife of pessimism. We Japanese, however, can by no means so clearly distinguish between these two things as can some celebrated European scholars. Essentially, on account of optimism they became pessimistic, and on account of pessimism they became optimistic†. These two things are as the two wings of a bird or the two wheels of a cart

* In the July number of the EVANGELIST on p. 227 the opening lines should read; "to mistake extreme liberality of thought for dilettanteism." A Japanese well acquainted with English thought suggests Mathew Arnold's "sweetness and light" as an equivalent of *fūryū*. It may be a parallel expression—parallel at a great distance.

The following article is not given completely, but what appear to be the principal parts are given as nearly as possible in the style of the writer.

† The European mind is perhaps debarred from comprehending this passage on account of the essential difference in mode of thought referred to above. The translation, however, appears to contain in it as much as the original which it endeavors to mirror.—*Yosuru ni rakuten taru ga tame ni ensei to nari, ensei taru ga tame ni rakuten to naru.*

and there must be a connecting link (*tessa*) between these two knives of optimism and pessimism. Without this connecting link no complete analysis is possible. What is this connecting link? It is the presence or absence of faith,—of a sincere faith.

As we may know both the strong and the weak points of Japanese poets by discussing Saigyō; so we may also infer their teaching as a whole by a discussion of Bashō alone. If the writer may speak without reserve, he will say that Japanese poets never had any sound faith in general, though it seems that such ones as Yamabe no Akahito and Kakinomoto no Hitomaro had it in some measure.

Bashō always thought of Saigyō with a good deal of fondness and this may be seen in many of his verses Just as Saigyō achieved success in *waka*, Bashō is noted for his *haikai*.* Nor is this the only resemblance. In imitation of Saigyō, Bashō forsook the world and tried spending his life in pilgrimages. In view of these facts, it may be interesting to compare Bashō with Saigyō who was practically his prototype.

Saigyō was originally a *bushi* (knight) in Kamakura and Bashō a retainer of Lord Zengin of Iga. On account of some feelings, both of them forsook the world. But what were these feelings? Some say that Saigyō came to realize the rising and falling and inconstancy of the world. Others hold that the cause of his secluded life was an intrigue, with a certain

lady of rank. The cause of Bashō's forsaking the world was not so uncertain.* It is unanimously ascribed to the death of his master which he deeply lamented. In any case, it suffices here to show that the seclusion of these two poets was owing to their pessimistic ideas. No Japanese poet for the last three thousand years has been free from the disease of pessimism. There were among them some who were regarded as optimists; but the doctrine they followed was in reality a kind of pessimism and not an optimism with light and hope. Pure pessimism was introduced from India, while pessimistic optimism, properly so called, came from China. Few poets in Japan were unstained by one or the other of these two ideas.

Pessimistic optimism! What a strange and seemingly contradictory term is this! But still there is such a thing. There are the *Kessen Den*** (Lieh-hsien Chuan) and the *Initsu Den†* (Yin-i Chuan) in China. In Japan, too, there is the *Fusō Initsu Den*. Many of these "mountain men" and "men apart" were spoken of as optimists. But a careful dissection shows that though in the world and society they recognized them not. They recognized nothing but self. They gave up their own duties and

* The *waka* consists of 31 syllables. Of the *haikai* Chamberlain says: "The two terms *hokku* and *haikai* have practically run together into one signification. They as well as *haiku* (which is a cross between the two) denote what we have ventured to term the Japanese epigram. This epigram may be defined as a half stanza, originally of a comic, or at least a colloquial cast, which in time came to be composed in all moods." This is what the writer of the article appears to mean by "popular literature" (*heimin bungaku*).—Transactions of the Asiatic Society, Vol. XXX, Part II.

* Chamberlain says: "Many contradictory versions are given of the exact reasons for his retirement. But the simplest explanation is to be found in that pessimistic and ascetic tinge which, though dead in the Japan of the twentieth century, had been impressed on the national mind during the mediaeval period of civil war and misery, and which, long before Bashō's time had driven warriors and nobles innumerable to lay aside worldly dignities."

** The lives of men who, retiring to the mountains, became *sennin* (mountain men), imaginary beings said to live on mist. At present the word seems to be used like *mitsusha*.

† The *initsuma* was a person more of the world than the *sen* or *sennin* but—happily perhaps—there is no equivalent English word. He was not a hermit, but one who led a life apart from the world, as did Bashō during part of his life, without any distinctly religious intent.

responsibilities and became idlers. "Let us retire into the mountains and escape worldly cares" they said, but these fine words were merely an excuse for avoiding responsibility. The followers of the Zen sect of Buddhism have a habit of saying that withered trees on cold bare rocks are the ideals of their sect. By these words they mean that all the followers should live far from the abode of man and cut off all communication with the world. They meant seclusion from humanity, from the world, the duties and responsibilities of life—in other words, to become as a stone without leaves, flowers, or fruit; without light, heat, activity or spirit. Apart from men and the world, forgetting duty, evading responsibility, without leaves, flowers, or fruit, without light, heat, activity, or spirit can such a one be called an optimist?

If the "seven wise men of the Bamboo grove"* can be called optimists, then is the profligate son who squanders the heritage handed down to him by his forefathers, an optimist also. Optimism involves the sense of gratitude. If there is a heart of thanksgiving before God then is true optimism developed. Optimism devoid of gratitude towards God is nothing but self-styled optimism which takes self and not God for its standard. These men who retired from this world confined themselves in a small world of their own after the fashion of the silkworm which confines itself in its cocoon. We wonder why they did not revive and live in the broader world, and we feel pity for them. Saigyō, and Bashō, and all the optimists of this country, were such men as these.

Bashō says, "Those who are refined in taste and understanding follow nature and make the four

seasons their friends. What they see is nothing but flowers and what they think of is nothing but the moon. When the body is not in the flowers man is a barbarian; when the heart is not in flowers he is like the birds and beasts. Separate from the barbarians; separate from the birds and beasts; follow nature and return to nature."

Such was his optimistic view—a view generally entertained by Japanese poets. To take pleasure in the heavens, to delight in the earth, to sport with the flowers, and to sing to the moon! Can this be called optimism? If so, Japanese poets without exception approach optimism. But real optimism is by no means merely an incorporation with nature.

There is no denying that Bashō was the greatest of all Japanese poets and the loftiest in character. He was worried and troubled in mind, and so become a pessimist. As already mentioned Bashō's personal history resembles that of Saigyō, but Bashō excelled him in character.

Saigyō thought himself to have attained enlightenment and resolved to serve Buddha, but still he could not help feeling himself troubled by the evils of the world. In one of his poems he writes: "Breaking no twigs (to mark the way to return) deeper into the mountains I go apart, seeking a place where the voice of sorrow is not heard."* Though this idea may be in conformity with the pessimistic doctrine of Buddhism, yet it shows clearly that he was devoid of the idea, that Bashō had, of following, and returning to, nature. The fundamental difference between Saigyō and Bashō lies in the fact that the former trusted in Buddhism,

* Shiori sede
Nao yama fukaku
Wake iran
Uki koto kikanu
Tokoro ari ya tō.

* *Chikurin no shichi km*, i.e., men apart from the world.

while the latter relied upon nature. Bashō was the chief of the optimists among Japanese poets. It was the conclusion of his life that the world was wearisome, distressing, sorrowful, and detestable. For that reason, he forsook it; but yet after forsaking the world everything in it seemed pleasant to him. In this way, he found pleasantness in the world. Why then did he not enter this pleasant world? It was because he was devoid of faith. It was because his idea of human life was arbitrary and did not depend upon faith. He was a realist who lacked ideals. He was moral, but lacked the religious spirit.* It is entirely owing to this lack that we fail to find any thing religious even in those of his poems that contain some ideals..... He was a good man and in one sense of the word a moralist. But it was unhappy for him that while doing good and acting in accordance with morality, he was not conscious of working in the presence of God. He knew actuality but was ignorant of eternity. He ended his days in pessimistic optimism regarding life as of interest, but did not in the least conceive the truth of everlasting life. The views of human life entertained by Japanese poets, in general, were such as these.

Fukwin Shimpō, Nos. 415, 416.

Students of the language will find in the *Eigaku Shimpō* for February 1st a translation of a portion of *Omoi Ide no Ki*, a novel by Mr. Tokutomi. This novel might be useful and interesting to such students, and the magazine mentioned above (now called the *Eibun Shinshi*) contains various translations of use to students of Japanese.

* Kare ga jinsei kwan wa jiko ryū ni shite shinkō ni yorazareba nari. Kare wa kenjitsu shūgi ni shite risō wo kaku. Kare wa dōtoku teki ni shite shūkyō shin wo kaku.

A PEOPLE FOND OF WEeping.*

Weeping is natural to mankind, but the Japanese nation seems too prone to weep.

Theatrical performances are calculated in nine cases out of ten to make the spectators weep. Those who go to a theatre go there to weep. If there is no act in the play that may excite weeping it becomes unpopular and ends in failure.

Musical dramas (*gidayū*) excite the shedding of tears. People go to hear them in order to shed tears. When the performer says at the top of his voice, "Oh, how sad!" "Ah, how pitiful!" the audience are sure to redden their eyes and sob.

The novels written by literary men in nine cases out of ten consist of incidents to make the readers weep.

Politicians with public spirited sorrow and anger say, "Ah, what shall be done for the future of this Empire?" and so cause their hearers to weep.

Religious persons also in their sermons relate a series of sorrowful events saying *Namu amida butsu*,† or *Amen*.

Then what is the condition of business men? There is not one of them who does not knit his eyebrows and say, "These hard times trouble me."

The financial difficulties on the part of the Government; the depression of business in economical circles; pessimistic views preying upon the

* Opinions differ as to the merits of this editorial. One Japanese writes: "The *Hochi* is always very poor, and, in this case, it is simply ridiculous, I think."

Another said that the points seemed to him well taken; while a third said that the *Hochi* was one of the better papers and that the substance of the editorial was good, though the language was rather extreme. The editorial is given as an example of what may often be met with in the daily papers.

† An invocation to Buddha repeated in prayers, or during a sermon. *Amen* is popularly supposed to be a corresponding Christian formula.

minds of politicians; the tragedies of literary men; meeting places, theatres, and story tellers halls, all turned into instruments for producing tears! It is indeed quite unbearable.

Should Japan continue in such condition, it will not be long before there will be such a confusion as if she were sunk in a sea of tears.

If we continue in this state the strength of the nation will gradually decay, and even Japan, which is not now weak, will be unable to avoid weakness.

How would it do for the Japanese to exert themselves a little instead of spending their time in weeping?

Let us hear something brighter and more encouraging. Being thus surrounded on all sides by discouraging circumstances,* some will naturally become discouraged while others, having a little more spirit, will become averse to living in Japan.

A rumour has it that Russia greatly despises Japan. No wonder. Like a weak woman suffering from nervous disorders, this nation sometimes flares up, frets, and is always in a melancholy mood, sobbing and weeping. So long as she is in such a plight, not only Russia but also China and even Korea will no doubt despise her. Let the nation arise in all quarters and stir up her courage. Let us have a more cheerful spirit throughout the country.

Hōchi Shimbun, No. 9428.

Live for to-day! to-morrow's light
To-morrow's cares shall bring to sight.
Go sleep like closing flowers at night,
And heaven thy morn will bless.

—John Keble.

* The original is: *Kō shi-men So ka* (楚歌) *no koe de itaru tokoro Gu shi no nanda to kite wa*, containing, as usual, an allusion to Chinese literature. Before a battle in which he lost his life surrounded by the songs of his enemies, the men of So, a Chinese general composed a poem himself, while his mistress Gu also composed a poem shedding tears. This scene is kept alive by repeated quotations of these poems, or allusion to the circumstances.

NOTE ON THE PESSIMISM OF JAPANESE POETRY.

BY FRANK MÜLLER.

One lays down with sadness an article by a Japanese appearing in this number of the *EVANGELIST* in which he says that the idea of human life entertained by Japanese poets is essentially pessimistic. The next article taken up is by chance, one entitled "A people Fond of Weeping." It is lighter in vein, but sad in content. Since the poets have no word of cheer it is no wonder that the people should be given to weeping. "It is a mistake," says a Japanese who knows English, to say that the Japanese are a *cheerful* people they are only *merry*. Neither they, nor their poetry, go to the roof of things. They treat everything in a too light hearted way."

Thy sons, O Zion, against thy sons, O Greece, quotes Hugh Black in his work on *Culture and Restraint*. What have the sons of Japan, the poets who should have been the creators, given to their people?

Some years ago the late Admiral Serada preached a sermon taking as his theme the poem known to every Japanese:

Furu-ike ya
Kawazu tobi-komu
Mizu no oto.

which Chamberlain translates.

The old pond, aye! and the sound of a frog
leaping in the water,
and of which he says:

The picture here outlined of some mouldering temple enclosure with its ancient piece of water, stagnant, silent but for the occasional splash of a frog, suggests to them [the Japanese] the meditative and pathetic side of life. To them it appears natural that the 'attainment of enlightenment' as the Buddhists call it..... should express itself in some such guise. (*Transactions of the Asiatic Society*. Vol. XXX., Part II).

This Christian officer attached a new truth to an old form of words, and his comparison of Buddhism and Christianity is in consequence well

remembered. As another example of a poem through which the better way can be shown take the well known phrase.

Take the well-known poem :

Kite mireba
Sa hodo de mo nashi
Fuji no yama,

which means :

When one comes and sees, even mount
Fuji is not so beautiful.

Some Japanese say that these poems are mere sketches of things as they are, and not texts from which a sermon may be drawn; but this view is at least as difficult to prove as the opposite one. Concerning this Chamberlain says:

"The testimony of tradition must be allowed some weight and I have been brought to believe that a thorough study of the influence of the mysticism of the Zen sect in Japan would bear out native tradition in its attribution of inner meanings, not to Bashō's writings merely, but to the writings and even the actions of many other men of that and previous periods."

Taking it for granted, then, that there is a moral signification in the above lines, how depressing they are!

Compared with them how inspiring are the words of the Queen of Shiba, taken together with the application universally attached to them by the Christian conscience:

"Howbeit I believed not their words, until I came, and mine eyes had seen; and behold, the one half of the greatness of thy wisdom was not told me."

—A Boston paper recently published the following advertisement:—"Capable woman wants washing; can be taken home." This is rather obscure. She should specify whether she can be taken home by the coachman or whether she will have only "the boss" as an escort.

—A lady was looking for her husband, and inquired anxiously of a housemaid: "Do you happen to know anything of your master's whereabouts?" "I'm not sure mum," replied the careful domestic; "but I think they're in the wash."

TOKYO SCHOOL FOR FOREIGN CHILDREN.

COURSE OF STUDY.

PRIMARY DEPARTMENT.

FIRST YEAR.

I. READING:

1. Script and print reading from the board.
2. Introduction of first reader.
3. Memorizing poems.

II. LANGUAGE:

1. English. Words and sentences. Use of capital letters, period, comma, interrogation point, quotation marks, etc. Story telling.
2. French.

III. WRITING AND SPELLING:

1. In connection with reading lessons.
2. In connection with language lessons.

IV. NUMBER WORK:

1. Combination of numbers of twenty.
 2. Notation and numeration to one hundred.
 3. Multiplication tables to sixth table.
- Note: Oral Arithmetic to be emphasized.

V. GEOGRAPHY:

1. Sand table work.
2. Selected Geography Reader. Selected Nature Reader.
3. Stories and conversation.

VI. NATURE STUDY:

1. In connection with reading lessons.
2. In connection with geography lessons.

VII. HISTORY:

1. In connection with reading lessons.
2. In connection with geography lessons.

VIII. DRAWING.

IX. MANUAL TRAINING.

X. VOCAL MUSIC.

SECOND GRADE.

I. READING:

1. Selected Second Reader. Nature Reader. Hiawatha Primer.
2. Memorizing poems.
3. Supplementary reading.

II. LANGUAGE:

1. English. Sentence making with attention to spelling, punctuation and capitals.

2. Name words and action words (nouns and verbs).
3. Dictation.
4. Introduction of text book, if simple like Hyde's First Lessons, by middle of the year.

III. WRITING AND SPELLING :

1. In connection with reading and language lessons.
2. Selected spelling book or assigned lessons on board.
3. Copy book or set copy.

IV. NUMBER WORK :

1. All the tables.
2. Addition, subtraction, multiplication, and division.
3. Units of Measure, Weight, Space, Money.
4. Oral Arithmetic.

V. GEOGRAPHY :

1. Sand table.
2. Selected Geography reader. Nature reader.
3. Andrew's Seven Little Sisters.
4. Stories and conversation.

VI. NATURE STUDY :

1. Talks on care of the human body.
2. Talks on Bird life.
3. Talks on Plant life.

VII. HISTORY :

1. Selected First Book.
2. Study of primitive man. Beginning of building, food-getting and the making of clothes. Cave men, Lake dwellers, and early Aryans.
2. Selected fairy stories, myths, fables, and poems.

VIII. DRAWING.

IX. MANUAL TRAINING.

X. VOCAL MUSIC.

THIRD GRADE.

I. READING :

1. Selected Third Readers.
2. Selected Fourth Reader or Introductory Fourth.
3. Memorizing selections.
4. Supplementary reading.

II. LANGUAGE :

1. English. Selected First Book. Composition.
2. French.

III. NUMBER WORK :

1. Review of tables and four fundamentals.
2. Factoring, Cancellation and Fractions (Common.)
3. Oral Arithmetic.

IV. WRITING AND SPELLING :

1. Oral and written spelling from selected text book or dictation.
2. Introduction of diacritical marks.
3. Homonyms.
4. Writing in copy book.
5. Addresses, letters, notes, etc.

V. GEOGRAPHY :

- 1. Selected text book. Geography Reader.
2. Map study and map drawing begun.

VI. NATURE STUDY :

1. Talks on Human Body.
2. Talks about Birds and animals.
3. Talks about plants.

VII. HISTORY :

1. Reading books in English and American History.
2. Myths and folk-lore of both countries.

VIII. DRAWING.

VI. MANUAL TRAINING.

X. VOCAL MUSIC.

INTERMEDIATE DEPARTMENT.

FOURTH GRADE.

I. READING :

1. Selected text books.
2. Supplementary reading.

II. LANGUAGE :

1. English.
 - a. Selected text book.
 - b. Composition.
2. French.
3. German.

III. WRITING AND SPELLING :

1. Spelling.
 - a. Written and oral from selected text book or dictation.
 - b. Diacritical marks.
 - c. Introduction of word-analysis.
 - d. Synonyms.
2. Writing.
 - a. Copy book.
 - b. Special forms.

IV. ARITHMETIC :

1. Review of (common) Fractions.
2. Decimal Fractions.
3. Compound quantities.
4. Oral Arithmetic.

V. GEOGRAPHY :

1. Selected Complete Geography—one half book required.
2. Map drawing.

VI. NATURE SCIENCE STUDY :

1. Botany.

VII. HISTORY:

2. Physiology and Elementary Zoology.
1. English History.

VIII. DRAWING.

IX. MANUAL TRAINING.

X. VOCAL MUSIC.

FIFTH GRADE.

I. READING AND LITERATURE:

1. Selected text books.
2. Study of style and literary qualities of selections from standard authors—merely in an introductory way.

II. LANGUAGE:

1. English.
 - a. Selected text book.
 - b. Analysis of selected sentences.
 - c. Composition.
2. French.
3. German.

III. WRITING AND SPELLING:

1. Spelling.
 - a. Written and oral from book or dictation.
 - b. Word-analysis, prefix, suffix, root, derivation, syllables.
2. Writing.

IV. ARITHMETIC:

1. Review of Denominate numbers of decimals.
2. Percentage.
3. Oral.

V. GEOGRAPHY:

1. Completed.

VI. NATURE STUDY:

Zoology Completed,
Astronomy.

VII. HISTORY:

1. History of England completed.
2. Introduction of U. S. History.

VIII. DRAWING.

IX. MANUAL TRAINING.

X. VOCAL MUSIC.

SIXTH GRADE.

I. READING AND LITERATURE:

1. Continuation of Fifth Grade.
2. Reading at least two standard works at home for class examination.

II. LANGUAGE:

1. English.
 - a. Selected text book completed.
 - b. Composition.

2. French.
3. German.
4. Latin.

III. ARITHMETIC AND ELEMENTARY

ALGEBRA:

1. Arithmetic completed.
2. Algebra.

IV. NATURE STUDY:

Physiography.

V. HISTORY:

History of the U.S. completed.
" Canada completed.

VI. DRAWING.

VII. MANUAL TRAINING.

VIII. VOCAL MUSIC.

Note:—Arrangements will be made for Lessons in Elocution. Attention is paid to Physical Training in all grades.

ACADEMIC COURSE OF STUDY.

FIRST YEAR.

I. LATIN:

1. Review.
2. Short stories.
3. Caesar begun.
4. Sight reading and composition.

II. MATHEMATICS:

1. Algebra to Quadratics.
2. Arithmetic reviewed.

III. ENGLISH:

1. Higher lessons in English.
2. Composition.
3. Books to be read:—
 - a. Ivanhoe.
 - b. Whittier's Snowbound.
- Dicken's Christmas Carol.

IV. HISTORY:

Ancient History—especially Greece and Rome to the fall of the Western Roman Empire.

V. SCIENCE:

1. Physiology.
2. Botany.

VI. FRENCH.

VII. GERMAN.

SECOND YEAR.

I. GREEK:

1. Beginning drill.
2. Anabasis Book 1.
3. Sight reading and composition.

II. LATIN:

1. Caesar completed (four books).
2. Ovid.
3. Cicero begun.
4. Sight reading and composition.

III. METHEMATICS:

1. Algebra to Binomial Theory.
2. Plane Geometry.

IV. ENGLISH:

1. Literature and composition.
2. Books to be read:—
Merchant of Venice. De Coverly Papers.
Lowell's Vision of Sir Launfal.
Ancient Mariner. Tennyson's Princess.

V. HISTORY:

Mediaeval and early modern to A.D. 1700.

VI. SCIENCE:

1. Physics.
2. Zoology.

VII. FRENCH.

VIII. GERMAN.

THIRD YEAR.

I. GREEK:

1. Drill on Inflections etc.
2. Anabasis books II, III, IV.
3. Herodotus.
4. Sight reading and composition.

II. LATIN:

1. Cicero.
2. Virgil begun.
3. Sight reading and composition.

III. MATHEMATICS:

1. Algebra reviewed.
2. Geometry.

IV. ENGLISH:

Literature and composition.
Books to be read:—
Julius Caesar.
Eliot's Silas Marner.
Carlyle's Essay on Burns.
Goldsmith's Vicar of Wakefield.

V. HISTORY:

Modern History from A.D. 1700.

VI. SCIENCE:

Chemistry.

VII. FRENCH.

VIII. GERMAN.

FOURTH YEAR.

I. GREEK:

1. Iliad.
2. Sight reading and composition.

II. LATIN:

1. Virgil (in all six books).
2. Sallust.
3. Sight reading and composition.

III. MATHEMATICS:

Geometry and Arithmetic reviewed.

IV. ENGLISH:

Literature and composition.
Books to be read:—
Macbeth.
Milton's Lycidas, Comus, La Allegro, II
Penseroso.
Burke's Speech on Conciliation with
America.
Macaulay's Essays on Milton and Ad-
dison.

V. HISTORY:

Review of English and United States His-
tory.

VI. SCIENCE:

Astronomy.

VII. FRENCH.

VIII. GERMAN.

There will be Elective Studies for those who
do not wish Greek,

ELECTIVES:

Bookkeeping.
Civil Government etc.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones! Present joys, present blessings, slip by, and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O, when shall we learn the sweet trust in God that our little children tell us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving? Why can not we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—
Phillips Brooks.

Y. M. C. A. Notes.

THE S. V. LEAGUE CONFERENCE.

KARUIZAWA affords a great variety of recreation and to many of its summer residents by no means the least important of these forms of recreation is the intellectual and spiritual. Your Correspondent has been delighted in sitting at the feet of a Gulick and other sages who in the Theological Club have discoursed on the deep things pertaining to God and His Universe and he has been inspired and encouraged and led to a deeper, fuller consecration as he listened in the Student Volunteer Conference held in Karuizawa on Aug. 17th to the reports, and experiences of the many workers who took part in the discussions there. The conference consisted of but one Session lasting one short, very short, forenoon.

Promptly at 9 A.M. the meeting was opened. After the devotional exercise Mr H. B. Newall by request of the executive took charge of the program and called upon Mr. G. M. Fisher of the Y. M. C. A. to review the work of the past year resulting from the Resolutions passed by the Conference of 1902. Mr Fisher told how the Press had been utilized and how heartily and well the editors of Christian papers had responded to the invitation to use their columns to further the special purpose of the S. V. League. The Evangelical Association also had cooperated enthusi-

astically. A Day of Prayer had been appointed and largely observed. On the Day of Prayer special addresses had been given not only by pastors but also by others on the duty and privilege of working for God in the salvation of others. A book is to be published on China in Japanese to awaken interest among Japanese young men that they may feel responsibility in regard to the evangelism of that land. As Mr Fisher and his colleague went about on their tours they were greatly encouraged by the evidences of deepened interest and strengthened purpose to work and pray for the sending forth of workers.

Others followed in two minute reports of Successes or Failures in putting into practise the resolutions of last year. Mr Hagin told of an officer in the army who is an earnest, active worker and purposes entering the ministry as soon as he can quit the army. Also of a youth of ability, well-educated and has fine prospects in life who has recently decided to offer himself for the work of preaching the Gospel. Mr Cunningham reported two young men in his Bible Class who have decided to become preachers. Mr Matthews and Mr. Van Horne spoke of the advantages of Young Men's Clubs and personal work and gave instances of great good done. Mr. Norman told of three young men one of them a successful teacher in a Government Middle School who have decided to

fit themselves for the work of preaching. Several others spoke of Young Men's Clubs. Mr. Patrick related how a church had sprung up in a rural district as a result of Mr. Buncomb's visit and that church had resolved to evangelize the entire country in which it is located. Mr. Binford told of Churches and individuals who show that they are feeling the responsibility of evangelizing, and of one young man for whom he and Mr. Bowles had prayed who had given up brilliant prospects to enter the work of preaching the Gospel.

Mr. Fisher made suggestions upon how to continue the efforts of last year.

1. Observe again a Day of Prayer.
2. Use the Press, consulting with editors.
3. Encourage young men to speak at meetings. Give concrete instances—living examples.
4. Let the Day of Prayer become a year of prayer.
5. Write to at least five friends to join in prayer.
6. Create literature on the need of educated men in the ministry. Circulate such biographies as are already published in Japanese e.g. Gordon, Luther, Drummond, Col Gardiner.
7. Utilize Mott's book on "Evangelization of the World in this Generation." Copies may still be had on application to the Y. M. C. A. Sec.
8. Emphasize the idea of Stewardship in all our teaching and preaching.

Mr. E. H. Jones;—Continue the Taikyo Dendo. It was the means of calling forth many workers. Don't let it burn low. The Japanese are an heroic people; there is more in appealing to heroism than to emoluments.

Mr. Pruett urged upon all believers their responsibility. Do every thing that all, pastors and laymen may be led to feel their privilege.

Song and prayer by Mr. E. Booth was followed by a short Business session. Mr. Gleason on behalf of the committee appointed last year to prepare recommendations for mission-

aries coming to Japan reported that after correspondence with missionaries of various Missions the Committee had prepared and published a pamphlet on "What to Bring to Japan." Copies of this may be had upon application.

Mr. A. T. Howard made a financial statement and received fees from members of the League.

Moved by Mr. Knipp, seconded, carried that as Mr. Mott is expected in Japan next year he be asked to confer with the League in Karuizawa.

Moved by Mr. Davey, seconded, carried that the second Sunday of November be chosen as a Day of Prayer and that the raising up of workers, and the Students Conference in Japan next year be the special objects of our prayer. Moved by Mr. Patrick, seconded, carried that a cable message be sent to the Edinboro Convention. Prayer by Mr. Patrick brought the business session to an end.

The next topic discussed was the "Unoccupied Rural Fields. Mr. E. H. Jones led. He emphasized the scarcity of workers in the northern section of the main island of Japan and deplored the disparity of missionaries as compared with Tokyo. The difficulty of getting native workers to go to the northern districts and the religious nature of the rustic population were pointed out by the speaker. Quoting from a tract by Mr. Newall he called the N. E. of Japan "Darkest Japan."

Mr. Pruett: opportunities in the interior are simply unlimited—unbounded. Everywhere a readiness on the part of the people to hear. Are we prepared to cope with these opportunities? Better discuss "Preparedness for the Work."

Mr. W. Y. Jones comes from a district where missionaries are very scarce and Japanese workers are unwilling to go. Commends Mr. Prudhams plan of itinerating among all the towns and villages, calling on

the officials and distributing tracts, and scriptures. Suggests getting Japanese workers simply to itinerate thoro'ly and distribute literature, talking—not preaching—the truths of Christianity. Also reach the nation through the children. He illustrated by an interesting account of Mrs. Jones work among children.

Mr. J. Waller opened the discussion on "How awaken Missionary Interest in the Churches." Get Christians filled with God's love. Some lose zeal and become indifferent. One young man became a Christian and upon returning to his home in a mountain village set to work so earnestly that now there are twelve Christians in that village. The *esprit de corps* of a church should at least be equal to that of a nation.

Mrs. Van Petten, Mr. Bennett and Mr. Emberson reported regular missionary meetings in the churches of their respective fields.

Miss Preston on "Missionary Interest in Girls Schools" said that she encouraged the reading of missionary literature by students. She wishes a list of suitable books—talks to the girls on the Topics of the Prayer card,—commends the *Christian Endeavor World* as a very helpful paper; encourages the girls to give to special objects e.g. an orphanage in China receives support from the school with which she is connected—have girls pray on Sunday morning with S. V. League. Visit sick and send flowers to sick and to prisoners.

Miss Tristram,—Missionary Spirit does not need to be created. It is an actual, natural thing, Sunday schools are worked by Girl's schools. When children grow up with a sense of their responsibility and trained thus to work the lack of workers will be met.

Dr. Dearing spoke in relation to Boys' schools. There is too much of the philosophical, impersonal presentation of Christianity in Boys' schools. Let the earnestness of our own con-

victions cause conviction in others. Japanese young men are more ready to do when they are instructed in methods of work. We as teachers should be examples.

Mr. Knipp commended a tract by Mr. Carey "Winner of Souls is wise." Young men from the Doshisha go around to churches and preaching places to help in the meetings. A young Japanese hopes to go to China as a missionary.

Miss Adams on Missionary Spirit in C. E. Societies said that the young people are full of enthusiasm. They want to work but know not how. In Kobe College Endeavor Society nearly every member is a teacher in some Sunday school. Have regular Missionary meetings, give reports of work being done etc. Bible reading guild members alternate in reading the Bible in homes.

Mr. Rawlings told of young men who upon their own initiative went out and invited people to church.

Miss Claggett dealt with Sunday schools giving instances of success which should lead others to learn her methods and to thank God for what is being done. A band of children has resolved to pray and work for their parents which is but one of the many good things she reported.

Miss Vail told how the desire for English can be utilized in Bible Class Work. There were many who wished to hear more from Misses Claggett and Vail about their methods of work but the Chairman pointed out that the time for closing had arrived, 12 o'clock. He briefly summed up and earnestly exhorted to faithfulness and consecrated effort. Promptness, briskness, earnestness characterized the conference. The writer heard many who were present express their satisfaction because of the helpfulness and inspiration of this meeting. Two things now trouble your humble servant viz. fear that this report is too long for your valuable space and regret that it is so short. Sincerely yours. *Volunteer.*



BOARDING DEPARTMENT, SUMMER SCHOOL, AT AKIMA.



A GROUP OF CITY ASSOCIATION LEADERS.



Y. M. C. A. SECRETARIES IN CONFERENCE.

RECENT ENDORSEMENT OF YOUNG
MEN'S CHRISTIAN ASSOCIATION
BY PROMINENT JAPANESE.

"I firmly believe that we must have religion as the basis of our national and personal welfare. No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of the highest success. Neither can we rely upon education merely, and the teaching of ethics in our schools, without practicing those teachings in our lives. I do not hesitate, therefore, to say that we must rely upon religion for our highest welfare. And when I look about me to see *what* religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation and the individual.

"Believing these things, I congratulate your Association upon the good work it is doing for the moral, intellectual and social welfare of young men. You have my fullest sympathy and best wishes for your future success."

—*Baron Mitsui Maejima, ex-Post Master General.*

"I was much surprised and impressed by what I saw of the work of the Young Men's Christian Association in America, not only as a religious but as a social factor in the community. I earnestly hope that the Associations in Japan will make such progress as will enable them to meet the great needs of our young men. I believe that by its broad and practical methods it can accomplish a work that no other organization is doing, and it deserves the hearty support of business men and all interested in the welfare of our young men."

—*Baron Shibusawa.*

VOLUNTEER LEAGUE CONFERENCE
AT ARIMA.

Saturday afternoon, Aug. 15, found fourteen volunteers gathered in the Arima Union Church.

After short devotional exercises different volunteers reported as to the answers which the Lord of the Harvest, in response to their prayers for candidates for the ministry, had granted during the past year.

It was found that a round dozen of men had given themselves to this work.

The most inspiring report came from Rev. J. C. Worley, who reported five men from the city of Yamada, the seat of the Imperial Shrines and the heart of Shinto.

A discussion followed as to how the volunteers might be used, in God's hands to lead yet many more young men into this calling, how this missionary spirit might be awakened among the Japanese. The whole discussion tended to the one thought that prayer is the great solution of these questions.

Sunday morning on "Round Top" a sunrise Consecration Service was conducted by Miss Gibbons, the dominant thought being that as God is our Father, he will hear our prayers to him for more workers, if we come to him aright. Some two dozen volunteers gathered at this early hour and received a deep blessing from the Heavenly Father.

In the afternoon the Vesper services were conducted by the volunteers, Rev. H. W. Myers of Tokushima preaching a most inspiring sermon to a crowded church, on the Volunteers' Pledge in its application to the present situation. From this service many went away to pray that the missionary spirit may be more thoroughly aroused among our fellow Christians of this Island Empire.

John E. Hail, Arima.

Mission Notes.

DR. WILLIAM ASHMORE.

WHEREAS; Dr. Wm. Ashmore, of Swatow, China, who for several summers has taught the Bible Class at the Union Church Karuizawa, can not be with us this Summer, but is compelled because of declining health to return to the home land:—

RESOLVED

1. That we the members of the class, desire to express our appreciation of his ripe Biblical scholarship, the untiring energy and skill with which he prepared the studies for the class, and the ability and spiritual power with which he taught the same.
2. That the incidents and illustrations drawn from his long and continuous Missionary life of fifty-four years of faithful and successful work, are strong incentives to us of less experience, to work and pray and wait for final victory.
3. That he has our sincere sympathy, in being compelled to return to the home land for rest and treatment at so early a date, that we pray for his speedy recovery, and that he may, if the Master so wills, have many years yet to prosecute the great work committed to his care.
4. That a copy of these resolutions be sent to Dr. Ashmore at his home address.

G. W. Van Horn, Committee.

All things are engaged in writing their history. Every act of man inscribes itself in the memories of his fellows and in his own manners and face. The air is full of sounds; the sky, of tokens; the ground is all memoranda and signatures and every object covered with hints which speak to the intelligent.

—Goethe.

CHRISTIAN WORK IN FACTORIES.

The following paper was prepared for and read before the Annual Meeting of the Foreign Auxiliary Woman's Christian Temperance Union, at Karuizawa. Aug. 11th, by Miss H. S. Jackson, of Osaka, a most earnest worker among the factories of that city.

Miss Holland began work in the Osaka factories about four and one-half years ago. When she returned to England, a year and a half ago I took it up.

In Osaka and suburbs there are about twenty cotton factories. Men and women are employed in them. They get fairly good wages, but the hours are long and tiring. Girls are not to be employed very young but as a matter of fact, little ones of eight are often to be found doing the lighter work, sweeping up, joining threads, or fetching water for the older hands. The hours are from six to six and on alternate weeks all night. The work-rooms are hot and noisy and in the summer months almost unbearable. The electric light at night makes the heat worse than in the day time.

Doctors either attend or belong to the factories and in the summer they have plenty of patients. Girls often die from illness caused by the work and heat. I wonder myself how so many of them endure it at all, but apart from the summer months some seem to think it no great hardship, but almost like it.

Numbers live inside the factories. In some of the larger Osaka factories as many as 2000 girls live inside the walls, while about 1000 go backwards to their homes, or to lodging houses. In some of the latter men and women live together, in others separately. The condition of the boarders in many of the factories is not enviable but those in the lodging houses are worse off. They have more freedom but less restraint and supervision, and therefore are liable to greater temptations. A great deal of our work is among these people.

One of my Bible women finds out where the lodging houses are, either by asking, or by watching where the girls go when they leave work, and then she tries to get permission to have a magic lantern meeting in one of the houses. Sometimes she has been refused, but more often when their master or landlady has found that there was nothing to pay, we have been welcomed. The people listen to these magic lantern addresses very attentively and we have a list of houses to which we try to go every month. Until they are really interested, we have found the magic lantern meetings the most successful as a means of gathering the rough inmates together, and also of keeping the attention from flagging, for it must be remembered that after twelve hours' work in heat and noise, nothing but something lively and interesting will hold their attention.

Most of them are very rough, and I may say here that during five and one half years of ordinary evangelistic work in the country, I saw nothing which gave me any idea of the degradation, lowness, dirt, and sin of these lodging-house people. To see young girls living among such collections of rough, debased, often drunken men makes one shiver. But there are some who have seen better days and yearn after higher

things, and I long for the day when earnest Japanese men will go down to these places and rescue their brothers and so help on our work for the women and girls.

Another part of our work is that inside the factories, and here we have to tread cautiously. Some of the managers are very afraid that Christian influence among the girls will injure the prospects of the Company. The parents of many of the girls live in strongly Buddhist centers and the officers fear lest hearing that their children are being brought under Christian influence they should withdraw them from service in the factory.

Again there are men in the Company who are themselves evil and immoral and so hate to have the condition of the girls raised. It is very important I think to work in a conciliatory spirit toward the officials, as however we may see them in the wrong, it is quite certain that without their consent and approval we can neither begin nor continue any work inside the factories. On the other hand I have made it a principal never to let the work degenerate into a merely philanthropic or educational one, but to bring into these dark places some ray at least of the Light that has given light and life to our own souls. And we have been rewarded. Some factories, especially those where any of the officials have been Christians, are very glad to have meetings, and others also have gradually given permission.

We have large lantern meetings either in the dining-halls or school-rooms, and as many as six hundred girls have attended at one time.

Most of the factories now have schools within the walls so that the managers and girls do not care much if the boarders attend an outside institute or night school. For those who go back and forth to work

a small institute is an essential if one wishes to do good and lasting work.

We have a very small house near one of the largest factories and there are morning and evening classes daily, for sewing, writing, reading, instruction in hymns and the Bible. The girls come on their way from work, night workers from 6:30 a.m. to 9:00 and day workers from 6:30 p.m. to 9:00 p.m. A very capable, bright and earnest Japanese Bible woman conducts these. On holidays, (about once in ten days) an afternoon meeting with games of all sorts is held, and now and then an evening lantern meeting and these are well attended. We announce the latter as the girls leave their work or go to their baths and almost always have a good attendance, some sixty or so assembling in the upstairs room.

On Sunday evenings we have a gospel preaching service downstairs, open to outsiders. These have been much blessed, and seldom, if ever, has a week passed without one or more staying behind, and I believe that several have been really converted from sin.

I think that if a Christian boarding-house, wisely managed, could be attached to this work, it would increase its power, and I believe that there is a large field for such in Japan. I think that apart from the incalculable blessing to the inmates such boarding-houses would be a standing witness to Christianity and be a help to the spread of the Gospel in a land like this.

It has occurred to me that in many of the places where you are working there may be one or more cotton factories, and that it would be comparatively easy to do a little for the hard worked inmates if an attempt were only made.

At a conference of Spinning Cotton Factory officials held in Osaka this year, the opinion was expressed that

religion is the only power that can raise the moral tone of the girls, and our meetings were approved of. If we try to work with the officials, helping the girls, rather than censuring their want of zeal and kindness in the cause, and if they find us really desiring the welfare of the girls without unnecessarily disturbing the financial interests of the companies, they will, I believe, help us, though both time and patience are needed.

We have found games or simple sewing lessons before the short hymn and Bible picture-talk very welcome at smaller gatherings. At the larger ones magic lantern addresses with about fourteen scenery and other slides, and six illustrating the simplest Bible truths, explained in an easy and pointed manner, have always met with success.

The eagerness and joy of many of the girls are sufficient reward for any effort expended, and although the little we have done seems like a tiny drop in an ocean, still the voice of the Good Shepherd telling us to make known the good news to every creature reassures and encourages us as we seek these truly lost lambs of the fold.

Expect to escape, know that you can escape from the consequences of having been wicked only by being good. Crave the most perfect mercy. Ask for the new life as the only real release from death. So only can your religion glow with enthusiasm and open into endless hope.—*Phillips Brooks.*

A few people live their lives like a novel, knowing that every chapter has a bearing on the whole and that a continuous thread runs through all. But most of us pass our days as if we thought them a volume of short stories, which have not necessarily any connection with each other.—*James Weber Linn.*

THE LAST-THE BEST.

THE RELIGIOUS EDUCATION ASSOCIATION.

HARRIS LEARNER LATHAM, A. M., S. T. M.

Many of the readers of this periodical have already seen notices of the newly organized "Religious Education Association" which was formed at Chicago, Illinois last February. Some may have not considered well the purpose of this body and all may defer too long the appropriation of the results of its endeavors.

The purpose of the Association is to combine the labors of the most capable workers and publish the results as far as possible relating to sixteen departments of Christian service. These departments include secular and religious schools, theological seminaries, church and pastoral work, teacher training, Sunday schools, young people's associations, the home, libraries and other spheres of Christian enterprise. This Association is not an organic consolidation of the different various organizations in the churches, but a clearing house for leaders.

The following on the work to be done may serve as the best exposition of the aims of the Association:

"1. It may endeavor to define the part which religion should perform in the development of the individual and society.

2. It may seek to show how to correlate religious and moral instruction with the instruction in history, science, and literature obtained in the public schools.

3. It may present and apply the established results of modern psychology, modern pedagogy, and modern Bible study, as related to religious and moral teaching.

4. It may indicate the proper place of the Bible in religious and moral instruction, and set forth the general and specific methods of using the Bible for this purpose.

5. It may show the necessity and method of a gradation of pupils (as in public schools), according to age, capacity, and attainment; and the necessity and method of graded instruction....."

6. It may seek to create for the Sunday school a graded curriculum which will embody the larger substance and the better methods of a religious and moral education that is in

accordance with the present status of biblical, theological, ethical, psychological, pedagogical and scientific knowledge.

7. It may seek by all means to accomplish the adequate training of teachers to give religious and moral instruction....."

8. It may indicate how the new ideal of religious and moral education can be progressively realized through the many existing agencies.

9. It may seek to unite in a common work all those individuals and agencies which are laboring for this higher ideal of religious and moral education. By such union the wisdom, strength, and influence of each will be increased, and greater results will be achieved."

The Association it will be seen occupies a very unique place among Christian organizations. It is not hindered by ecclesiastical machinery from entering the broad field of experiment and adaptation of theories to the work of spreading Christianity and developing Christian character. The scope of its work is as broad as the reach of Christian influence and because of the great achievements already secured by individual workers their united efforts must certainly arouse widespread anticipation and general cooperation.

The impulse toward a more systematic campaign in developing moral and religious character that has become crystalized in this Association makes the movement of a very practical bearing on the work of Christianizing this empire. It is undeniably certain that we need the best methods that are available. Hence it is evident that we should have at hand the analyses of the needs, the history of experiments and the consensus of opinion that this Association will furnish.

Up to the present the only contribution of the Association is the volume of Proceedings of the first annual convention held last February. It contains the addresses on many important themes, a list of the items in the purpose of organization and various matters of business with the Constitution.

Any active Christian worker may become an active member of the

Association on payment of one dollar entrance fee and two dollars annual dues. He receives the volume of annual Proceedings "also the regular bulletin" "and additional publications yet to be arranged." The Proceedings may be bought by any one for one dollar.

For further information send to the "Religious Education Association, 153, La Salle Street, Chicago, Ill., U.S.A.

OKAYAMA ORPHANAGE INCORPORATED.

"It is not for such as us to say anything to you about the management of the Orphanage," said one of the members of the new Board of Trustees of the Okayama Orphanage, to Mr. Ishii, the founder of the institution, at the first meeting of the Board. "We have nothing to do," he continued, "until you die and we hope that you will live longer than any of us."

"We are like children," said another trustee, who have to learn their father's business and then help him, and carry it on after he is gone."

Mr. Ishii spoke during the meeting, and afterwards, of the ways in which the Board could strengthen his hands and this is the substance of what he said:—

"When the orphanage became large it seemed necessary for the support of the children, and for the good of the nation, to arouse an interest in the care of orphans. For this purpose, taking some of the older children, we went through the country with a band and a magic lantern telling of the needs. Up to the present time we have been through the greater part of the Empire and have obtained about 10,000 supporters who contribute one *yen* a year to the

institution. By the withdrawal of the teachers this work has been a hindrance to the education of the children. In the future I want to give myself up to the direct care of the children, while the trustees keep the needs of the orphanage before the people. It will be necessary to have an agent to keep in communication with the supporters, and it may be necessary to make some tours with the band, but the great need now is the education of the children.

"In order to educate the children well it is necessary to have a better arrangement of the buildings. Houses have been built, or bought, heretofore as means and opportunity allowed, and they are scattered here and there. Now some fields have been bought on the edge of the city near the present buildings, and it is my purpose to buy more, so as to gradually move all the buildings into one enclosure.

"I am troubled about finding suitable places for the grown-up children as they leave the orphanage. In England and America orphan children can be put out with families who will bring them up to work, but there are few such opportunities as yet in Japan. We have many calls for maid-servants but, in general, it is not safe to send the girls out. It is my purpose, however, to increase the number of children apprenticed in families, and to keep in close touch with them through visits.

"As to the trades that the older children can enter, there are temptations in the various kinds of business and I wish that more of the children could be placed on farms. It may be that their children, or grandchildren, will be able to withstand the temptations of a business career but it is hard for them to do so. Thinking of this difficulty, I have thought of establishing a farm colony in Korea, or in Hokkaido. Land has

been offered free in the northern part of Hokkaido.

"I want to improve the *Kojiin Shimpō* (*Orphanage News*) as an evangelistic agency. It is sent monthly to all the supporters of the orphanage. I wish to improve it also as a means of communication with those who have been in the orphanage.

"It is my purpose to gather an endowment fund of 200,000 *yen* through contributions of 100 *yen* and over. In this work I ask especially for the aid of the trustees. About 6,780 *yen* has already been collected."

Such is, in part, the future work of the Orphanage. No charges are made by the incorporation, which was carried out simply to ensure the continuation of the present system of management. One of the articles of incorporation states that the foundation principle of the orphanage is Christianity. Mr. Ishii was urged by some to choose for the Board of Trustees men of national repute but he chose rather to have men less well known in the country, but better known to the orphanage. It is hard now to realize how difficult it was to establish an orphanage in a land without an orphanage, and to establish a Christian institution where there was but a small Christian community. But the work has been done, and it has stimulated various enterprises of the same kind.

In order to help in carrying on this work there are needed:—

(1) Contributors of money or clothes, for the children, who support themselves in part by their own work. There are now 232 children, and 644 have been cared for in all.

(2) Supporters (*Sanjo-in*) who pay an annual fee of one *yen*—about 3 *rin* a day.

(3) Life members (*ijikua-in*) who contribute one hundred *yen*, or more, to the endowment fund.

Contributions may be sent to Mr. Ishii Jūji, or to Rev. J. H. Petree, D.D., Kadota Yashiki, Okayama. August is a good time for sending contributions, for the stream of contributions is always at its lowest during that month.—*Japan Mail.*

F. M.

THE HEART OF THE HILLS.

There's a wonderful country lying.
Far off from the noisy town,
Where the wind-flower swings
And the veery sings
And the tumbling brooks come down:
'Tis a land of light and of laughter,
Where peace all the woodland fills;
'Tis the land that lies
'Neath the summer skies.
In the heart of the happy hills.

The road to that wonderful country
Leads out from the gates of care;
And the tired feet.
In the dusty street
Are longing to enter there;
And a voice from that land is calling.
In the rush of a thousand rills,
Come away, away,
To the woods today,
To the heart of the happy hills."

Far away in that wonderful country
Where the clouds are always blue,
In the shadows cool,
By the foaming pool,
We may put on strength anew;
We may drink from the magic fountains
Where the wine of life distills;
And never a care
Shall find us there,
In the heart of the happy hills.

—[Boston Transcript.]

How few persons are aware what resources and powers are stored up in the soul—or waiting within easy call—to serve them in all intellectual or moral emergencies.

—Rev. Charles G. Ames.

We are apt to suffer the mean things of life to overgrow the finer nature within us, therefore it is expedient that at least once a day we read a little poetry or sing a song or look at a picture.

—Goethe.

The largest and most comprehensive natures are generally the most cheerful, the most loving, the most hopeful, the most trustful. It is the wise man, of large vision, who is the quickest to discern the moral sunshine gleaming through the darkest cloud.

—Selected.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. E. R. MILLER. 13 *Torii Zaka, Azabu, Tokyo.*

WORLD'S W. C. T. U. CONVENTION.

THE Sixth Convention of the World's Woman's Christian Temperance Union, held in the beautiful city of Geneva, Switzerland, June 8th to 11th was a great success. One of the most pleasing features was the generous co-operation of the various Swiss prominent leaders and organizations.

Monday, June 8th, was observed by a crowded Devotional Meeting, in the small hall of the Victoria Hall, when Mrs. Lente Stevenson (U.S.A.) and Miss Gorham (Eng.) presided. Addresses were given by White Ribboners from every part of the world. The same day the World's Executive held meetings morning and afternoon, when amendments to the constitution were adopted giving the power to the Convention of electing world's officers, and amending the Constitution. The needs of various countries were discussed, and applications for World's White Ribbon Missionaries were received from China, Chile, Bulgaria, India, Iceland,

Sweden, Norway, Belgium, and other countries.

The Convention opened on Tuesday, June 9th, and Mrs. L. M. N. Stevens in the absence of Lady Henry Somerset, presided. One hundred and eighty delegates were present, and also a party of 200 B. W. T. A. members and friends. The beautiful Victoria Hall (the gift of an Englishman to Geneva) was well filled. Mrs. Stevens read the address of Lady Henry Somerset. Miss Agnes Slack presented the report, giving a resume of the work in every part of the world, Mrs. Sanderson gave the financial statement, and Miss Anna Gordon gave the report of the Loyal Legion. The afternoon and the following days were chiefly occupied with the reports of superintendents, addresses from the representatives of various religious and philanthropic Swiss societies, and the presentation of representatives from various countries to the Convention. New departments were adopted as follows: World's Missionary fund, W. C. T. U. Exhibits, and Use of Unfermented Wine.

On Monday afternoon, Madame de Bude gave a reception at her country residence at Petit Saconnex, when, in addition to the members of the convention being present, the leaders of most of the Swiss Temperance and Philanthropic Societies gave addresses of welcome and spoke of their own work. Among these were Madame Loyson (wife of Pere Hyacinthe), Miss Merle D'Aubigne (daughter of the well-known historian), and Madame Ernest Dunant. Mrs. Stevens replied on behalf of the delegates. We shall never forget the picture made by our large gathering on the beautiful lawn, with its grand old trees, and the Lake of Geneva and the Alps in the foreground.

On Tuesday afternoon, at the close of the Convention, a Reception was given by L'Union des Femmes, at the Palais Eynard, generously lent by the municipal authorities.

On Wednesday morning a Memorial Service was held, when special mention was made of those who have been called home since our last convention. In the afternoon special reference was made to Y work, when Miss Swankie Cameron (Eng.), Miss Thurston (Canada), Miss Lile (Eng.) Miss McGregor (Cape Colony), Miss Johanns-dottir (Iceland), Miss Hall (U. S. A.), and others spoke. The Y banner for the greatest gain in membership has been won by the U. S. A. The public meeting, in the evening, was entirely in the French language. Miss Agnes Slack presided. Mdle Vidart, Madame Hoffmann, Monsieur Barde, Monsieur de Meuron, Miss Swankie Cameron, and Professor Hercod gave addresses, and the Band of Hope Choir and Mdle. Mercer sang.

On Thursday evening again sixty short speeches were given.

On Friday evening a farewell banquet was organized by the Geneva ladies at the Cuisines Populaires. A presentation of flowers was made to

Mrs. Stevens, and a pen-holder, made from the wood of a cherry-tree in Frances Willard's garden, was presented to Mdle. Vidart (chairman of the Geneva Reception Committee, composed of twenty-three ladies.)

Invitations for the next Convention were received from the U. S. A. (Massachusetts State W. C. T. U.), Australia and Norway.

The officers of the World's W. C. T. U. were all re-elected.

A Swiss W. C. T. U. was organized by the World's officers, with Mdle. Killiet as president.

It may be added that the trouble taken by the Genevese Reception Committee to make the Convention a success was beyond praise. The social functions were most pleasurable and of the highest order, affording the greatest satisfaction to the delegates. The Genevese ladies, on their part, we believe, were equally delighted. The Convention, as a whole, constituted the leading Temperance workers throughout the world. Much information on the position of Temperance matters in the different countries was exchanged, out of, as well as in, the Convention, and a feeling of the highest goodwill towards the peoples of different nationalities gradually became prevalent.

There was a general agreement that the Convention had been a great success, and when it is added that Geneva is an excellent centre from which to start upon some of the most charming trips in Europe (of which advantage was largely taken), it is probably correct to say that those who left home to attend the Convention would, during their absence, have completed a holiday which would live long in their memories.

Agnes E. Slack,

Corresponding Secretary.
Geneva, Switzerland.

REPORT OF SOCIAL PURITY COMMITTEE.

Owing to duties that had to be accomplished before public work in this department could be undertaken, your committee has, as usual, only labored for the Ji-Ai-Kwan, in union with Mrs. McCauley, Mrs. Yajima, and Mrs. Ushioda. Miss Spencer has returned to her old place on our board, and Mrs. Koyaki has been appointed to serve with us. We have had eleven regular meetings. The time spent in letter writing has not been reckoned, nor have visits to the Home been counted.

The first of the year our matron was absent a number of months, and though we were able to find women of consecration and ability to give us short periods of service, we were grateful to welcome our versatile Kawahara San back again in December. That she has a mother heart was proved by the warm reception the girls gave her. All work and care were forgotten, and they sat around her till long after supper-time. When she reminded them that they must hasten to prepare the evening meal, the loving response was: "We do not care if we go without our supper, You're back, and that's enough."

We record with sorrow the close of Mrs. Yokoi's and Mrs. Ushioda's service. They gave their lives to enlighten and uplift their countrywomen. Both were on the general committee from the beginning, and the last mentioned has been on the house committee since our final settlement in Okubo. She acted as treasurer of the Japanese funds, and often as prime mover in collecting these monies. We miss them in counsel and labor, and pray that women willing to give themselves to the toil of saving their enslaved sisters may be found to carry on the work they have laid down.

Papers read at Karuizawa Annual Convention.

We still keep the little girls from copper-poisoned Ashio. The pastor's wife at Tsumohadzu gladly teaches them. The larger girls, eight in number, are doing well. The matron often testifies that she could not get along without them when new ones enter. All who are here want to be saved, and so try to learn all they can, how to become useful Japanese women. Our nurses and servants, too, are giving satisfaction.

Miss Youngman, to whom this mission for girls owes its origin, promised a contribution yearly of *yen* 100.00 but just as we were starting, the lady who had encouraged her to make this pledge, became unable to give anything, and for seven years we have owed on our land—to the Kyo-fu-kwâi, *yen* 400.00 and to Mrs. Yajima *yen* 300.00. This year, to Miss Youngman's and our great joy, she received from this lady's estate enough to redeem her promise; which enabled us to pay these debts. Neither the Kyo-fu-kwai, nor Mrs. Yajima would take any interest; and so we raised here another Ebenezer, and questioned whether we ought not to go forward and put up our much needed buildings. The plans for the new house, drawn a year ago by our special architect, Mrs. McCauley, were approved both here and at the Rooms of the Florence Crittenton Mission in Washington, D.C. But there they could *promise* no more help beyond what had been already sent—\$100.00. The minutes at the close of our meeting here that day read:—"Our request not having been *refused*, we are encouraged to continue to plan, to pray and to work, while we wait. Mrs. James Ballagh having had our needs earnestly presented, promised us *yen* 1000.00, *yen* 500.00 of which we have already received, so though not enough to complete our building, it seemed best to the more earnest of our

number to arise and build." When the morning—a cold dreary one—came to sign the contract only two of the Committee were on hand, but such women as these two were not to be deterred by lack of numbers, nor did they think of putting off to a brighter day the duty they felt called on to perform that dismal morning. The contract was signed, and the timber bought last December, which has been wrought into a comfortable, well-appointed house. A piece of work that could not be finished for less than *yen* 4000.00, plus etcetera could not well be paid for with *yen* 2500.00 and promises. And one and another have had some hours of anxiety over the outcome. But our sisters here have made, are making, and we trust will continue to make extra gifts. By mail the last of July a good letter, and a draft for \$600.00 came to us from the Florence Crittenton Mission. Again with reverent hearts we acknowledge the "Good hand of our God upon us."

In all our plans we had hoped for Miss Wirick's return to occupy the foreign rooms, and be of help to the matron and girls, but nothing decided has been heard from her, and our Mrs. McCauley has consented to add this to her manifold cares:—to live at the Ji-Ai-Kwan, and help as she can and will, to forward its interests. "Hitherto hath the Lord helped us," by the labors, gifts and prayers of Christian women here and at home. Let this trinity be our abiding by, and girls will be saved to virtue, to Japan, and to Christ.

Respectfully submitted.

Anna H. Kidder.

Send a sweet breeze from the sea, O Lord,
From thy deep, deep sea of love;
Though it lift not the veil from the cloudy
height,

Let the brow grow cool and the footstep light,
As it comes with holy and soothing might,
Like the wing of a snowy dove,

—*Frances Ridley Havergal.*

REPORT OF THE ASAHIGAWA BRANCH OF THE W. C. T. U.

FOR THE YEAR 1902-1903.

A report of the work of the Asahigawa Kyofukwai prepared for the 3 Anniversary on March 1, 1901, was printed in the Japan Evangelist for April, 1903, together with a very interesting report of the Hakodate Rescue Home, by Mrs. Colborne, of Enleigh Hospital, Hakodate.

It would be superfluous to repeat the above, but the following statements may serve to bring the report up to the present date.

The present membership is 50, the 7 Ainu women have been dropped by a vote to change the Constitution to that effect, which was taken April 1st. But 17 new Japanese members have been added since last year, when the membership was 40.

All these 50 are pledge-members. About 25 other women are in sympathy and attend the meetings though they have not yet signed the pledge.

With regard to work accomplished in our 6 departments of Evangelistic Work.

Temperance,
Charity,
Purity of the Home,
Rescue-Work,
Sabbath Observance:

Though addresses have been given on all these subjects and much literature distributed, and some good work done in each, yet the one in which God has most helped us recently is that of *Sabbath Observance* and we praise Him for the result accomplished.

It had long been on our hearts to do something to make our Christians come to Church more regularly and to observe God's day more faithfully, and when Dr. Soper's appeal for the Sabbath Alliance came, we at once joined it, personally, and tried to

induce others to do so. Meeting however with very little encouragement, even from our pastors, who deprecated the multiplication of more societies and while many others objected to the annual fee of 25 sen—we decided not to push matters. Just that moment the vice-president of our Kyofukai, the wife of one of our pastors, came to urge us to do something for the cause of Sabbath Observance. Mr. Pierson had already then prepared a paper on Sabbath Observance setting forth its duties, privileges, blessings from the basis of Scripture teaching and recommending the following 4 points:

1. That every Christian close his store on Sunday and hang up a sign to that effect.

2. That all Christians employed by factories or companies (*Kaisha*) ask for Sunday rest for themselves and agitate for Sunday closing.

3. That in choosing new occupations Christians choose such occupations as will admit of Sunday rest.

4. That Christians promise to go to Church on Sunday and to do *Personal Work* in leading others on that day.

In consultation with the above mentioned vice-president of our society, it was decided to submit this paper to the society for a vote of approval, either individually or collectively. At the next meeting it was presented and after careful explanation by Mr. Pierson, and after 22 of the women present had signed their names to it individually, the society as a whole endorsed it and empowered four of its members to carry it from house to house among all the Christians of Asahigawa, and endeavor to secure their signatures. Subsequently two more ladies were added to this committee, including 5 pastor's wives and a Bible-woman.

Before they began their arduous labors—for our city is laid out in magnificent proportions, and its

13,000 inhabitants are spread over a wide area, a very earnest prayer-meeting was held. A week later the Committee again met to compare notes and seek new help from God.

This time a very striking picture of Joshua and the people marching seven times around Jericho, with the sixth chapter of Joshua, proved a veritable inspiration to the weary little women, who had not found very ready response in many cases.

There was the Divine promise of success in v. 2 "*See I have given into thy hand Jericho,*" albeit followed by precise directions for human cooperation, arduous and continued, without which apparently the thing would not have been accomplished.

There was the reminder in v. 4 that not we but our spiritual and ecclesiastical heads must be the leaders in this movement (and needless to say our pastors had been consulted and were in fullest sympathy) and not be "dumb dogs either, but give out no uncertain sound on their official trumpets.

There was above all the core of the whole matter, the Ark—God's presence, must go with us if the city was to be taken. This point is emphasized no less than 8 times between v. 4 and 13, culminating in v. 11 where it is stated not that the people but the ark compassed the city: "*So the ark of the Lord compassed the city.*" And we all felt that unless we could maintain "constant conscious communion with God," we could not expect to see our walls fall.

There was the hint in v. 10, and a word to the wise (women) was enough: I shall not shout, not make any noise with your voice "*neither shall any word proceed*" out of your mouth until the "day I bid you shout"—and we realized that if our work was to be accomplished, without offence, there must be no idle words, no sweet morsels of gossip

rolled under our tongues, no moments wasted in (that semi-innocuous) chit-chat about our friends and neighbors, so destructive to church-unity in a small community, and so apt to become the point of leakage of our spiritual power. Oh for the talent of a Molthe who could keep silence in seven languages!

There was the very significant command in v. 7: "*Let him that is armed* pass on before the ark of the Lord, teaching us most plainly that besides prayer and the presence of God with us, we could not hope to succeed unless we too went armed with our Sword of the Spirit, the Bible, actually and literally in our hands and ready to draw on the first person refusing to sign our paper.

Very remarkable were the experiences some of us had in carrying out literally this command on our Sunday Observance campaign. Armed with our Bibles we entered a house. Did the good brother incline to take a light and smiling view of the matter. "Sabbath observance and Church attendance were very good things, but no man could bind himself down to them. We had a prayer with him and then showed him Heb. 10,25 and notably the *sequence* between verses 25 and 26.

V. 26 "Not forsaking the assembling of ourselves together as the manner of some is v. 26 *For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins.*"

And when the Sword of the Spirit had thus penetrated the man's easy indifference and he had come to realize that Sunday observance was not a matter of personal convenience, but that the wilful neglect of it was an unpardonable sin, it was beautiful to see his face grow grave and with a sigh of profound conviction reach out his hand for the pen to sign the paper with the words "Yappari hitsyō desu ne!"

Or was the man a confessed Sunday-keeping Christian and yet objected to making the promise—"I Keep-Sunday, what is the use of my signing this paper?" we opened the batteries of Matt. 5, 16 on him: "*Let your light so shine before men that they may see your good works and glorify your Father which is in heaven*" and when we got him to realize that we were asking him to sign not for his sake who kept Sunday anyhow, but for the sake of the less earnest brother who seeing his name might then be led to follow his good example, he too stretches forth his hand and signed like a lamb.

With one pillar of the church we wrestled for hours in a small dark back kitchen whither we had retired to save his face and ensure privacy, this man loved his "liberty(?)" to keep Sunday or not, more than the welfare of "the flock of God" of which he was one of the ensamples. 'Even Luke 4, 16 "*As His custom was He went into the synagogue on the Sabbath day*"—left him cold and Heb. 10,25 and 26, tho it startled him, did not seem to touch the weak spot in his armour, but when the whole of the "weak brother" chapter, 1 Cor. VIII, was discharged at him bodily, he went down like a flash. Tears started to his eyes and in a broken voice he said "Let us pray" and in the strength of that prayer he has gone to these many days, a faithful, regular Sabbath observer.

Finally V. 20 sent us forth not only eager for the fray in the sense it gave us of victory already won—for the people gave the shout of victory *before* the walls fell—but it proved a veritable prophecy. We ended our prayer-meeting with a joyful praise-meeting for the victory which we felt God *had* already given us and then we "went up into the city every man straight before him and took the city."

For after a few more weeks of daily visits carrying our work even to the outlying villages and "*tonden*" (soldier-colonies) where our scattered Christians live, and a vigorous attack on the Army post, 4 miles from our town, where we number a score or so of Christians among the officers and their wives, we succeeded in securing no less than one hundred and fifty signatures to our paper.

A united Church praise meeting was then held in which all our Churches joined in our largest Church building at which the paper of signatures was unfolded and displayed, several yards long.

The attendance in all the churches has improved signally, and all the Christians in our town, with not more than one exception, I believe have closed their shops, as a result of our campaign.

To Him who worked through us, be all the glory.

Ida Goepp Pierson.

Dr. Theodore L. Cuyler, in his autobiography, in paying a tribute to his wife has an appreciative word to say about every minister's wife:

"My conviction has always been that her vows were made primarily, not to a parish, but to her own husband; and if she makes his home and heart happy, if she relieves him of needless worldly cares, if she is a constant inspiration to him in his holy work, she will do tenfold more for the Church than if she were the manager and mainspring of a dozen benevolent societies."

There are glimpses of heaven granted us by every act or thought or word which raises us above ourselves—which makes us think less of ourselves and more of others—which has taught us of something higher and truer than we have in our own hearts.

—Dean Stanley.

THE SUBSCRIPTIONS TO THE FLORENCE CRITTENTON.

Ji-ai-Kan Building are as follows:

	Since July 15,
Miss Julia Moulton	2,005
" Oyoshi Kimura	750
Mrs. O. Mitsu Kimura	750
Mrs. Teru Matsumoto	1,000
Mrs. R. A. Thompson	2,000
Asahigawa Kyofukwai	3,000
Mrs. Geo. Pierson	2,000
Miss M. A. Whitman	15,000
Lokyo Kyofukwai	13,335
Miss H. H. S. Alling	10,000
Miss G. Weaver	5,000
Miss M. A. Spencer	10,000
Yokohama Kyofukwai	31,000
Miss M. M. Rioch	2,500
Mrs. L. L. Waters	5,000
Miss S. A. Searle	1,000
Mrs. H. Brokaw	3,000
Mrs. H. Pealey	500
From Florence Crittenton Mission ..	995,000
Miss S. A. Searle	1,000
" E. A. Preston	1,000
" G. Learned	2,000
" L. E. Case	3,000
Mrs. H. B. Newell	2,000
" J. K. McCauley	5,000
" C. H. Buncs	3,000
" A. T. Howard	1,000
Miss C. M. Osborn	2,000
" M. A. Spencer	5,000

1,102,835

We the Building Committee wish to acknowledge with grateful hearts the generous response to the appeal for funds for The Ji-ai-Kan, we still need for the fence, drain, and grounds, and some inside furnishings, any who have not yet sent in their subscriptions will confer a favor if they will do so within the month of Aug. as a payment must be met early in September and we want if possible to meet this without following money, and we feel sure that there are still those who want to have a little part in this our united effort in this very worthy cause.

J. K. McCAULEY (Sec.)

Barnes Sudduth Wright born Aug. 7th, 1903, weight 10 lbs.

ANOTHER CRUSADE.

The Epworth League is to have another "forward movement." It is to be a movement against rum. It is to be pushed without any compromise. It is to be as hot as a multitude of awakened young men and women can make it.

It will include a pledge-signing crusade. The young men and women and the boys and girls of all the communities will be enlisted, as far as possible, under the banner of total abstinence.

It will emphasize the importance of temperance literature. This literature the league proposes to create. It will fairly blaze with facts and figures and arguments and appeals. It will be sown "knee-deep."

It is also proposed to organize temperance-study classes, just as we have formed Bible-study classes and mission-study classes. Here the terrible facts concerning the rum curse will be studied. That will count mightily in the realm both of moral and legal suasion.

Of course, The Epworth Herald is to be the newspaper representative of the new crusade. The Herald has been something of a temperance paper from its first number. It has not failed to declare the whole awful truth on this issue. But as the mouthpiece of the new department of work in the Epworth League, added space will be given to the temperance reform.

Some people may be inclined to sneer at this new departure of the young people of Methodism. Some may declare that it is but a spasmodic outburst of zeal, and will soon exhaust itself. But let not the whisky people and their social and political apologists fool themselves. We enter this fight to stay. And we will stay long enough to make very uncomfortable this legalized sum of all villainies.

Epworth Herald.

THE ANNUAL CONVENTION.

The Annual Convention of the of the N. T. L. will be held at the Ginza Hall, 20 Nishikonya Cho, Kyo-bashi Ku, Tokyo, Friday and Saturday, October 2nd and 3rd, 1903, beginning at 9 o'clock Friday morning.

At a meeting of the Board of Control, July 25th, 1903, Messrs. Ando, Soper, Tatsuta, Miura and Cosand, were appointed a committee on arrangements.

It is hoped that all who possibly can will attend and participate in the convention. The past year, the temperance cause has made more progress than in any previous year, and all the friends of temperance should join in making the coming Convention the best one yet held. The program will closely follow that of last year.

Rev. N. D. Hillis, of Plymouth Church, and Dr. P. S. Henson, of Hanson Place Baptist Church, Brooklyn, have been discussing publicly church cooperation. The distressing waste and how to stop it is the theme of Plymouth's pastor, and Dr. Henson agrees that waste should be stopped, but disagrees about method. Rev. M. E. Harlan, pastor of one of the two congregations of the Disciples of Christ in Brooklyn, approaches Dr. Henson on the subject of the union of Baptists and Disciples. Doctrinally, he sees no reason, he says, why the two bodies might not come together, and he says their politics are practically the same. He proposes the union of their two congregations, now worshipping in churches [only] three blocks apart. Dr. Henson meets the proposition courteously, and promises to consider the proposition.

—*Christendom.*

He needs no other rosary whose thread of life is strung with beads of love and thought.

—*From the Persian.*

PERSONALS.

Rev. A. Oltmans, D.D. now at home on furlough, was elected Vice-President of the General Synod of his church. His election was not only based on his personal merit but was a well deserved compliment to our missionaries in Asia.

Exchange.

Miss Holland, who started the Osaka Factory Mission, has returned from England.

Miss Boulton, C.E. sailed for England July 12th.

Rev. R. E. Pruett and family have returned from furlough.

The foreign population of Karui-zawa this summer is said to number 450.

Rev. Christian Noss of Sendai, who has just completed the translation and editing and printing of Lange's great work on the Japanese language sailed for a well earned furlough in America.

If he had done no other work in Japan he has done enough to make a name for himself in giving this work to students of the Japanese language.

Dr. S. H. Wainright arrived on the Empress of Japan August 31, in time for the Japan Conference of the Southern Methodist Church which meets in Hiroshima on Sept. 9th. No bishop will come this year to preside at the Conference.

Rev. J. B. Moore and family, of the Southern Presbyterian Mission returned from furlough last month.

Mrs A. M. Drennan, for twenty years a missionary of the Cumber-Presbyterian Church, died in Missouri on June 26th.

Pro. E. Clement, Baptist Mission and his mother madam Clement, sail on the 19th, for Japan. Mis. Clement remaining with the children in U.S.

THE JAPAN EVANGELIST

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¼ page	1.50	2.50	3.50	5.00	8.00
⅓ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

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As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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The Japan Evangelist.

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OCTOBER, 1903.

No. 10.

THE BIBLICAL VIEW OF THE HOLY SPIRIT'S GUIDANCE OF THE MISSIONARY TO HIS FIELD OF LABOR.

BY REV. J. P. MOORE, D. D.

IF it is certain that the work of missions is the work of God, and that the missionaries of whom we read in the Bible were sent forth of God. The great commission: "Go ye into all the world and preach the Gospel to every creature," was given by the Lord Jesus Christ Himself. On another occasion He, the Lord of the harvest, looked on the fields ready for the harvest and said: "The harvest truly is great and the laborers are few; pray ye therefore the Lord of the harvest that he may send forth laborers into His field."

Another thing is evident, namely that the Holy Spirit was the executor of that commission so far as God is concerned. "But ye shall receive power when the Holy Ghost is come upon you; and ye shall be witnesses both in Jerusalem and in Judea and in Samaria and unto the uttermost parts of the earth." And the hand of the Spirit is nowhere more distinctly seen than in the origination and superintendence of missions.

If we turn to the thirteenth chapter of Acts, we read that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And a little farther on in the chapter we read; "So they being sent forth by

the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus." In the first Church Council held at Jerusalem, called for the purpose of settling a question pertaining to missions, a certain mission policy was adopted under the manifest guidance of the Holy Spirit. The record is: "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things." And then again in the sixteenth chapter of Acts we read of the restraining influence of the Holy Spirit from entering certain fields or territories to preach the Gospel to the people of these places. Why this injunction was served upon Paul and Silas we do not know. We simply know that it was so, for we read; "Now when they had gone through Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia, after they were come to Mysia, they essayed to go into Bithynia, but the Spirit suffered them not." And in the same chapter we have an account of how Paul in a mysterious way, in a vision which he saw, was called over into Europe, and how by his preaching in Macedonia and Greece the Gospel took root in that important continent and the Church of Christ was established in new fields. As we study these and other passages not referred to, we are surprised how in the steps of this divine enterprise we see the guiding hand and the energizing power of the Holy Spirit.

* Read at the Council of Missions Arima Sept. 2nd-8th 1903.

Are we to infer, then, that, since we have the account of how Peter, against his will and in the face of all his prejudices, was called of God from Joppa to Caesarea to preach the Gospel to Cornelius and his kindred and friends; that, since Philip was called by the angel of the Lord to go toward the south "into the way that goeth down from Jerusalem unto Gaza," and called of the Spirit to join himself to the chariot of the Ethiopian eunuch to explain to him the Word of God and preach the Gospel; and because Paul and Silas were thus sent forth by the Holy Ghost, and restrained from entering, for the time being, certain territories, that they were *always* and *under all circumstances* thus mysteriously and divinely guided? Or are these only isolated cases and noted examples called forth by very exceptional circumstances, when such divine guidance was really necessary to accomplish certain great ends, and without which they could not have been accomplished?

The many places visited by the Apostles and others of the evangelists, regarding which there is entire silence as to the circumstance and reasons—except the general one that they were sent into all the world to be witnesses in all places, beginning at Jerusalem—would seem to indicate that the cases above referred to were of a special or extraordinary character—the exception rather than the rule—and that the missionaries of that day, including the Apostles, had nothing to guide them in their choice of field but the motions of their own spirits and the circumstances of the case. And by saying this much I do not mean to imply that they were not in a general way under the guidance of the Holy Spirit.

We do not know in what way the mind of the Spirit was made known to them in the cases where it said that they were sent forth or restrained

by the Spirit, whether by a sort of inspiration, by direct contact of the Holy Spirit with the human spirit, by an inner revelation; or by some human instrumentality, as a preceptor or prophet. But we have reason to believe that, in whatever way it was, there was something; if not a supernatural, at least an extraordinary, manifestation and revelation of the will of God and the mind of the Spirit.

Have we in our day any reason to expect such a manifestation of God's will—such direct guidance as Paul and Philip had—in our choice of fields and spheres of labor? And if not, why not, do you ask?

In the first place, I am conservative enough to believe and to maintain that when Peter and John and Paul and Barnabas and Silas and Philip and others of the Apostles and evangelists went forth in obedience to their Lord's commands, and often perhaps by the direct leading of the Holy Spirit, theirs was an experience not likely to be duplicated in later times in the experience of the heralds of the Cross and the messengers of salvation. To them had been given miraculous power to heal the sick, and even to restore the dead to life. They had, some of them, miraculous escapes from the hands of their enemies—strange and wonderful deliverances—in a manner and form we can hardly expect. And since this was so, may we not also believe that they enjoyed *special guidance* and *direction* along the lines of their work? That was in the very beginnings of Christianity, while the foundation stones of the Kingdom were being laid and the great movement of "world conquest" for Christ was in its incipency—a time when supernatural power may have been necessary and extraordinary light and guidance required to meet all the exigencies of the case. That, after all, was the "Apostolic Age." It

was an age of inexperience, on the one hand, on the part of those who were entrusted with the most important work which falls to the lot of man, and who were clothed with responsibilities, as the first heralds of the Cross, which have not been laid on the shoulders of men since their day. On the other hand, it was a time or age in missionary work when the obstacles to success were, humanly speaking, insurmountable and the difficulties insuperably great. To enable inexperience to overcome insuperable difficulties, to surmount insurmountable obstacles required, it would seem, the direct intervention of God through the Holy Spirit, as later ages do not. The origination of the great "world enterprise" on the part of a few unlettered fishermen and men who had so recently come over from another faith, with no inherited experience lying back of them, called for the divine approval, divine power immediately exerted, and divine guidance directly applied, as the carrying forward of the work in after times did not so much require. And hence I believe that on Biblical grounds we shall be disappointed if we expect in our own experience a repetition of theirs who stood at the very fountain-head of the stream, and who were appointed directly by the Lord himself or called of God to the service without human intervention.

Again it is to be remarked that the circumstances of the present time differ from theirs, not only and simply, as already remarked, because they stood at the beginning of the movement and we in the very midst of it with many centuries of accumulated wisdom and experience lying back of us, but also because we now have organizations and agencies for carrying forward the work such as they had not. Where the advantage lies may be hard to determine; whether organization and machinery

are helps or hindrances might be regarded as a proper subject for debate; whether the evangelists of apostolic and primitive times with primitive methods, but perhaps more direct connection with and guidance by the powers from on high, or we with our accumulated wisdom and experience and organization and machinery and treasures of money at our command and conveniences of travel, are placed under the more favorable conditions and circumstances, is a subject for earnest consideration. Just here I recall what Dr. Gordon says at one place in his book on "The Ministry of the Spirit": "Who can say that there is not need, in these days, of a return to primitive methods and of an assumption of the Church's primitive endowments? The Holy Spirit is not straitened in Himself, but only in us. If the Church had faith to lean less on human wisdom, to trust less in prudential methods, to administer less by mechanical rules, and to recognize the great fact that for her supernatural work she has appointed for her a supernatural power, who can doubt that the cringing and groaning of our missionary machinery would be vastly lessened, and the demonstration of the Spirit be more apparent?" So much for Dr. Gordon. We work in a "corporate capacity," while they (of the apostolic age) worked in an individual capacity, though no less the representatives of the infant Church. We have the Church, to send us forth and she is surely the home of the Spirit for, "Since the day of Pentecost," says Dr. Gordon, "the two persons of the Godhead now hold residence in the Church through the third, the Holy Spirit." Yes, we believe that the Holy Spirit, in a mystical, but very real, sense, became embodied in the Church on the Day of Pentecost, and that He abides perpetually in the Church. And it is this Church,

indwelt by the Holy Spirit, who sends us forth. We have Mission Boards to whom is entrusted, under God, the duty and responsibility of directing and both morally and financially supporting this work. We have Missions on the field, of which we are the units, and these manage the details of the work, even to the extent, largely, of saying where or where not the missionary is to labor. Now I do not claim that Boards and Missions are infallible in their judgments and that in all their decisions they are always under the manifest guidance of the Holy Spirit. In fact, I doubt it very much. The Human element is a very strong factor, and the Spirit's influence and guidance may be, and no doubt often is, overridden by human prejudice, human bias and human error. But taking human nature as it is, the consensus of opinion of the organized body as a part of the Church of God represents more often and more clearly the mind of the Spirit than that of the individual man or woman. The voice of the Church, as expressed in her organization may be, in the long run, taken, as the voice of God. I believe on Biblical grounds that Mission Boards and Missions, so far as they seek the enlightenment and guidance of the Holy Spirit of God, are under such guidance; that, acting as the servants of God, they have not only His orders to obey, but also His guiding hand to direct them.

Since the Church is the dwelling place of the Holy Spirit, what it does in its "corporate capacity" has the seal of God resting upon it. So, when it creates Mission Boards by whom men are selected and sent forth into designated fields, and when these men and women unite as Missions and arrange the details of the work, so far as they are true to the trust committed to them, so far as in the transaction of all their business they seek divine guidance,

they have this guidance in a real way. And, hence, the missionary is in his or her place by the voice and will of God.

You will have noticed from what I have said that I hold that the present system is the best and under all the circumstances the only practical one; that this is the ordinary way by which the point of contact is made; that it is indeed the Holy Spirit's method of directing His agents in the choice of their fields and the kind of work they are to do. But bear in mind I said this was the *ordinary* way. I believe that God can and does work in *extraordinary* ways. I do not believe that we are to infer that all the light and guidance of God come by way of Mission Boards and organized Missions. There may be and probably is special direction given to the individual either by an inward impulse or through special and exceptional circumstances pointing him or her to go to this or that place. Paul and his company were forbidden of the Holy Ghost to preach the word in Asia, and, when they wanted to go into Bithynia, the Spirit suffered them not. And afterwards they were called in a supernatural way into Europe to preach the Gospel there. There is nothing ambiguous in these circumstances. They are clear cases of direct guidance. But we must not forget that they are only a few; that, so far as the record goes, they stand out prominently as exceptions. So now there may—I believe there are—exceptional cases of direct influence according to which a man or woman is led to a certain given field to do a given work which is waiting to be done, and can best be done by the individual led thither. Have not some of you had experiences of this kind? Will you pardon a personal allusion? A good many years ago I used to pass on the edge of a certain town, going back and forth by train while

visiting other points of work. I used to look across from the train upon that town and something within me seemed to say, "You are wanted in this town. It is your duty to do a work for the Master among these people." Not once, but often did that feeling come over me. In mentioning it to some of our Japanese workers, they tried to dissuade me from going there by saying that it was of no use, etc. But finally I went and found an open door to teach Christ, and to-day there is an interesting work in that same town. I have always felt that I had a special call of God to go and work in that place. I haven't much doubt there are those here to-day who could relate similar experiences showing that when God has a special work for an individual He will make it known either, as I said before and as was the case in my own experience just related, by an inward prompting or voice, or else by some outward circumstance or condition.

There ought, then, to be no doubt on this point so far as the reality of this matter of divine guidance is concerned, which ever way we may be disposed to look at it. As the children of our Heavenly Father and the servants of the Lord Jesus Christ, we have been born of water and the Spirit, and are all infilled with the same Spirit, and then also guided by the same Spirit in all the important affairs of our life. As another has truthfully said: "There is no law for the Spirit which man can formulate; He works *when* and *where* and *how* He pleases." This much is certain as gathered from God's Word, that the Holy Spirit is always present with His Church and in the hearts of the true and sincere believer; that He teaches us everything we need to know—that He is the great spiritual teacher who teaches us all things pertaining to the Kingdom and our relation to this Kingdom; that he is

our guide into all truth and the Comforter of the children of God in all the ages.

And then also we may safely rely on His guidance in leading us to the place or places He wants us to fill. He knows our ability, our fitness and taste. He knows the place or places we can best fill and the positions into which we best fit, and, either indirectly through the "organization" or "properly constituted authorities," or else directly by our inward impulses or the leadings and dealings of His providence concerning us, will He bring us to the right place of work or else restrain us from going to the wrong place. If my life is a "thought of God," if He called me into being for a certain definite work and purpose, if He has before-hand shaped the ends of my life and planned the means of reaching that end, as I firmly believe He has, then I need have no other fears but that of willfully thwarting His purpose in my life. Then I may firmly, hopefully and joyfully believe that He leads me all the way of my life by the Holy Spirit and that where I now am is just the place where He wants me to be.

—The British and Foreign Bible Society is making strenuous preparations for an appropriate observance of its centenary next March. Its numerous Auxiliaries in all parts of the world are expecting to wheel into line and make the occasion a memorable one. The occasion is such an important and altogether unique one that it should be made the most of. The splendid achievements to which the Society can gratefully point are sufficient to awaken the spirit of praise and arouse enthusiasm. In this great cause, which appeals so powerfully to Christians, irrespective of nationality or denominations, the widest sympathy should be manifested.

INDUSTRIAL WORK IN KANAGAWA.

(A paper prepared for the Council-meeting of the Woman's Missionary Society of the Canadian Methodist Church in Japan, in July, 1903).

By ALICE C. BELTON.

The aim of all missionary effort is undoubtedly the same, namely to bring men to Christ, although the means used to accomplish this end are various. Before reaching the mission field one's mind is fixed upon the desire to preach the Gospel to those who know not the true God. But having arrived here the question to be answered is not "Shall I spend all my time in preaching the Gospel"? but rather "How shall I find some one to whom I may preach"? One cannot ring a church-bell and in a few minutes thereafter face a reverent congregation of some hundreds of people to whom to tell the Wonderful Story; and the powers of the mind so earnestly bent upon telling of the love of Christ must be turned aside and concentrated upon a plan by which to induce a few of the indifferent, derisive, suspicious, or hostile multitude around him to give him an opportunity to tell them at least who Christ is and what love means. The methods used to this end are called indirect missionary work, but are just as necessary in preparing for the seed-sowing of the Gospel as were the labors of our forefathers in clearing their bush-farms preparatory to the pleasanter work of sowing the grain and reaping the harvest.

One kind of indirect missionary work not so common in Japan as many others is that of Industrial Schools. The Kindergartens reach the little ones before their minds are filled with false views of religion; day-schools can sometimes be established where no other kind is welcomed; boarding-schools seem to me to

be the strongholds of mission work among girls, but the Industrial school also has its place and covers ground untouched by others means.

In Kanagawa some ten or eleven years ago one of our ladies opened work, spending her time in training some women for future usefulness, in visiting the limited number of homes open to her, teaching the children, and studying the language. When another lady joined her she found the first one was able to compass all the evangelistic work and therefore she decided to open a school of some kind. A boarding-school for girls had already been organized by another denomination and was able to accommodate more pupils than were found willing to enter, so that our missionary thought it would be better not to open a rival school but looked about for some work which no one had yet taken up. She found that there were certain parts of the city occupied by poor people and that nothing was being done among them. She tried the usual methods to gain a foothold, but in vain—the people were strongly opposed to Christianity and resisted all attempts at friendliness. Their opposition was strengthened by the fact that they had received a lasting impression of the (apparent) deceitfulness of Christians through an incident which occurred about forty years ago, when a company of people calling themselves Christians came from near Nagasaki and settled among them. They taught among other good things that people must be industrious, and showed them how to cut down their long sleeves into a pattern more convenient for working in. After a time, having borrowed money from many of their new neighbors, they all disappeared, leaving these debts unpaid. This story has been told to me twice during the past year, once by a man who remembers the incident. Naturally

the people thought we would be like these adventurers, and it took years to gain their confidence.

An industrial school for boys was first started, giving them employment at envelope-making during the day and also providing them with a night-school teacher five evenings a week. Through the unfaithfulness of the man who managed this work it had to be discontinued some years later but in the meantime a number of girls had been engaged to work at embroidery, and they also attended night-school. Bible-lessons were taught regularly in both day and night schools from the beginning, a Sunday-school was carried on and a woman's meeting held weekly, attended by the women of the neighborhood. When the boy's work was discontinued a season of persecution began and for a time it was very discouraging to try to keep up any work in the district. Stones thrown from the street broke the glass in the windows and for the protection of the few who continued to attend, wire netting had to be put on all the windows upstairs and down.

About the year 1900 the number of girls in the school was reduced to six or eight, but time was gradually bringing about a change in the attitude of the people towards the school. Gradually the pupils increased, until last year more than forty were reported and others wished to enter. But the Embroidery Committee in Canada began to be alarmed at the prospect of selling so much work, embroidery having been started in another district also two years ago and thirty girls were at work there only two thirds of our estimate for industrial work was granted so at New Years we were under the necessity of reducing the output of embroidery and drawn-work by one-half, having already run the schools for six months with the full number of girls. Many of them accepted our offer to

work half the day and study during the other half, and since that time a day-school of four hours has been carried on, the attendance averaging twenty-three, all from the industrial classes. They do not now attend night-school though it is still carried on. We were pleasantly surprised to find that so many of our girls were willing to stay with us rather than to work elsewhere for full pay, and some of them rejoiced over the prospect of obtaining a better education. The day-school teacher is a Christian a graduate of one of our Mission schools. The embroidery-teacher also is a Christian, a graduate of Aoyama industrial school; and the night-school teacher is a Christian young man preparing for the University. (This department is now carried on in a building separate from our school.) All the girls attend Sunday-school and most of them also attend service once or twice on Sunday.

The question as to the effectiveness of this school as a means of opening up the district for evangelistic work may perhaps be best answered by a recapitulation of the work now being carried on there, every part of which is directly traceable to the Industrial work. We have, then, in the first district opened, Kawakami, a good Sunday-school divided into four classes, the average attendance being at present eighty-six. The Japanese pastor holds a preaching-service every Sunday evening with an attendance of thirty or forty. One weekly and one fort-nightly meeting for women are held with an attendance varying from twelve to thirty-six: a weekly prayer-meeting, average attendance, seven; a "would-be" Kindergarten with attendance of twenty-one; a weekly children's meeting, average eighteen; a day-school, attendance, twenty-three; a night-school, twenty; and a visiting list of seventy-five homes.

Some months ago the girls asked permission to work part of each Saturday at something by which to earn money for the church, and lately they expressed a desire to amalgamate with the King's Daughter's Society. Their dress is plain but in manners and appearance some of them now surpass many of the pupils of the Government High Schools of the city. The people of Kawakami district now say it is better to send their girls to us after they finish the Lower Primary course at the Government Schools, because they approve of our school and of the girls in it. Its standing among the better classes may be judged from the fact that some of the wives of Normal and Higher School teachers are coming to the school for embroidery and knitting lessons daily, and they sit among our girls and receive their Bible-lesson together.

Shortly after the Kawakami school was opened another industrial school was established in Daijime, a district about three miles from Kawakami. This gave employment to small children, some working only after school-hours and all earning but a few sen per day by arranging matches on frames, for a match-factory. This industry was carried on until a few years ago when it was given up and in 1901 embroidery was introduced. Last year thirty girls were employed but since New Years only thirteen have been kept. One of our oldest girls from Kawakami, our best embroiderer, has been in charge at Daijime and has proved to be not only a capable business woman but an exemplary Christian, combining dignity and force of character with a rare, beautiful meekness which attracts involuntary homage from all who know her. In this school also we hold a Sunday-school, present average forty; a would be kindergarten; a weekly meeting; a night-school, and there is a visiting list of

sixty homes. Both schools are opened with devotional exercises daily. The embroidery and drawn-work produced is sent to Canada where a committee appointed by our Board disposes of it and the proceeds go into the treasury there. Since organization up to July 1902 the work has covered the expenses of material, labor, duty and postage, with a small surplus of profit, but it does not cover the expenses of teachers, rent, fuel etc. Still as the work exists merely as a means of evangelization and as so much evangelistic work is carried on in the building the fact that such a small profit is realized is not discouraging, especially where we consider how inexpensive the whole work is compared to that in many institutions.

At the present time when opportunities for entering the homes of all classes are so numerous it may be questioned whether this work among the respectable poor ought to be emphasized, but it was organized before the openings for work were so abundant, and certainly it has fulfilled its aim, and we need not regret that the Gospel is being preached to the poor even though not many among them have yet been baptized, since we certainly believe that the hand of God has guided us all the way and the promise is sure that His Word shall not return unto Him void.

Dr. S. Tetsu Tamura, who recently graduated from Clark University, has received appointment from the United States Weather Bureau, Washington, as an assistant expert. He will take the position about the beginning of October. He is the first Japanese to receive such an appointment from the American Government.

—*Japan and America.*

The Japanese Government has provided free transportation for all religious teachers—Buddhist, Shintoist, and Christian, to Formosa.

A JAPANESE BARBER'S VIEWS.

By WM. ELLIOTT.

His hair is just beginning to silver, and his intellect is strong and clear. A manly fellow, this plain, common barber. On this particular day he expressed himself decisively, on two subjects.

"Fine sermon that, last Sunday, wasn't it?" Our artist had been sharpening his little straight razor on a fine smooth stone, his body keeping rhythmical time with the motion of his hands. But this remark pulled him up at once. "Wasn't it *umai* (sweet, good)? I tell you that was a treat. I have often heard learned ministers preach, and every time the chief and final impression left on my mind was, what a great scholar he is! But with Dr. Sasamori it is so different: he too makes us realize that he is an educated man, but the final and strongest impression is, O what faith! what wonderful faith in God!" Is it strange that Dr. Sasamori's three days' visit to Hiroshima has proven him to be a genuine "fisher of men?"

The other view expressed was on the Sabbath observance question. A friend spoke about certain free and easy doctrines now being propagated in the Sunrise Land by some who bear the Master's name. "Well," said he, as he sat down, and gave the little tongs a deep and emphatic drive into the charcoal brazier, "they needn't come to me with their new opinions. Fourteen years ago, when I first became a Christian, I thought it might be impossible for me to close up every Sunday, when all the others kept open. But I decided that I must be true to God. And, at the end of the very first year, I found that my business had greatly improved; and it has been improving ever since. These new opinions are not to be accepted." And Mr. Takeuchi continues to be the only man in

his line, and almost the only shop-keeper in his large city, to keep his shutters up one day in seven. Long may his light shine in the darkness—and may the darkness soon comprehend it.

PUBLISHING IN JAPAN.

LIBRARIES.

Years.	No. of Libraries.	Japanese and Chinese Volumes.	European Volumes.	Total Volumes.
1879.....	15	35,448	58,629	93,477
1880.....	21	56,050	63,324	119,374
1881.....	21	56,952	29,814	125,766
1882.....	21	80,299	65,423	145,722
1883.....	24	92,406	65,975	158,381
1884.....	25	88,505	68,373	156,878
1885.....	23	81,851	65,737	147,588
1886.....	21	78,610	60,395	139,005
1887.....	16	72,011	65,197	137,208
1888.....	20	78,933	68,020	146,653
1889.....	17	88,713	64,489	153,202
1890.....	20	99,052	79,374	178,426
1891.....	20	99,736	82,206	181,942
1892.....	24	289,821	37,727	327,548
1893.....	25	291,345	40,576	331,921
1894.....	25	374,193	41,331	415,524
1895.....	25	359,731	41,303	441,034
1896.....	27	445,467	48,355	493,822
1897.....	31	460,485	50,076	510,561
1898.....	33	471,049	50,555	521,604
1899.....	38	484,225	62,332	546,557
1900-1901 ...	43	474,528	51,443	525,971
1901-1902 ...	50	562,161	57,071	619,232

PUBLICATION OF BOOKS.

Years.	Compilation.	Translations.	Total.
1877.....	5,777	231	5,441
1878.....	6,620	170	6,790
1879.....	2,282	311	2,593
1880.....	3,680	233	3,313
1881.....	2,795	157	2,952
1882.....	4,132	237	4,369
1883.....	9,130	332	9,462
1884.....	9,590	363	9,893
1885.....	8,143	454	8,597
1886.....	7,654	451	8,105
1887.....	8,856	692	9,548
1888.....	10,817	456	11,273
1889.....	14,853	269	15,122
1890.....	18,447	223	18,720
1891.....	22,352	206	22,568
1892.....	21,671	173	21,844
1893.....	26,754	211	26,965
1894.....	28,621	191	28,212
1895.....	26,650	142	26,792
1896.....	25,453	123	25,576
1897.....	25,381	141	25,522
1898.....	20,805	9	20,814
1899.....	21,255	180	22,435
1900.....	18,170	111	18,281
1901.....	18,963	35	18,998

NEWSPAPERS AND JOURNALS.

Years.	Number of Pub. in existence.	No. of copies.	During the year.		Circulation Prohibited.
			Opened.	Closed.	
1881	253	64,506,655	190	148	—
1882	244	59,038,432	191	198	—
1883	199	57,278,112	132	175	—
1884	269	61,162,611	117	66	—
1885	321	70,916,620	168	116	—
1886	402	81,914,763	247	116	—
1887	470	95,932,270	279	211	—
1888	510	111,594,502	345	305	—
1889	647	150,892,701	420	333	—
1890	716	188,289,728	441	372	—
1891	766	199,168,371	446	399	—
1892	792	244,203,066	460	434	—
1893	802	273,157,421	484	774	87
1894	814	367,735,426	518	506	140
1895	753	409,429,528	349	410	238
1896	775	413,768,616	339	319	25
1897	745	431,813,536	322	352	—
1898	829	461,458,141	376	282	25
1899	978	—	414	265	27
1900	944	—	475	509	25
1901	1,181	—	523	136	16

J. Mail.

CHINA AND THE CHINESE.

The distinguished Professor of Chinese at the University of Cambridge, Dr. Herbert A. Giles, has prepared for publication the series of lectures delivered by him at Columbia University last year, and they are now presented in a volume of 200 pages with the title "China and the Chinese" (Macmillan). The lectures, six in number, are on the following topics: "The Chinese Language," "A Chinese Library," "Democratic China," "China and Ancient Greece," "Taoism," and "Some Chinese Manners and Customs." It will be seen that these lectures do not comprise a systematic treatise on the subject-title of the book, but are somewhat desultory, although their value is by no means impaired by that fact. The first two sentences in the book naturally attract attention, and strikingly depict the massiveness of Chinese civilization: "If the Chinese people were to file one by one past a given

point, the interesting procession would never come to an end. Before the last man of those living to-day had gone by, another and a new generation would have grown up, and so on for ever and ever." That first chapter, moreover, is a very clear though brief statement of the peculiarities of the Chinese language, especially the written language. The second chapter gives a good bird's-eye view of the immense literature that a Chinese "scholar" must master before he is well equipped for his career. "Democratic China" is a vivid picture of the political and social conditions of the empire; and the last chapter sets forth some of the peculiar manners and customs of the people. The chapter on "Taoism" is a very careful explanation of the doctrines of Lao Tzu. *Tai* is a word meaning "Why," which appears to be sufficiently broad to include a great variety of speculations and superstitions. The most suggestive chapter, to some, is the one in which the lecturer makes some interesting comparisons between the civilization of China and Ancient Greece, in which he makes this claim: "Those mental gymnastics, of such importance in the training of youth, which were once claimed exclusively for the languages of Greece and Rome, may be performed equally well in the Chinese language."

E. W. C.

—The *Central China Record* makes a neat correction:—Alas how great a matter a little fire kindleth! The change of a little word has brought shame to the Editor, and confusion into the ranks of our W. F. M. S. ladies. We made them call for "eight men missionaries;" it should have been "eight new missionaries."

The population of Tokyo at the close of 1902 was 1,839,788; and the number of houses 392,039.

A HAPPY HAVEN FOR WEARIED WORKERS.

By REV. AMERICUS FULLER, D.D.

(President Aintab College.)

Homes or retreats for missionaries or other Christian workers in need of rest and recuperation have repeatedly demonstrated their usefulness and economy in Christian work. Auburndale, Clifton Springs, Oberlin have long been doing their very beautiful work in this line. The first place on the Pacific coast to undertake an organized work of this kind is Saratoga in Santa Clara County, California, most delightfully situated on the southern and western side of the Santa Clara valley and reaching up into the foothills of the Santa Cruz mountains. The place is one of surpassing beauty and variety of scenery with a climate equable, healthful and free to a remarkable degree from insect pests and other annoying conditions. The soil is fertile, specially adapted to fruit-growing and gardening. The roads are good and indeed all the physical conditions of life are as nearly perfect as it has ever been my lot to find.

Some of the large-hearted members of the Congregational church in this favored nook were moved to begin an organized effort to provide and offer special facilities for the above class of workers on furlough or for any cause needing rest. A company was organized under the laws of California authorized to raise funds and hold property for this purpose. A circular was issued by Rev. E. S. Williams, secretary of this society, inviting co-operation in this work and offering such assistance as the means of the society allowed to missionary workers in need of rest. There are persons from whom a word of comfort and cheer is better than medicine. As Emily Brown of Kobe, Japan, the first guest at this home says, "If I had only known,

on the long sea voyage what kindness I was coming to I would have begun to mend when I started."

If anywhere quiet rest, congenial associations, delightful climate, beautiful scenery and opportunity for varied and healthful rural occupation can give refreshment and healing, surely here at Saratoga more than at any place I have ever seen is the true sanitarium for overtaxed bodies and nerves. I write this after nearly five months' (November to April) sojourn in this most invigorating retreat. I can wish for any fellow-worker needing "to come apart a little and rest" no more beautiful and desirable place than this. *Exchange.*

MONTHLY SUMMARY OF THE RELIGIOUS PRESS.

In the *Keisei* Mr. Ebina Danjō writes on optimism in the following strain. Though Brahmaism is usually considered to be pessimistic, it has a very strong optimistic element in it. It assumes that the Brahmans are indifferent to and unaffected by the world's changes and that, whatever may be the fate of States, nothing can rob the Brahman of that great superiority to other men which belongs to his caste. The Brahmans are the kings of mankind. They rule in that ethereal region of thought where the effects of great political changes are not felt. Whether India is subject to Russia or to England is a matter of supreme indifference to the Brahman. Thus is he ever optimistic, come what will . . . We find among the Chinese a similar state of mind. Nothing seems to shake their faith in their superiority to all other races. Among the best educated Chinese it is quietly assumed that their Emperor only is the son of Heaven, and their sages teach that only high moral character in Chinese Emperors is needed to ensure for them universal dominion. Their

saying, *Tenun junkan shite, yukite kaerazaru wa nashi* (The fortunes [of a State] after making many revolutions revert to their original condition), well illustrates their habitual feeling in reference to the political changes through which they pass. If they come under the yoke of Russia it is only one of the revolutions of fortune. It cannot affect seriously their superiority as a people. Coming to the Japanese in ancient times, as is evidenced by their mythology and by many of their customs, they were highly optimistic. So optimistic were they that they worshipped the moon as a man and the sun as a woman, thus elevating the lesser light into a position of honour. But Buddhism changed all this, and owing to its influence all our literature became pessimistic. That the perusal of pessimistic literature is bad for young people goes without saying, and one is very surprised to find books like the 徒然草, *Tsurezuregusa*, the 方丈記, *Hōjōki*; and the *Heike-monogatari* still used in this Meiji era as text-books in schools. But the question is, has all the optimism been driven out of Japanese human nature by Buddhism? I think not. There are in national character permanent traits which it is almost impossible to eradicate; Japanese optimism is one of these. Though we have lost the optimism of the nation's youth, we have by no means become wholly pessimistic. There are many forms of Buddhist pessimism and in some cases the pessimism we find is no other than modified optimism. The effect on Buddhist thought of the development of the Bushidō was considerable. This was natural; as the Bushidō may be said to have been a product of the teaching of the Zen Sect. As regards the Nichiren Sect, though it is customary to regard it as one of the ordinary Buddhist bodies, Nichiren was no real Buddhist, but a man whose whole mind was per-

meated with Bushidō teaching. What Buddhism there was in him was transformed Buddhism. Though at one time the Bushidō showed signs of a pessimistic taint, in the sixteenth century it began to display a distinct leaning towards optimism, and in later years this tendency grew stronger, until today we find that Japanese optimism is largely based on Bushidō teaching. . . . At the beginning of the Meiji era Buddhism was unpopular and the nation reverted to its ancient creed, which meant a revival of optimism. But in recent years there has been a strong tendency to go back to Buddhism once more, owing to its possessing more substantial religious elements than Shintō, and perhaps partly too on account of its cosmopolitan nature, and this tendency has given a new impetus to pessimistic thought and has led men to regard this human life of ours as meaningless. There can be no stable foundation for optimism outside of man's inner consciousness. If a man's mind is thoroughly dissatisfied with human life, then deterioration in character or suicide must follow. A man's conscience must yield him satisfaction if he is to have it at all. A man must be able to say *Kami moshi fugi naraba, ware wa waga gi wo mamotte shinan* (Even though God be unjust, I will observe what I consider just till I die). . . . What are known as the elder statesmen are all pessimistic. When some time ago Itagaki said to the man who had desiged against his life, "Liberty will not die though Itagaki be killed," he showed himself to be highly optimistic. But his recent utterances have been decidedly plaintive. He mourns over the fact that the modern political world is without an ideal. Why does he not give it one? What is the object of his going on living if he cannot do this? If he has no longer any hope of bettering his contemporaries, may he not be said to be

already dead? It is asserted that in his last days Mr. Fukuzawa was persuaded that religion is necessary. But this was a conviction that only came when he was very weak.* Count Ōkuma has given up the notion that material civilisation supplies all that man needs and now contends that moral and religious ideals are necessary as elevating and refining agencies. What about Marquis Itō? Well, the one ambition of his life is to produce a superior class of political party. Do present appearances indicate that he is likely to succeed? Though many of them are rich, though they live in grand houses and enjoy the best of everything, the elder statesmen are dissatisfied. They are suffering from the feeling that the glory of the world is transient, and so are in a frame of mind to listen to religion. In character they certainly are much inferior to the warriors of the sixteenth and seventeenth centuries, who when they stood on the brink of the grave showed no disquietude and no misgivings. As they lived so they died. Maeda Toshi-ie shortly before his death observed that his wife was engaged in sewing up the sides of the bag known as *nusabukuro* (a bag containing the *gohei* or other emblems, which was supposed to help the bearer to enter paradise). "That is not needed," said the warrior. To which remark his wife replied:—"But having killed so many people in this world, would you not fare very badly in the next world without it?"

* Mr. Ebina's meaning is somewhat obscure here. His words are *Fukuzawa Sensei mo, owari ni Shinkō no kitsuyō wo satoritari. Satoritaru wa yokeredomo, jitsu wa yowari kitta satori de aru.* Whether the weakness referred to was bodily weakness or the realization of a mental vacuum that needed filling is uncertain. Our own opinion is that Fukuzawa never felt any need of religion for himself, though he repeatedly admitted that others required it.—(WRITER OF SUMMARY.)

† The saying of course indicates that he believed neither in heaven nor hell, and could die quietly without worrying himself about either place.—(WRITER OF SUMMARY.)

"Since no doubt a large number of my retainers have been taken to hell," replied Toshi-ie, "I shall have to go there too."† This was dying like a true knight, regarding the future with no anxiety whatever. This is optimism—meeting all that has to be met with philosophic cheerfulness. Optimism implies the possession of courage that enables a man to triumph over every difficulty or trouble that he may encounter.

The *Keisei*, from which we have quoted above, has an article entitled "Muscular Christianity (*Wanyokuteki Kirisutokyō*)," written by Mr. Matsumura Kaiseki, which gives expression to the following sentiments: In certain quarters we constantly hear that what we as a nation most need is to be more industrious and saving, to seek for lasting peace of mind and to give up altogether our reliance on physical force—war should cease. In a word, what is recommended is that we should be more docile, more meek, less energetic and pushing—that passivity should take the place of activity. And in order to drive home this counsel, Bible precepts enjoining humility, patience, and meekness are quoted. So much has this teaching prevailed in certain churches that time and again when Christians have been confronted with a situation requiring pluck, spirit and determination they have shown the white feather in a most ignominious fashion. When Dr. Imbrie was attacked in a very cowardly manner by the students of the First High School, the Meiji Gakuin Christian students were too frightened to interfere. The simply looked on. To quote another instance, when a short time ago I was delivering a lecture at the Young Men's Association Hall in Kanda, I was interrupted in a most rude fashion by a young man who came on to the platform and made a great disturbance. Though there were many Christians present,

not one of them stirred a finger against the intruder. They all looked on in trepidation while a non-Christian young law student forced the young man off the platform. This well illustrates the prevailing spirit among Christians. They think that on all occasions they have to be meek and forbearing and that when smitten on the one cheek they must turn the other also, forgetting that there are occasions when the sword even must be drawn and unscrupulous rogues must be killed (*toki to shite katana mo nukaneba naranu, hito wo mo korosaneba naranu*). On such occasions they must be prepared to lay down their lives in defence of what they consider right. Christians should not of course mix themselves up with disputes whenever it is possible to avoid them and they naturally desire not to be present on occasions when an appeal to physical force is likely to be made. But when they do find themselves face to face with a situation where courage is required, if they display cowardice, they bring shame and reproach on the Christian cause. There is too much of this among teachers in our Japanese Christian Church. (*Warera wa sō iu sensei wo ōku mita, soshite zannen ni kanjita koto ga ikutabi ka aru*). *Japan Mail*.

ICHIKAWA DANJURO.

The great actor Ichikawa Danjuro died Sept. 12th.

Danjuro was in his 66th year. He was the ninth of his name to attain a great reputation on the stage, and he leaves no one of comparable talent to take his place. It is probably not too much to say that Danjuro was the greatest actor in the world. His versatility was extraordinary. To the eyes of foreign playgoers his performances in the role of a woman probably seemed most remarkable, but his countrymen's verdict

would be that the late Kikugoro—who died only a few months ago—was even greater in such roles, and that Danjuro excelled in his representations of eminent historical characters, such as Kato Kiyomasa, Benkei, Ishikawa Goyemon and so forth. The writer of this note remembers that when many years ago, the late Hon. Lewis Wingfield, whose close connexion with the English stage is doubtless familiar to our readers, visited the Japanese theatre, he unhesitatingly pronounced Danjuro to be the most skilled exponent of the histrionic art then living, and that too although Mr. Wingfield could not follow the words of the piece—"Tera Koya"—Danjuro was playing. In Japan a man does not turn to the stage—or, at least, very seldom turns to it—after reaching years of maturity. He begins to receive training from his very childhood and it is training of the most rigorous and minute character. Danjuro, too, had the advantage of exceptional erudition. It is not too much to say that none of his contemporaries possessed the same intimate knowledge of Japan's ancient history, manners and customs. To see a play staged by him was to obtain a glimpse into Japanese life in the days of its complete seclusion from foreign influences. The loss of this remarkable actor, following so closely on the death of his rival and comrade, Kikugoro, leaves the stage much impoverished. *Japan Mail*.

A Negro preacher used the word "phenomenon" freely in his sermon, and was afterward asked to explain it. He expressed it thus:—"Bredren, if you see a cow, dat not a phenomemo; if you see a distle, dat not a phenomemo; if you hear de bird sing, dat not a phenomemo. But if you see de cow sitting on de distle and singin' like de bird, dat would be a phenomemo."

Mission Notes.

SUMMER OUTINGS.

(JAPAN TIMES)

WE are indebted for many things to foreigners, but in nothing are we more indebted to them than that they showed us the way to escape from the extremes of temperature. Nikko and Karuizawa, not to mention other places, owe their present popularity to foreign exploitation. Indeed these two places ought to enshrine in their temples images of John Bull and Uncle Sam.

About fifteen years ago the (Karuizawa) villagers could hardly find a purchaser for their land, and considered it lucky if they could procure one *yen* (50 cents) for a two-and-a-half acre lot. Now the same lot commands a price of about one thousand yen, Karuizawa now looks more like a foreign village than a Japanese one, especially in summer. There are a little over seventy foreign cottages, mostly belonging to missionaries. The buildings are simple wood structures intended for temporary dwelling-places. They all present one common prevailing plan in construction, are two-storied buildings about 30 x 18 feet with wide veranda in front and a one-storied kitchen tacked on to the rear. They must cost 400 yen or so to construct. Those foreigners not residing in the cottages find in the Mampei, Kameya, and Karuizawa Hotels quite comfortable accommodations, and at a

low rate ranging from two and a half to six yen a day.

The village proper contains about one hundred houses lying along the two sides of a clean and well-kept street with a row of trees standing right and left. Almost everything a foreign family needs in daily life is on sale here, there being three or four green grocers, a provision shop, a butcher, a milliner, a tailor, and so on; most of their shops having been temporarily opened for the season by merchants of Tokyo or Yokohama. And standing side by side with those shops are found others catering to the Japanese. Interesting indeed is the village scene, it being such as is not easily met with anywhere else in a village of this size. But for the surroundings one might think that he were on the Bluff of Yokohama, to give the nearest parallel I can think of, so many foreigners are passing on the street. Every summer between three and four hundred foreigners resort to Karuizawa which earns on that account about 20,000 yen.

Nor are the Japanese slow to profit by the beneficial example of enjoying in this season the healthy air of Karuizawa. Quite a number of Japanese possess their own villas here; and this year the place contains a larger number of Japanese summer visitors than ever. This is especially the case with children, for I saw several children of Peers, as a Matsudaira, a Tokugawa, and a Kuroda, staying at Tsuruya's.

SUMMER RESORTS IN NORTHERN JAPAN.

(TIDINGS.)

Tokyo at the head of a shallow bay, lies at sea-level—numerous canals running through the city being flooded with every incoming tide. The early summer is rainy, and hot enough so that shoes, clothing, books, etc. are covered with a green mold. In July the rains usually cease, and hot weather prevails till summer ends—often with a terrific storm near the middle of September.

All who can, get away for a longer or shorter period during the heated term which is more enervating than in most places where the thermometer registers the same, owing to the dampness of the climate.

If the map of Japan, drawn on the same scale as that of the United States, were to be laid upon the latter, Tokyo would fall upon Raleigh, N. C. a city of the same latitude. And Sapporo in Hokkaido (formerly called Yezo) would then fall very near Syracuse, N. Y., while Hakodate would come near Williamsport, Penn. and Hirosaki across on the main island, would strike Altoona in the same state. Sendai, half way to Tokyo, would lie in the vicinity of Washington, D. C. And Nagasaki on the island of Kyushu would fall at Macon, Miss. and Kagoshima would occupy Mobile, Ala.

The summer climate of Sapporo is invigorating and pleasant, and the place would attract many visitors only for the time and expense incurred in getting there.

Hanabuchi, a bathing beach on the bay near Sendai, has attracted some, and a few cottages have been erected, but it is too far from Tokyo and Yokohama to draw many there.

With Tokyo as a centre, a hundred-mile radius would strike Nikko about

eighty miles distant—almost due north. Swinging around to the north-west, Asamayama, the great volcano of Japan would be reached at a distance of ninety miles from Tokyo; while Ikao (to which we hope to introduce our readers next month) lies midway between these two points. Ten miles from Asamayama, in the direction of Tokyo lies the village of Karuizawa which has come to be the most popular summer resort in Japan for foreigners. Sweeping still farther Fujiyama, the peerless mountain of Japan, is reached at a distance of sixty miles S. of W. from Tokyo. A few miles S. of E. from the foot of Fujiyama, Gotemba lies in a pass through which the railroad runs. While in another valley twenty miles S. W. of Tokyo is Hakone, a village and mountain lake which was the first place to attract people from Tokyo and Yokohama. This would no doubt have early become a favorite resort if only the sleepy inhabitants had mustered enterprise sufficient to have constructed a road to the place over which vehicles could pass.

Nikko 2000 feet above sea-level, is famous the world over for its gorgeous memorial temples. Seven miles above Nikko is Lake Chuzenji, 4375 feet high; which since a passable road has been constructed, has begun to attract foreigners, especially the Legations.

Karuizawa has an elevation of 3270 feet, while there is a pass easy of access, within a few minutes' walk, 4050 feet high where a few prefer to spend their summers.

Hakone is 2400 feet above sea-level.

The celebration festival of the 50th anniversary of the opening of the port of Hakodate took place on Sept. 13th when the governor and other high officials and prominent gentlemen were present. The citizens intend to establish a memorial of the occasion.

GOTEMBA.

(By J. SOPER, IN TIDINGS)

Within the past three or four years Ni-no-oka, a small hamlet one and three-fourths miles from the Gotemba Station, has become quite a prominent summer resort. Last year there were seven families here. This year there are fourteen families, besides five or six single ladies. Including children there are nearly sixty foreigners here. Among the missionaries are Presbyterians, Episcopalians, and Methodists. We are a harmonious company. We hold *union* services on Sunday—a Sunday school also. Last Sunday (August 30) the Lord's Supper was administered to a large company after the preaching services, the writer having charge.

Gotemba, on a large plateau at the foot of Mt. Fuji, is about 1500 feet above sea-level, not quite so high as Hakone (separated from us by a mountain range). Compared with Karuizawa we are low—about half as high. What makes Gotemba attractive, are its being easy of access (three and one-half hours from Yokohama, and four and one-half hours from Tokyo), the balmy air, the cool water and the beautiful views—peerless Mt. Fuji being the background of grand panoramas. Fuji has shown to fine advantage this summer—a number of days being visible all day long. During August we had scarcely any rain—for three weeks not even a shower, and very little cloud.

There are several places of interest near by—two in particular. Otome Toge (a celebrated pass in the mountain range on the road over to Hakone Lake and to Miyanoshita hot springs) and the "Sano" waterfalls. From the former are some of the finest views in this region, and the latter is one of the most beautiful waterfalls I have seen in Japan. We spent a delightful day at these falls (35 feet high) last week—the picnic party numbering sixteen. Besides

these two places there are others of interest, and many fine walks. Subashiri, a large town nearer Fuji, can be reached by a horse tramway. And there horses can be secured for riding over level roads and up and down winding mountain paths.

Gotemba bids fair to surpass Hakone as a summer resort, so far as numbers are concerned. Hakone is cooler, but damper; higher, but more difficult of access.

NAGASAKI.

(J. C. DAVISON IN TIDINGS)

For some reason or other Kyushu has not yet developed any summer resort laying claim to steady patronage. Yet if the foreign visitor is in search of the most ancient landmarks of Japanese history, or is seeking for chances to boil himself in hot-springs, or fall down into live craters he can be accommodated here about as readily as anywhere else in the Empire. Shimabara Onsen had quite fair prospects a few years ago, when visitors from China, overflowing the accommodations afforded here in Nagasaki, found there a salubrious and quiet retreat. Several fine hotels and a few private cottages were built; but owing largely to the opening of Kuling in Central China the supply from that direction has been cut off, and the outlook for the future is anything but encouraging. Certainly during the past thirty years—since my first arrival in Nagasaki, this place has seldom had fewer guests, either local or from a distance, than has been the case this summer.

A course in the Japanese language and literature was recently inaugurated in King's College, London. J. H. Longford, formerly a British Consul in Japan, was chosen as the instructor. Mr. Longford held his office as Consul for a long period, and studied Japanese long enough to be well fitted for the post.

—*Japan and America.*

THE MOUNTAINS SHALL BRING PEACE.

(B. CHAPPEL IN TIDINGS)

Karuizawa is appreciated by many who go there not alone for its invigorating air. Where some three hundred Christian people are met together, the association must be socially delightful and spiritually bracing.

In addition to weary ones from all parts of Japan and from China, the community is usually favored with visits from devoted Christians from western lands, who are staying in Japan but a short time.

Among these this year were two young ladies from Manchester, Eng., Miss Crossley and Miss Hatch. With energies exhausted by the continuous strain in the slum work of that city they had come apart to rest awhile.

All of us have seen advertisements of the Crossley Gas Engines, widely used in Japan as in all other parts of the world. Mr. Frank Crossley obtained a patent for the engine that bears his name, and the venture brought him a large fortune. This fortune he received in the spirit of stewardship. Among his benevolences it has been estimated that he gave not less than half a million dollars to the work of the Salvation Army. But it was not enough to give of his means. He saw that he who would be a true follower of Christ must give himself. In one of the most degraded parts of Ancoats, Manchester, was the Star Music Hall, a center of depraving amusement. This old trap he purchased, and on its site built the beautiful Star Hall; and here amid surroundings most revolting he and his family removed from their sumptuous city home to give themselves to those not so highly favored. These facts were learned, not from Miss Crossley but from a life of her father written by Rendel Harris; but Miss Crossley, in a prayer-meeting address, spoke of the joy to her as a girl when she found

that she would not have to spend her youth in the frivolities of society. Since Mr. Crossley's death, his widow and daughter continue to carry out the purpose of Star Hall, namely, to bring the highest and best to the lowest and worst.

As Mr. Crossley had been spiritually touched by General Booth the Star Hall teaching concerning holiness is such as is heard in Salvation Army barracks, and in the Methodism from which the Army sprang. Two books, circulated for reading, were Capt. Crengle's "Heart talks on Holiness," and Rev. Thomas Cook's "New Testament Holiness," and the teaching at Karuizawa was of the same clear-cut and thorough character: complete separation from not only what is clearly wrong but also what is doubtful; complete surrender; complete dedication; a faith which rests upon the promise of God; perfect purity; perfect love; perfect peace; constant victory over sin; the body of sin destroyed; unbroken communion with Christ;—these familiar but great words of the spiritual life were uttered in beautiful humility, but in the power of the indwelling Holy Spirit. And hungry souls looked up and were fed. Lives were lifted out of bondage into freedom, out of the mists into the clear shining of his face; out of their past into a wondrous peace. While others might fear lest the believer were expecting more from God than He had made provision for, here the reach of the soul was to find out, and by Divine grace appropriate so much as faith could claim in the exceeding greatness of His power toward us who believe.

How some people, wherever they go, carry blessings with them, and leave a blessing behind them! Such was the visit of these elect sisters from Manchester. "Be not forgetful to entertain strangers," says the good book, "for some have entertained angels unawares."

EDUCATION FOR FOREIGN
CHILDREN IN JAPAN.
(MISSION NEWS.)

Notwithstanding the fact that the prospectus of "The School for Foreign Children in Japan" has appeared already in other periodicals, it is not unfitting that it should find a place in MISSION NEWS; for the School promises to play an important part in the history of the foreign communities of Japan.

As is well known, the Roman Catholic authorities have for many years maintained in Tokyo and elsewhere schools for both boys and girls, and, so far as the writer can judge, their educational work has been well done; but the ideals of education both in respect to religion and to the relations of teachers and pupils which these schools represent are not acceptable to the Protestant portion of the community.

Besides these there have been, and still are, other schools for foreign children, some of which have done excellent work and which will be remembered with gratitude, both by their quondam pupils and their parents; but these schools as a rule have lacked system and have been dependent upon the head teacher who has been, on the financial side, but poorly sustained. From the very nature of the case they have lacked stability.

Of course it remains to be seen whether this new school will meet with larger and more permanent success; but the effort is being made, and earnestly made, to found an institution which it is hoped may attract the interest of the friends of popular education in this and other lands; for in this age, unless under very exceptional circumstances, no really first class school can be sustained by tuition fees alone. Either the community must be clothed with the power of taxation in support of

education, or public spirited men must furnish aid in some form. In Japan the foreign communities do not have and cannot have the power of taxation; hence the friends of the new enterprise must, if they seek to place it on a firm foundation, appeal to the same class of men who have built up the great secondary schools of Europe and America.

And why should there not be among the wealthy men of the day some who will say to themselves:—

"In Japan two diverse civilisations are brought into close contact and it is of the utmost importance that the one which I represent, and for whose interests I am in some true sense responsible, should take on in that land its best forms and embody its noblest ideals of life and social responsibility. Among other things our conception of popular education should take the concrete form of a school or series of schools which shall, within suitable limits, be equal to the best that Western lands can show and it is my duty, as it will be my pleasure, to assist in building up such an institution or system of institutions and in providing it with the equipment essential to its success."

There ought to be hundreds of men who need merely to have their attention called to the matter to lead them to give their tens of thousands in aid of a well considered scheme of education for the foreign communities in Japan, as freely as for a new department at Harvard or Yale or Columbia.

A well endowed and well managed series of schools for foreign children would be of great value also to Japan. She has her own, in many respects most admirable, educational system and it is not to be supposed that she would, or ought, to copy one imported from abroad; but if the foreign system of schools were well sustained and should send forth its graduates to win honors in Western Universities, it could not fail to

present suggestions to the educators of Japan which would tend to broaden the scope of their own system and bring it, so far as its underlying principles are concerned, into fuller harmony with the systems of the West. In this way it might be expected to promote that mutual sympathy between the Far East and the West which, if it can be secured and maintained, will bring untold good to the world.

COUNCIL OF MISSIONS AT ARIMA.

For a number of years this body has been meeting at Karuizawa, till some had begun to think, apparently, that it was as immovably fixed there as old Asama. But as the attendance last year was small, and the interest rather languid, consent was gained to try the air of Arima. The experiment has resulted most happily; so that the enthusiastic remark was heard on all sides, "the best meeting I ever attended." In order that your readers also may share in the benefits, the Council ordered the Secretary to offer you a short report.

The sessions were opened in the Union Chapel at 10 a. m. on Tuesday, Sept. 2nd, with a sermon on Isaiah, 55: 11, "My word shall not return unto me void, but it shall accomplish that which I please," by Rev. Dr. Stout of Nagasaki, the Nestor of the Council, whose long service and rich experience enabled him to give a most profitable discourse. At the afternoon session of the same day, the Annual Report was read by Mr. Peeke of Kagoshima. This report not only showed such diligence and care in preparation as to elicit a very cordial expression of thanks in the vote thereafter, but also contained so many evidences of a year of general prosperity in all departments that the hearts of all were filled with thanksgiving to the Master who has so greatly blessed our work. Not only was there

universal testimony to the approachableness of the people, but also much evidence that many have been so successfully approached as to result in their salvation. Reports coming from almost the whole country would seem to show that people are turning to, and accepting the simple gospel message as never before.

Some of the more important items of business decided were the following:—To the Standing Committee of Co-operating Christian Missions, two requests were sent: (1) That a Union Hymnal for Sunday Schools be prepared, somewhat in the same manner as the one just now so successfully completed for the various church bodies: (2) That a School for the study of the Japanese Language be established in some suitable city, for the benefit of new missionaries, and "rusty old ones," if any so classify themselves.

The Council decided to establish a theological magazine of a somewhat popular kind. For this they elected as Editor-in-Chief, Rev. E. Rothesay Miller, of Tokyo; and as Associate Editors, Rev. Drs. Wm. Imbrie, of the Meiji Gakuin, Tokyo, and Sasao of the Tohoku Gakuin, Sendai; who are expected to launch the enterprise in the near future. Also the body requested Mr. Cameron Johnson of Kobe, with an advisory committee, to begin the publication, as soon as practicable, of a "Council Bulletin" in English, for the benefit of the members of Council and their churches across the sea.

A letter conveying welcome and the cordial greetings of the Council was ordered sent to the newly arrived Minister from the U.S.A., Mr. Griscom.

Two plans concerning financial matters were before the Council. One for the help of Japanese Christian workers had been up since last year, but not proving altogether satisfactory, was at this meeting, referred to a committee, with power to perfect the plan and present it at once to the several mis-

sions. The other matter was a plan for aiding weak churches in the erection of buildings, by organizing an Association under control of Council, the members of which Association pledge themselves to contribute 2.00 *yen* per share, each time a call for help was issued by the directors; no more than 5 calls being allowable any one year. As any one in sympathy with the work may become a member, it is hoped that a number will avail themselves of this opportunity to help the work at a much needed point, and through a responsible channel.

Suitable resolutions were drawn up regarding the death of Rev. Dr. T. T. Alexander, and of Mrs. A. M. Drennan, both of whom gave so many of the years of their lives to the work in this land.

According to a custom of several years standing, one day was set apart for a Bible Conference. This was held on the third day, and was felt by all to have been the Great Day of the Feast. At each session two papers were presented, with discussion between each. Those of the morning were as to the Holy Spirit's guidance of missionaries, (1) in their choice of field, and (2) in their efforts to raise up a native ministry. The papers were both excellent; and as the subjects—especially the former—came very close to the heart-history of everyone present, the deepest feelings were stirred, and many touching testimonies were given. At the close of the discussion on the second paper, a vote was taken that "throughout the coming year in our prayers, we offer the definite petition for fifty new workers to be raised up from among our Japanese brethren." It is hoped that all members of Council not in attendance will take note of, and heartily join in with this petition.

The papers at the afternoon session were on the Sabbath question in its bearing on the external growth, and

spiritual life of the Church. As this matter is so vitally connected with both, it was most earnestly discussed, and some valuable practical suggestions offered.

The evening session of praise and consecration was fully attended, and some who have been to the Northfield conferences, said that this day strongly reminded them of those great meetings, in its spiritual profit.

The Council adjourned on Saturday night, after four full and profitable days; but as all the Sabbath services following were conducted by its members, there was a continuity of its spirit. At the end of the final service, as the shadowing night descended, the Sacramental service was most solemn and uplifting, and we quietly separated, feeling that we had indeed been on a Mount of Privilege.

The social side of the meeting was not neglected; a part of one afternoon having been given to a picnic in the park. One advantage of Arima is its great sociability. The houses are all so near to one another that people can hardly help being sociable.

The next meeting will be held in Arima, July 16th, 1904: at which time the following persons will be its officers. President; Dr. D. B. Schneder, of Sendai: Vice-President; Rev. G. P. Pierson, of Hokkaido: Sec., Rev. H. W. Myers, of Tokushima.

H. W. MYERS,

Japan Mail.

NOTES FROM MISSION NEWS.

It is extremely desirable that a general law should be passed providing for the incorporation of churches, or their representatives. Possibly charters, or other forms of legal recognition, may have been extended to Japanese churches, but the writer is not aware of any examples. He has even been informed that in certain cases parties have been asked

to withdraw their petitions for a time, presumably until a general law can be passed.

In the case of charitable associations, there seems to be no great demand for legal recognition, on the part of their patrons and supporters. This seems to be due to the traditional custom, which though suited to the simpler social life of the age in which it originated, is not in harmony with the more complex life of to-day, which requires that the title to real property should be hedged about by definitely fixed forms. It is to be feared that unless the various Christian charitable institutions can be speedily incorporated, some of them may be seriously embarrassed, even if their very life is not endangered, by disputes about the property which is morally, though often not legally, theirs. It is the duty of those who have the ear of the managers of such institutions to urge them to secure their recognition as juridical persons without delay.

* * *

The Rev. Charles M. Warren returned to Japan by the S. S. *Siberia* which arrived at Yokohama, August twenty-fourth. Mr. Warren is to have charge of the Department of English in the Dōshisha.

* * *

The attention of our readers who are interested in the study of the Japanese language is invited to the series of little pamphlets, prepared by the Rev. N. Tamura and published by the Keiseisha under the title of *Katei Tokuhon Yōnen Kyōiku Shō*. The price is two *sen* each. The stories are all interesting, some from one point of view and some from another. A missionary lady recently distributed a number of these little books among the members of her Bible class composed of old ladies and they brought back the report that everybody in the house, down to the servants, was delighted with them. Each number

of the series contains a short story, told in the simplest language, which is designed to teach a moral lesson. The chief purpose, however, in referring to this series here is that of commending them to students of the language. Nothing could be better for training the mind to take in readily Japanese thought without translation; while those especially whose work brings them into contact with children will find these stories a mine of useful words and phrases.

Even those who have had long experience, both in talking and hearing, will receive great benefit from such simple reading, for in this simple style the key to many of the most perplexing problems of the language will almost certainly reveal itself.

* * *

The influence of the work done at the Osaka Exposition is limited only by the bounds of the Empire. We were on a train a few days ago running into Sendai from a small seaside town nine miles out and fully 550 miles from Osaka. Two men, easily recognized as priests, one old, the other young, entered our compartment. Presently the younger unrolled the little package which he carried in his hand to show the elder something it contained. Most conspicuous to the sight was a New Testament. Soon he opened conversation with us and we learned that he had first heard of Christianity at the Exposition, had been much impressed by what he heard, had purchased the New Testament and was diligently studying it. He said he had gone several times to the home of a missionary lady in Sendai who had helped him very much and that he believed the teaching. This lady, whom we shortly met, corroborated all he had said and really felt that he was a Christian. May it indeed be so and may this priest become a chosen vessel, such as was Paul whom he said he much admired. (*Gleanings*.)

The train was speeding through the night,—within all was light, without all was black darkness. The seat companion of the missionary happened to be one of Japan's bright young men, alert, progressive. It was natural that the conversation should turn to religious topics. The comparative merits of religions was discussed and the attitude of educated minds toward them. It was soon seen that the seat companion of the missionary was not a believer in any religion. The claims of Christianity were presented earnestly, but with no effect. After a while the missionary asked his companion what one who believed as he did had to hope for beyond death. Turning from the brilliantly lighted car he pointed out into the black darkness with but one word in answer,—“That!”

A young man searching deep into the how and the why and the whither of things found no answer in the materialistic philosophy taught him by his professors. The riddle of the universe overcame him. It could not be solved! Why should he helplessly strive on? Discouraged, he threw himself from the bluff of one of Nikko's beautiful waterfalls, leaving behind him a letter of farewell in which he gave the above reason for taking refuge in death, and so became a hero in the eyes of multitudes in this land. “Without God and without hope in the world,” Brethren and sisters, that which killed this young man, that which led to the answer, “That,” is permeating Japan's thought and paralyzing her life, and dragging her down to eternal death. She needs *Christ*. Pray for her!

(*Gleanings.*)

Rev. Hiromichi Kozaki, ex-president of the Doshisha, is now a prominent Tokyo pastor. The Japan Mail, in a summary of an article of his in the Fukuin Shimpo quotes him as follows on the influence of

Christianity on the nation,—“Though the Christian Church in this country is still in its infancy, there are clear proofs that it has already made an impression on various departments of life and especially on the minds of leading writers. Proofs of the truth of this statement are to be found in our literature. There are few books among all those that have appeared in the Meiji era (the last thirty-five years) that do not bear witness in some way to the influence exercised by Christianity in this country. Many of the terms now in constant use are Christian terms; such are *Sambi* (hymn), *Eisei*, (eternal life). To the term *Kami* (God) quite a new signification has been given and as for ethical thought among us, it is more permeated with Christianity than with any other religion.”

* * *

The common school teachers of this province have been assembled in Kumamoto to hear a course of lectures delivered by one of the leading teachers from Tokyo, and many of them have called to see me. I have tried to give them the heart of the gospel, and most of them have bought the New Testament with the promise of future study and investigation. The teachers are a very important class on account of their influence over the young, but are very difficult to reach because of the attitude of the government towards Christianity.

—*Gleanings.*

Mr. Tozaburo Kudo, a young Japanese gentleman, has just received the degree of Doctor of Philosophy from Yale University. Dr. Kudo is a Methodist and a graduate of DePauw.

Aden, Arabia, became a part of the British Empire in 1839. It was not till 1885 that the first missionary was sent to Aden; now, with a population of eight million, there are twelve missionaries.

NOTES FROM THE TOKYO CHRISTIAN.

An attempt is being made to substitute the Roman letters for the Chinese characters now used in Japanese writing and printing. The idea has some influential advocates.

The Emperor of China has decorated a number of Japanese princes and court dignitaries.

It seems to be great fun for the Japanese to see a foreigner walk arm in arm with his wife on the street. The Japanese wife walks behind her better nineteen-twentieths in a very humble manner.

If a Japanese decides to quit drinking he announces the fact in the papers so his friends will not urge him to drink.

It is claimed that the court musicians give silent concerts during certain Shinto festivals.

Children come to our S. S. and mothers to our meetings with babies strapped upon their backs.

Queen Elizabeth's dying wish would not strike the Japanese as being peculiar since they frequently speak of an inch of time.

So many young men come asking me to teach them about *Yasu* that I can not respond to half the calls.

To be thrilled through and through with the divine passion for souls burns out so much of the old Adam in us that God can use us better in His great work of saving those who are lost.

The Girls School of the Reformed church at Sendai was burned. A draft for \$45,000 has been received to be used in rebuilding. Yes, we are leaving off play and going to work for missions.

N. Suruda a Japanese student in Bethany College writes, "Mr. Madden was here the other day. I felt as though I was talking with my own country man. He thinks a great deal of our country and is very earnest in his work. He says he is going to stay ten

years the next time and then for fifty years. That is just the kind of men we want in Japan. He gave the most earnest chapel speech I have heard since I came to Bethany. Your *Alma Mater* is entering upon a new era. President Cramblett is a worker."

A storm threatened on Sept. 6th. A large crowd of worshipers assembled at a shrine near our home to worship the "thunderproof charm." Their prayers seemed to be unavailing for the storm broke and there was plenty of lightning and thunder. A sacred pine tree that stood near the shrine was shattered by a bolt of lightning. A snake that lived in the hollow trunk of the tree was killed. The priests told the people (and they believed it!) "This revered snake died for us; otherwise we would all have been killed." A fund is now being created for erecting a shrine to "The savior snake."

ANNOUNCEMENT.

The committee who have had in charge the preparation of the union hymn-book take pleasure in announcing that the same will be issued on or about the twentieth of November from the rooms of the publishers the Kyobunkan (Methodist Publishing House) No. 3, Shichome, Ginza, Tokyo and the Keiseisha, No. 15, Nichome, Owaricho, Ginza.

Information as to editions, prices, etc. will be given shortly in the advertisements. *By Order*
Oct. 10th, 1903.

The Committee having in charge the publishing of the New Mission map desire to say, that the work was a much more tedious and expensive one than first anticipated. New plans are on foot for an early issue of same and they ask of missions having new data to incorporate to kindly send same at once to Rev. H. M. Landis, Tokyo.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. E. R. MILLER. 13 *Torii Zaka, Azabu, Tokyo.*

MISS SMART IN THE HOKKAIDO.

MISS Smart with her able and enthusiastic interpreter Mrs. Gauntlett, formerly Miss Yamada Tsune, arrived in the Hokkaido a little more than two weeks ago.

She came straight from Tokyo to Asahigawa in order to reach the coldest most northerly place first intending to gradually work her way down south to Hakodate. She stipulated for a week's rest to begin with and for four days she held no meetings, but her "rest" consisted in working the type-writer, sending out new Temperance tracts and leaflets to 300 Missionaries, and outlining a new Constitution for the Local Societies.

During her 13 working days she has so far visited 6 towns, addressed 2500 people, made 19 addresses, 6 of which were held in Japanese Government Schools, secured 62 new pledge members, dues paid, for the W. C. T. U., 60 new pledge members, dues paid, for the Men's National Temperance League of Japan, and 60 members for the Children's Loyal

Temperance League, 50 of whom took the triple pledge about Liquor, Tobacco, and Purity.

Many of these new adult members were already Christians, but in one small town, six women and two young girls after signing the pledge decided at a prayer-meeting the next day to accept Christianity.

The meetings held have been Receptions in private houses, Evening Public meetings for men and women in Christian Churches and in one case in a large Japanese school house, Scientific Temperance Lectures for students held in Chugakko and Shogakko in the presence of the principal and teachers, and large gatherings of Sunday School children. At all of these meetings thousands of Temperance tracts and leaflets have been distributed and a large number of Mr. Ando Taro's Scientific Temperance Reader and Principal Oshima's Temperance Manuals, have been sold.

The towns visited so far are Asahigawa, Kenebuchi, Ebeotsu, Iwamizawa, Takigawa, Otaru. Meetings have been arranged for in about 7 other places, such as Sapporo, Kuriyama,

Yubari Coal Mines, Horobetsu, Mororan, Mombetsu (if possible) Hakodate.

In Sapporo, the Agricultural College, one of the leading Dai Gakko of the country, and the Normal school have opened their doors to Miss Smart, and she is to lecture there this week. A non-Christian Women's Society, the "*Nihon Teikoku Fujinkai*," the President of which is the wife of the Director of the Sapporo Beer Factory and one of the merchant princes of Japan, has invited Miss Smart to lecture before their Society.

These are the facts and figures and the plan of campaign, but who shall describe the touching scenes and incidents that are included in these dry statistics!

The very first and entirely impromptu address in Asahigawa was given before the military prisoners at the 7th Army Division Barracks, the largest and chief Army post in the Hokkaido, situated four miles from the town of Asahigawa. This address was given *at the request* of the courteous Prison official who had shown us over the Institution (a model of its kind for neatness and cleanliness) as the men were assembled for their noon meal, some 50 strong. Unexpectedly challenged to address these men in their ghostly liver-colored clothes and with faces dogged or vicious or hopeless, Miss Smart's splendid nerve almost failed her, but she rose to the occasion and when she had finished tears glistened in many eyes and many a head was bowed in shame, and the official deeply moved himself told the men that it was woman's tears that had moved men to work for prison-reform and the relief of wounded soldiers and that had started the Red Cross Society, and that the work Miss Smart had come to do in Japan was like that of Florence Nightingale in the Hospitals of the Crimea.

After visiting the Prison, Miss Smart passed through the long corridors

and wards of the Military Hospital, the largest military hospital in Japan capable of taking in 800 men, and distributed Temperance Tracts among the white-robed patients, with the red cross on their left sleeves.

The following day Miss Smart carried her colored charts showing the effect of alcohol and tobacco on the various organs of the body into the hut of the old Ainu Chief of the Chikabumi Ainu—where a row of bearded old Ainu patriarchs sat around the great fire-place, the mustachiod women and bright-eyed babies and young lads huddled about the door and listened with interest and amazement and gazed wide-eyed at the fearful pictures of a drunkard's stomach. And when Miss Smart showed them the effect that alcohol produced when poured on the white of an egg, they laughed aloud with the "great mirth" that comes with the understanding of the words that were "declared unto them." As one old patriarch with the air and mien of an Assyrian King, gazed at the hideous coagulated lumps in the tumbler he shook his head and uttered solemnly the one word: "Yaketa." But alas! when at the close, Miss Smart called upon the men to sign the pledge, not one of the old bearded men could be induced to make his mark. Drink is an Ainu man's religion the body and privilege of his sex and manhood. But four of the young lads gladly came forward and signed the pledge. It is sometimes objected that men are induced to sign the pledge without fully comprehending the responsibilities involved. One is inclined to doubt this after seeing the way these ignorant but canny old Ainu saw the point and promptly declined the responsibility.

At one of the Hokkaido tonden garrison towns, where five hundred of the so called "farmer soldiers" divide their time between tilling their fields

and drilling in uniforms, under the direction of a dozen or so officers of the Army, a series of enthusiastic meetings were held in the Officer's Club rooms and in the school for the children of the soldiers and officers. Thirty-five ladies chiefly officer's wives, headed by the wife of the Major signed the pledge and joined the W. C. T. U. and adopted the white ribbon. The Captain, the Major's wife with a little group of the other officer's wives the two surgeons and the Mayor of the little town escorted Miss Smart to the station. One of these doctors was the means of saving Mrs. Gauntlett's life, after she had fallen fainting at the door of the school-house where 500 people had gathered to hear the lecture which had to be postponed until the next night. For during that night Mrs. Gauntlett's life hung by a thread.

At another "tonden" nearly a hundred, men, women and children crowded into the farm-house of one of these soldier farmers to see the wonderful charts and hear the foreign Temperance lecturer.

At Asahigawa where the newspapers eulogized her for modestly riding second class and arriving quietly at the station without any flourish of trumpets and spending her time and strength in instructing the people without any admission fee to her lectures,—the ladies of the W. C. T. U. organized these 3 years ago, secured the consent of the principals of the Gov. Schools to hold meetings in their schools, took entire charge of the public meetings, presided at them, sat in a body with their badges on and sang the White Ribbon Song, and gave a very successful Reception to Mrs Smart that was attended by the principals and teachers of the Chūgakko and other schools and some of the highest officials in town. One Christian man who had been labored with in vain for seven years, signed the pledge, and another

also a Christian and a pillar of the Church who had been struggling for years to give up tobacco signed his pledge on a silk crepe bookmark and presented it to Miss Smart at the station as a parting gift. On Sunday, the Sunday School children of six different Sunday Schools were gathered together in an enthusiastic Loyal Temp. League meeting at which 60 of the children joined, 50 of them going to their homes to secure their parents consent and coming back in little eager groups of twos and threes to sign the pledge. One Chūgakko teacher became so interested that he attended the two women's meetings as well as the public meetings and became an Honorary Member of the W. C. T. U. on the spot. Another Honorary member (male) contributed generously toward the expenses.

At one of the Chūgakko meetings, one of the boys rose at the close and gave in Japanese the speech I quote in English at the end of this paper.

In Otaru one grey haired Christian Obāsan walked five miles at night over the steep Otaru mountains and back to attend the Reception to Miss Smart given by the ladies of a United Christian Women's Society here. At the magnificent new Chūgakko here, after addressing the two hundred students in a hall of imperial dimensions, the eleven teachers begged for another glimpse of the charts in the teachers room and these they leaned over spell bound, both elbows on the great table, following Miss Smart's explanations with breathless interest. Two of the Chūgakko principals so far have asked where these charts may be procured.

* * *

The impressions made on one hitherto unfamiliar with aggressive Temperance work as applied to agitation against drinking and smoking and who had never heard of the "Praying Bands" and the "Woman's

Crusade" of thirty years ago are that:

1st. The W. C. T. U. work as represented by Miss Smart is essentially and vitally a *Christian* movement;

2nd. That it is a distinct help to our Missionary work and ought to receive the cordial and practical sympathy of every Missionary in Japan, man or woman.

3rd. That it is extraordinarily popular in the Hokkaido at least, and seems to attract especially the notice and sympathy of the upper and educated classes

4th. That Miss Smart by her ability, her zeal, her heart-whole devotion, her tact, her sunny cheerfulness under the most distressing circumstances, her simple, practical, thorough methods, her cordial manner, her womanliness, and by her very smiles and tears is winning the hearts of the people and doing a work for Japan for which let every one of us rise up and call her blessed, and give our hearty thanks to the Lord.

Ida Goepp Pierson.

WORDS OF THANKS

(A speech read by a Chugakko student in Asahigawa at the close of an address made by Miss Smart.)

Although people, to a certain degree, know that drinking and smoking are deadly injurious to our constitutions and moreover are the very way along which we men fall down to the depths, but quite few persons understand how to caution the public on these points; even sacrificing themselves, for the sake of humanity, as examples to the world. This being the case, it is no wonder that the world has never seen many of such who would, with their warmest hearts, try to save the people from the miserable condition of life—yes, not only the young men at home but those everywhere in the whole world:

Miss Smart, born one of the most retiring, has boldly undertaken these generous efforts in her own country and now coming over to Japan, here at this school, has kindly delivered her speech on the subjects for us. We students of the school, listening to her can not but keep from thinking of the honorable deeds done, in sacrificing herself, of burning love and sense of justice towards mankind long ago shown by Miss Nightingale.

I have fully understood what smoking and drinking do to our bodies, especially to the bodies of young boys; by the speech of Miss Smart's, and we have more decidedly deepened our convictions against smoking and drinking. I am happy however, we are not yet seriously infected with these dreadful habits, and so we can offer you our word of honour that all of us students will hereafter try to drive these bad habits out of our society, and thus we will be proud to make this return for your kindness. We, students of the Kamikawa Middle School, hereby express our hearty thanks to you for your most respected and precious instructions.

S. Oka.

Kamikawa Middle School,
Asahigawa, Hokkaido, Japan.

A LIST OF BOOKS AND TRACTS HELPLEFUL IN W. C. T. U. WORK.

Those to be found at the Methodist Pub. House are the following:—

The Sabbath as made known in the	
Word of God .....	.02
House we live in. Kinshin Mondo .....	.05
Tobacco Mondo by Miyama .....	.02
Smoking .....	.003
O Hana San's baby .....	.02
Letters to Japanese Women .....	.015
Alcohol and Morals .....	.005
My Conversion in Hawaii by	
Taro Ando .....	.02
Kinshin no Sakigake .....	.01
Encouragement in Temperance .....	.015
Gospel and Temperance .....	.03
Guide to Temperance by Oshima .....	.04
Health for Little Folks by T. Ando .....	.25
Temperance tunes	

Those to be found at Mrs. E. R. Miller's 13 Toriizaka Cho, Azabu, are the following:—

Women Distinguished in the Work of Social Reform .....	.01
Kinshin Kinyen Susume by Oshima .....	.005
Is there need of a "Y"? .....	.03
Why should a Christian Girl sign the Pledge? .....	.03
Tobacco Mondo .....	.02
Arsenic in Beer .....	.02
Fujin no Kiyame .....	.02
Korobanu Sakino Tsuye .....	.006
Story of a Cigarette.....	.005

At the Kei Sei Sha is to be found Mrs. Leavitt's Temperance lecture.

(Kinshu Ensetsu Shu).....	.06
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At Mrs. Yajima's, Kami-ni-bancho 33 banchi, are to be found the following:—

Pledge cards in English and in Japanese.	
The Woman's Herald.	
The Mother.....	.07

At Miss Penrod's; 26 Kasumi Cho Azabu, are to be found the following:—

Loyal Temperance Legion Pledge Cards 35 for	1.00
Loyal Temperance Legion Lesson Manual.	
Loyal Temperance Legion Badges.	

At Mrs. Chapells, Aoyama, may be found: Helps for Mother's Meetings.

From Miss Smart may be ordered:—

Temperance Literature in English	
Helps for W. C. T. U. Department work.	
Eng. World's "Y" Almanac for 1904 in English .....	.50
Eng. Constitution for Foreign Auxiliary.	

The Chinese, whose regular chronology and popular historical evidence go back at least 2,400 years before the Christian era—centuries before civilization reached the West—realized the evil of strong drink. In the reign of one emperor the origin and nature of the evils of intoxicat-

ing wine was denounced and prohibited, while in other reigns, in order to remove the vice, the vines themselves were reproofed lest such wine should be made, nor has grape wine ever again been introduced among the people. In the year 1100 before Christ the Chinese emperor at the assembly of the states solemnly forbade the use of wine as the cause of almost all the evils that happen upon the earth.

An extract from Lady Somerset's address at the Convention at General at General Switzerland.

Dues received since last Annual Meeting of the W. C. T. U. held in Karuizawa August 11th 1903:—

Miss Penrod 1.00	Mrs Mc. Cauley 1.00
" Ellis 1.00.....	" Howard 1.00
" Claggett 1.00.....	" Knipp 1.00
" Vail 1.00.....	" Bowles 1.00
" Asbury 1.00.....	" McArthur 1.00
" Preston 1.00.....	" Guy 1.00
" Crombie 1.00.....	" Stevens 1.00
" Bryant 1.00.....	" Weaver 1.00
" Watson 1.00.....	" Topping 1.00
" Dickerson 1.00.....	" Van Horn 1.00
" Adams 1.00.....	" Miller 1.00
" Smart 1.00.....	" J. D. Davis 1.00
" Mayo 1.00.....	" Learned 1.00
" Rioch 1.00.....	" Cunningham 1.00
	" Newell 1.00

Honary members.

Mr C. Champlain 1.00
" J. P. Grant 1.00
" Geo. Allchin 1.00

Those who have not yet paid for this year will kindly send at their earliest convenience as the society is in need of funds to carry on the year's work. Mary M. Rioch, Treas. Ichigaya, Tokio.

SUBS. TO FLORENCE CRITTENTON RESCUE HOME:

Kyoto Kyofukai.	Yen 4.55
Miss M. M. Rioch	" 2.50
Miss S. A. Searle	" 1.00
Miss A. T. Howard.	" 1.00
Miss E. A. Preston.	" 1.00
Miss G. Learned	" 2.00
Mrs. J. K. McCauley	" 5.00
Miss C. M. Osborn	" 2.00
Mrs. C. H. Banes	" 3.00
Miss L. E. Case	" 3.00
Mrs. H. B. Newell.	" 2.00
Miss M. A. Spencer	" 5.00

M. A. Spencer, Treas.

Y. M. C. A. Notes.

NOVEMBER EIGHTH, DAY OF PRAYER.

SUNDAY, November 8th, has been appointed by the League of Student Volunteers and the Young Men's Christian Association Union as a Day of prayer for two things; first, that more Japanese may give their lives to Christian work as ministers, evangelists, Young Men's Christian Association secretaries and Bible women; second, that the Conference of the World's Student Christian Federation to be held in Tokyo in September, 1904, may exert a mighty spiritual influence upon the students of both East and West.

Through the direct and indirect influences of the Day last year, there are reported cases of 40 young men and women who have decided to give their lives to Christian work. Let this lead to large observance this year by churches, associations and individuals.

THE WORLD'S STUDENT FEDERATION.

The World's Student Christian Federation is, as its name implies, universal, for although it was begun in 1895 by the student movements of America, Scandinavia, Germany and Great Britain, and scattering Associations in Mission lands, it was soon joined by the movements of Austral-asia and South Africa, India, China and Japan. With the entrance in 1898 of the combined movement of France, Switzerland and the Netherlands, every race and almost

every important language has come to be represented. The membership has grown to 82,000 in 1902, a large proportion of whom are church members.

The Federation has put the strength of the whole at the service of the weakest. By inter-visitation, biennial conferences, correspondence and interchange of publications it has made the best experience common property; and this broadening of knowledge and sympathy has added symmetry without weakening the individuality of each movement. The Federation has also concentrated the prayers of the Church and of the Associations for the students of the world by instituting the Day of Prayer on the second Sunday of February.

One of the chief benefits of the Federation is that it has made possible the visits of the General Secretary, Mr. Mott, to almost every important college in the world. As an illustration of his fruitful activity, take the past six months. In April and May he was leading two noteworthy conferences in Austral-asia; in July, presiding over student conferences in America; in August, conferring with leaders in Europe; in September, directing the student and volunteer secretarial conferences in America.

Other representatives, like Dr. Fries, the Chairman, Dr. Heim of Germany and Dr. Clark of Rome, have visited the colleges of Finland, Spain, the Levant, Korea and Argentine. Thus

by mutual acquaintance and service and prayer are men of many lands and tongues realizing the motto of the Federation, "Ut unum omnes sint."

Japan has already enjoyed two visits from Mr. Mott and has by great effort sent representatives to the four Conferences held in the West. But at length the mountain is coming to Mohammed, for the Federation has accepted the invitation to hold its next Conference in Tokyo in September, 1904. It will be not only the first world's gathering of any kind to be held in the Orient, but probably the most notable in its conception and the most powerful in its influence of all the gatherings ever held in Asia. In order that it may prove to be all this, we entreat the hearty prayer and support of all friends, not only on special days of prayer, such as the one mentioned below, but also throughout the year.

WEEK OF PRAYER FOR YOUNG MEN.

We call the attention of Associations and Christian workers to the world-wide *Week of Prayer for Young Men*, Nov. 8-15 and ask them to unite in its observance. Let sermons on the subject be preached on Nov. 8, and the men's meetings be devoted to the subject; let this be the topic at weekly prayer meetings and let it be specially mentioned at Bible classes and in family and private worship.

Scripture topics and prayer topics for the week:—Sunday, "Jesus, the Light of Life," Jno. 8:12; Monday, "The Light of Truth," Eph. 5:8,9; for internal life of Associations, Europe-Protestant regions: Tuesday, "The Light of Holiness," 1 Tim. 4:12; for national sin; Europe-non-Protestant regions: Wednesday, "The Light of Joy," John 17:13, Duty of members to one another, America: Thursday, "The Light of Peace,"

John 13:34; temptations and sins peculiar to young men, Asia: Friday, "Light of Love for Souls," 1 Cor. 9:16-22; Association work among special classes of men, army, navy, railroad men, boys, etc, Africa, Australia: Saturday, "The Light of Hope," Rom. 15:13, importance of prayer in our work, the World's Committee.

POINTS FROM REPORT OF EXECUTIVE COMMITTEE OF CITY ASSOCIATION UNION.

For Year ending July 31, 1903.

Plans matured for consolidation of the Student and City Union—Each Association in Union and eight other city points visited by secretaries; however visitation limited by inability to secure entire time of travelling secretary.—Continued search for Japanese secretaries; two men acting as assistants in Tokyo who expect to enter the work; several others being definitely considered; several missions were approached and resolved to aid in searching for men.—The City and Student Unions added to their goodly list of publications three books of value to young men.—Corresponding Members were appointed in several cities and printed matter sent them at various times.—An exhibit of the world-wide Association work was prepared and placed in the Osaka Exposition, so far as known, the only religious exhibit on the grounds.—Nagasaki and Sapporo Associations were admitted to the Union, making six in all in the Union.

The reports from the Associations indicate a healthy state with strengthening in all lines. The following figures are significant: 77 men's gospel meetings with attendance of 9136; total attendance of 4289 at Bible classes; 520 different young men enrolled in 5 evening schools; 120 lectures with total attendance of 18,324, and 43 socials with attendance of 2909.

PERSONALS.

Bishop H. W. Warren of the M. E. Church, Mrs. Warren and Miss Iliff came by the *Korea* en route to India. They will spend a few days in Tokyo and Yokohama. The Bishop preached in Union Church, Yokohama Oct. 26th.

Dr. John B. Devins, Editor of the New York Observer, made a pleasant call at the Methodist Publishing House, a few weeks ago. He highly commended the work the missionaries in the Philippines were doing—and especially the brave stand taken in regard to the opium question.

Arrived via S. S. Korea, Sep. 20th, Mrs J. C. Davison, Miss Mabel Davison, M. E. Mission for Nagasaki. Rev. C. S. Davison, M. E. Mission for Sendai.

Rev. C. W. Kennedy, new member M. E. Mission arrived in Japan Aug. 26th, Mr Kennedy will reside in Otaru.

Prof. Ernest W. Clement and his mother returned from furlough via Iyo Maru Oct. 6th. Mrs Clement and the children remain the U. S. for benefit of schools.

Mr Clement has not been idle during his sojourn in the home land as McClurg & Co. announce a new book entitled "A Handbook of Modern Japan" By Ernest W. Clement, ready Oct. 10th.

Miss Louisa Imhof, of M. E. Mission, Sapporo writes us of her safe arrival in Lincoln, Neb. after a trip home via Siberian Railway. "Had a fine trip and can recommend the route to others."

Rev. M. B. Madden, Church of Christ, formerly of Sendai, and family have returned to Japan after a years furlough in the homeland. From reports of the number of Mission addresses he made and meetings attended ye do not think much time was taken for rest.

THE JAPAN EVANGELIST

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Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	6 mos.	12 mos
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅓ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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THE LATE HON. K. KATAOKA

The Japan Evangelist.

VOL. X.

NOVEMBER, 1903.

No. 11

* JAPANESE CHRISTENDOM.

Outline of Topics: Mediæval Christianity; Modern Christianity; Missionaries; Japanese Christians; Christian literature; kinds and methods of work; churches and chapels; Sunday schools; Christian education; Christian philanthropy; Young Men's Christian Association and Young Women's Christian Association; temperance and the social evil; interdenominational institutions; Japanized Christianity; Christianity and business; Sabbath; Christianity and the press; Christianity and Christians in politics; simple Christianity; status of Christianity.—Bibliography.

THE great Jesuit missionary, Francis Xavier, was the one who introduced Christianity into Japan, in 1549; and the labors of himself and his successors were so faithful and successful, that at the beginning of the next century there were about 1,000,000 Christians in Japan. But political complications, internal and external, and religious jealousies, brought on a terrible persecution, in which the Church was practically extinguished. In 1638 the following edict was issued:—

"So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he dare violate this command, shall pay for it with his head." And, all over the Empire, on special bulletins-boards, notices were published to the effect that this edict must be strictly enforced.¹ And yet, in spite

* A chapter from "a Handbook of Modern Japan" E. W. Clement's new book.

¹ "The wicked sect called Christian is strictly prohibited. Suspected persons are to be reported to the respective officials, and rewards will be given" (1868).

of the shrewd measures employed to detect Christians, by compelling suspected persons, for instance, to trample on the cross or be crucified, in some sections the knowledge of the Gospel was handed down in secret from one generation to another; so that, when these edicts were removed in 1873, to a few here and there Christianity was not a strange doctrine.²

Just as soon as it was possible, under the treaties of 1858, for foreigners to reside in Japan, even under restrictions, missionaries began to enter (1858), and are now numbered by the hundreds. This count includes both single and married men, the latter's wives (for in some cases the wife is worth more than the husband), and single ladies.

The work of the Greek Church has been carried on, until a few years ago, so far as foreigners are concerned, by only one man, and even now has only four single men connected with the mission; but the remarkable personality of Bishop Nicolai and his tact in utilizing Japanese workers have made a profound impression and have neutralized the prejudice arising out of political animosity to Russia.

The Roman Catholic missionaries, both male and female, have been carrying on their work with the usual devotion and self-sacrifice in a quiet and unostentatious manner, and are overcoming to a large extent the inherited prejudice against the Catholic Christians of Old Japan. The present

² See also Murray's "Story of Japan," pp 172 - 179, 240 - 268.

workers are mostly French, and number more than 200; they are scattered all over the empire, even in small places.

The principal Protestant denominations represented by missionaries in Japan are the Baptists, Congregationalists, Disciples, Episcopalians, Friends, Lutherans, Methodists, Presbyterians (including Reformed), Salvation Army, and Universalists. There are in all over thirty different Protestant organizations at work in Japan, of all sorts and shades of belief; and there are several Independents, or free lances. The Protestant missionaries represent High Church, Low Church, and No-Church (Plymouth Brethren *et al.*); two regular Baptist societies (but only one Japanese Church), besides Disciples and Christian; six branches of the Presbyterian family, but all uniting in one Japanese Church; six branches of the Methodist family, now at work, with good prospects for success, to effect a similar union of their Japanese churches; three kinds of Episcopalians, with one Japanese Church; Seventh-Day Adventists; Dowie's followers; Faith Mission; Christian Alliance; Scandinavian Alliance; German Liberals; the Young Men's Christian Association; the Women's Christian Temperance Union; the Young People's Society of Christian Endeavor;—in short, the entire alphabet for a complete vocabulary of Christian activity. And the Mormons, too, have recently sent emissaries to Japan.

The missionaries have been, and are, a mighty force in New Japan, not merely through their preaching of the Gospel, but also through their practising of the Christian virtues; not only by their teaching of all-sided truth and wisdom, but also by their touching, their social contact with the people; not only by their logic, but also by their lives. They are vivid and impressive object-lessons of the

ideal Christian life,—“living epistles, known and read of all men.” They are, in general, well-educated men and women, a noble company, respected and loved by the Japanese.

The Japanese Christians are not strong numerically; but they exercise an influence entirely out of proportion to their mere numbers. There are less than 150,000 nominal Christians of all kinds, who may represent a Christian community of, perhaps, twice that number. But, in spite of their faults and failings, due to the fact that they are less than fifty years removed from anti-Christian influences of the worst types, and are still surrounded by various hindrances,* they are also a noble body of men and women, loved and honored by fellow-Japanese and foreigners.

The Christian literature of Japan is truly voluminous, and is an important factor in moulding and elevating public opinion. The Bible has been translated into the Japanese language, and is widely circulated; it is published in many forms by the Bible societies. Until a few years ago, it was almost impossible to induce a non-Christian bookseller to keep the Bible on hand: for its presence in his store might prejudice him in the eyes of the public, and, besides, it was not easily salable. But such prejudice has died away, and a demand for the Bible has sprung up so that it has become to the book-dealer a profitable article of his stock. Commentaries on the books of the Bible and theological treatises are numerous, and tracts are counted by the millions.* Christian magazines and books are published and obtain circulation. The Methodist Publishing House and several Japanese companies find the publication of Christian literature a profitable venture.

¹ See Uchimura's "Diary of a Japanese Convert."

² There is now a "Japan Tract Society."

There are daily newspapers, owned and edited by Christians, who use their columns to teach Christian ideals. And in 1902 was issued a popular novel, called "Ichijiku" (The Fig Tree), which is Christian in tone and teaching.

The work of foreign missionaries and native Christians in Japan may be divided into four kinds: evangelistic, educational, publication, and philanthropic. It is, however, very difficult and extremely unwise to attempt always to make and to maintain these distinctions; for these classes of work often overlap and supplement each other. The work, as a whole, is carried on much as it is in the West, except that the measures and methods must be more or less adapted to the peculiar conditions in Japan.¹ Thus Christianity is represented there by certain institutions, which, according to various circumstances, are flourishing in a greater or less degree in different localities, but which, as a whole, are exerting a tremendous influence upon the nation and are creating the ideals for Twentieth Century Japan.

There are hundreds of churches and chapels, but they are seldom indicated by spires and steeples pointing upward as signs of the doctrine which leads mankind onward and upward. For that reason they are not generally discovered by the "globe-trotter," who tries to do Japan in a month or less, and is not usually looking for such things, but yet goes back to report Christianity a failure in Japan. Nevertheless, the churches and chapels are there, —perhaps in out-of-the-way places,

on narrow side-streets, or even on the principal thoroughfares, and they may be only ordinary Japanese houses; but the work is going on there, quietly and unostentatiously. There is also a "gospel ship" (Fukuin Maru), cruising about the long-neglected islands of the Inland Sea.

In the churches and chapels, or in other buildings, or even in the private houses of foreigners and Japanese, are about 1,000 Sunday-schools, where the children are being instructed in the simplest truths of the Bible. They may not understand at once much of what they hear; but they gradually come to better and better ideas, and when they reach years of understanding, many of them fully accept the truths learned in Sunday-school.

But the duty of the Christian propagandist is not completed by the conversion of unbelievers; it extends also to the training of these converts into a useful body of Christian citizens. It is unwise to rely entirely upon public education by a system so well organized even as that of Japan. If private schools under Christian auspices are useful in America, they are an absolute necessity in Japan. It is dangerous to leave Christian boys and girls under the irreligious and often immoral influences of public institutions. As "an ounce of prevention is worth a pound of cure," it is supremely important to keep Christian Japanese youth under positive Christian instruction and influences during that impressible period. And it is also necessary to train up a strong body of Christian pastors and laymen, who shall be the leaders in the self-supporting Japanese church that is the goal of all missionary effort. Therefore the work of Christianity in Japan includes a system of education, with kindergartens and elemen-

¹ It is unfortunate that there are any missionaries, with more zeal than knowledge, who seem to forget those wise words of Paul, the courageous, but tactful, and therefore successful, preacher, in 1 Corinthians ix. 22. But most of the missionaries, or the best of them, always bear in mind Christ's own instructions in Matthew x. 16.

tary schools, academies and colleges, universities and theological seminaries, and with a strong emphasis on the education and training of the girls and women.¹

But Christianity in Japan is also philanthropic, as it should be, and therein exposes clearly what Buddhism left undone. The latter was, as has already been said, proportionately "kind to the brute and cruel to man"; for it allowed humanity to suffer while it regarded animals as "sacred." Christianity, however, has not only its Society for the Prevention of Cruelty to Animals, but also its "Homes," asylums, hospitals, refuges,—for the poor, the neglected, the widow, the fatherless, the sick, the insane, the outcast, the Magdalene, the worst criminal. All such institutions it is carrying on in Japan; and most of them never existed there until Christians introduced them or Christian teaching inspired them. This may be predicated even of the Red Cross Society; for although the branch in Japan was first organized as an independent association, yet the very fact that the need of such a society was felt was due largely to Christian influence. Revenge and "no quarter" were the doctrines of Old Japan; but New Japan, aroused by the example of Christian nations, and inspired by the teachings of the Bible, now heartily supports the Red Cross Society, a Christian institution with a distinctively Christian banner.

When the forces that have made for true civilization and for righteousness are figured out, it will be found that the work of the Young Men's Christian Association has been a very important factor. In Japan, as elsewhere, that work is unusually successful in gaining sympathy and forming a common platform on which

all Christians may unite in valuable work. It has there both city and student associations, of which the latter are more numerous and powerful, but the former are increasing in number and influence. The work there is varied, as in other lands, and is constantly broadening out. The visits of Mr. John R. Mott have been peculiarly beneficial to the student class. In two special phases the work of the Young Men's Christian Association in Japan has been most helpful,—in the establishment of Christian boarding-houses for young men in public schools, and in securing for public high schools and colleges Christian young men from America as teachers of English. And it is a matter of great rejoicing to all interested in the welfare of the girls in the public schools, and shops and factories,¹ of the large cities of Japan that Young Women's Christian Association work is to be started.

The Woman's Christian Temperance Union and other Christian temperance organizations are fighting the same battles in Japan as in America. The old religions never made any attempt to check the tobacco, liquor, and social evils; they seemed to assume such to be inevitable. Even now the leadership in these social and moral reforms is almost solely in the hands of Christians. By their untiring efforts the public sentiment against these evils is rapidly growing, and various organizations, by public meetings and pages of literature, are trying to lift the people out of these "habits." A bill prohibiting the sale of tobacco to minors was made a law by the Diet, and one prohibiting the sale of liquor to minors is being pushed. By the indefatigable labors of a Methodist missionary, the Women's

¹ See "An America Missionary in Japan," pp 259-262.

¹ There are said to be 17,530 women employed in the factories and workshops of Tokyo alone.

Christian Temperance Union, and the Salvation Army, some 12,000 girls have been enabled to free themselves from their slavery in the brothels; some of these wicked resorts had to close up; and public sentiment was so vehemently aroused against this evil that the number of visitors to houses of ill-fame considerably decreased.¹ And it is Christian teaching that has disestablished concubinage and is constantly working to purify the family life of Japan.

The Young People's Society of Christian Endeavor, the Scripture Union, and the Evangelical Alliance are other examples of interdenominational institutions which are doing much to minimize sectarianism and remind Japanese Christians that, in spite of minor differences, they ought to be and are really "one."

Indeed, the Japanese converts are naturally much less sectarian than the missionaries, and can change their denominational affiliations without difficulty. The Japanese Protestants are coming nearer and nearer together by minimizing their differences and emphasizing their correspondences. For instance, the innate courtesy of Japanese Baptists makes them loath to insist on "close communion"; while with the Presbyterians and other Pedobaptists, "infant baptism" is unpopular. The Methodists, in their plan for a single church of all their branches, had to choose an ambiguous term for the title, instead of "Bishop," of their chief official. The Friends cannot emphasize their anti-military doctrine among a people liable to conscription; and though High-Church Episcopal missionaries may be exclusive, their Japanese believers enjoy co-operation with other Christians. There will eventually be developed a "Japanicized Christianity."

Christianity has already made an impression upon the commercial life

of New Japan. The tremendous development of industry, trade, and commerce has required new business standards, and especially does it demand honesty and integrity. It is not infrequent, therefore, for companies and corporations to seek out young men trained in Christian schools, because they are most likely to be actuated by high ideals. The Sabbath, too, although Sunday is more a holiday than a holy day, is also proving to be a boon in business and labor circles, and is coming gradually to be a boon in business and labor circles, and is coming gradually to be observed more strictly. Christian socialism, too, is not without its influence in Japan.

There are a few Japanese newspapers which are owned, managed, and edited by Christians, and are working, in their way, to uphold Christian institutions. They are also striving to introduce into Japanese journalism higher ideals. There is a still larger number of papers, whose managers and editors, though not professedly Christian, favor Christianity, especially in its social and moral aspects, and have, for instance, given a hearty support to the crusade against the social evil. The influence of Christianity may also be seen in the elevation of the tone of the Japanese press.

The impress of Christianity has also been felt even in the political institutions of New Japan. The principle of constitutionalism found no encouragement in the philosophy of Old Japan, but is the fruit of Christian civilization. The doctrine of religious liberty, acknowledged in the Constitution, is of Christian origin. The old idea of impersonality, which recognized no value in the individual, but called him or her a "thing," could not live long after the Christian teachings of individual worth, rights, and responsibility, and personal salvation became prevalent. These points

¹ See Appendix.

illustrate some indirect, but important, results of Christianity in Japan.

There are also influential Christian men in public life. Every Diet contains a disproportionately large number of Christians, who may be counted upon on every occasion to stand up for right principles, and most of whom are very influential. Speaker Kataoka and Messrs. Ebara, Shimada, and Nemoto may be named merely as examples of Japanese Christian men in politics. In army and navy circles, on the bench and at the bar, in business, and in many other high positions, Christian men are among the most prominent, and are found even in "Caesar's household."

Christianity is bound to become a greater power in Japan, but it will be a Christianity modified by native ideas and influences. It is the tendency of the Japanese less to originate than to imitate; to adopt, but also to adapt and to simplify. They are not inclined to metaphysical discussions, and they care little for Occidental and accidental denominations differentiated by hair-splitting distinctions embodied in verbose creeds. They are, therefore, desirous of uniting Japanese believers upon a simple statement of the fundamental and essential truths of Christianity. They need less of dogmas and rituals, and more of the spirit of Christ in their lives. The people are superstitious and sensual, and need intellectual and moral training. Superstition can be dissipated by science, and sensuality can be conquered only by spirituality. The great mass of the people are still sunk in comparative ignorance and superstition, but are gradually being elevated by the spread of knowledge. But the Japanese public-school education is one-sided and imperfect, without a lofty and inspiring standard of morality. Christian education supplies all needs by developing a well-rounded and balanced intellect, and

furnishing the highest and purest ideals of life. Theology is not wanted or needed in Japan so much as a practical and spiritual Christianity.

The condition of Christianity in Japan at the present time is quite like that of Christianity in the Roman Empire in the days of Constantine, who, himself a nominal Christian, "established" Christianity as the official faith of his empire. And yet, as Uhlhorn says, * "the ancient religion was still deeply rooted in the manners and customs, in the domestic and the public life." And this situation Uhlhorn represents by the following illustration:—

"In this new city on the Bosphorus, Constantine set up a colossal statue of himself. It was an ancient statue of Apollo. Its head was struck off and a head of Constantine was substituted, also inside the statue was placed a piece of what was supposed to be the holy cross. This is a kind of mirror of the age. A heathen body with a Christian head and Christian life at the heart."

This is a fair illustration of the condition of affairs in Japan at the beginning of the twentieth century. There is a heathen body, for the great mass of the Japanese (many millions) still cling to the old faiths. But there is a Christian head, because the leaders of New Japan are favorable to Christianity and its institutions, and are reconstructing the nation largely on Christian lines and with Christian ideals. And there is Christian life at the heart, for it is that life, as shown in the preceding pages, which is inspiring Japan with new ideas and ideals. And when we take into consideration how much Christianity has done for Japan in less than fifty years, we feel quite warranted in prophesying that within this twentieth century Japan will become practically a Christian nation.

* "Conflict of Christianity with Heathenism."

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Those specially interested should not fail to consult "The Gist of Japan" (Peery); "An American Missionary in Japan" (Gordon); "Japan and its Regeneration" (Cary); "The Religions of Japan," "Verbeck of Japan," and "A Maker of the New Orient" (all by Griffis). The "Proceedings" of the Ōsaka and the Tōkyō Missionary Conferences, and Ritter's "History of Protestant Missions in Japan" are very valuable. "In Far Formosa" (Mackay) tells of wonderful pioneer work there. For current news, the "Japan Evangelist," a monthly magazine published by the Methodist Publishing House, Tōkyō, is the best.

A MARTYRS' MEMORIAL IN SHANHAÏ, CHINA.

STATEMENT AND APPEAL.

Dear Brethren of the Churches in Asia, Greeting:—

You, in common with the whole world, were deeply moved to hear that in 1900–1901 A. D. China was the scene of the Boxer massacres, during which thousands of native Christians and 188 foreign missionaries, including fifty-two children, died martyr deaths. In addition to these, the century of Protestant missions in China (1807–1907), now drawing to a close, is further marked by the martyr deaths of 21 others, making a grand total of 209 of EIGHTEEN DIFFERENT SOCIETIES. "Of these the world was not worthy." "These are they which came out of great tribulation, and have washed their robes."

The missionaries of China, in dependence on divine help, have now resolved to erect in Shanghai, the missionary and commercial headquarters of the Empire, a large *Memorial Hall*, and *Missionary Union Building*, for the use of the Chinese and all missionaries of all societies,

1. As a perpetual and visible witness at the entrance to China that China has a Martyr Church. 2. As an expression of the unity of the Church of all nations and sects, to whom belong the "cloud of witnesses" as a common heritage. 3. As an expression of gratitude to God who enabled His servants to glorify Him by such a death.

The Committee, consisting of representatives of every mission in China, expect that £50,000 will be needed, of which China will probably contribute £10,000. The deficiency is open to the Christian world to supply. We believe that the churches of Asia and Africa will be deeply interested in this sacred task, and as God enables them, will cheerfully contribute, even out of extreme poverty. Do we not all desire a share in this unique and useful memorial? In this confidence, the Committee send out this notification, soliciting the prayerful sympathy of every Christian. Foreign missionaries and editors of missionary papers will, we are sure, gladly undertake to forward subscriptions, which should be made payable to "Treasurer, Martyrs' Memorial Fund, Shanghai, China."

The Right Rev. BISHOP GRAVES,

Chairman of Committee.

Rev. D. MACGILLIVRAY, M.A., B.D.,

General Secretary,

Shanghai, October 15th, 1903.

[NOTE: The Japan Evangelist will receive and forward subscriptions for above Memorial Fund.—*Ed.*]

The Fujin Kyoritsu Ikuji Kai, a ladies' association for the upbringing of orphans and the children of the destitute, held a general meeting at the Y.M.C.A. Hall, Kanda, on the 27th inst., when over 500 members including Princess Ichijo, Marchioness Nabeshima, Countess Itagaki, Countess Toda, and others, were present. H. I. H. Princess Arisugawa, President, read an address before the meeting.

Japan Times.

A CENTURY OF WORK FOR WOMEN.

(*Lux Christi Study for October.*)

By MRS. MARY ISHAM.

Since the breaking of the alabaster box there has not been wanting those who cry: "Why this waste?" Why should there be special work for the woman of India?

Kipling, who has made India tangible to a multitude, puts on the basis of the welfare of a nation thus: "An all-around entanglement of physical, social and moral evils and corruptions, all more or less due to the unnatural treatment of women.

"You cannot gather figs of thistles, and so long as the system of infant marriage and the prohibition of the remarriage of widows, the life-long imprisonment of wives in a worse than penal confinement, and the with-holding from them of any kind of education as rational beings continues, the country cannot advance a step. The men talk of their rights and privileges—I have seen the women that bear these men. May God forgive the men!"

Literally without name, without title to their own bodies or minds, without legal redress for any wrong, without the right of existence except at the convenience of the men of the family, without the right to choose their way—this was the life of India's women a century ago.

The first effort of missionaries in their behalf was to prevent suttee. The first official notice is of a report by Wm. Carey to Lord Wellesley in 1804, that within six months' time 300 widows had been burned alive in ten villages about Calcutta. Twenty-five years passed and 70,000 widows were sacrificed before suttee was prohibited by the British Government.

In 1856 the remarriage of women was legalized, but has never been tolerated by the people. In 1891 an

act was passed raising the age of consent of married girls to twelve years, and some native states raised the legal age to 8 years. Comment is unnecessary. Add to these the prohibition of infanticide and the living burial of lepers, and the opening of universities to women, and the main points of legal enactments are noted.

At the insistent request of missionaries on the field came the organization of the women of the churches into societies for the support of special work for women.

A union society was formed in 1861. In 1866 the Congregationalists formed the first denominational society and our own Woman's Foreign Missionary Society came three years later.

Now there are forty-five distinct societies in the United States and Canada, with 20,000 local auxiliaries and 7,000 children's bands.

Congregations of women may not be reached as in this country, and evangelistic work means the going from house to house to reach high-caste women, gathering the low-caste women of a little corner of a city or village together or touring the country villages in ox-carts to see the women after their day's work in the fields is past. This is the work in its simplest form. In the sweep of its plans it comprehends not only bringing Christ to these women, and setting them free from oppression, but training them to aid in bringing the world to Christ.

Schools of every grade have been opened, and while there are few college graduates, there are thousands whose minds have grasped the rudiments of an education and industrial training, and life is vastly broadened for them.

One who "walked about Judean hillsides doing good and casting devils out" was the first medical missionary, and the work of medical missionaries of to-day for the suf-

fering women of heathen lands is "like unto" His. The bitter need for women physicians and the pitiful condition of the patients is unequalled in any country in the world.

Add to the evangelistic work, schools, hospitals, dispensaries, training schools, orphanages, rescue work, literary work and the far reaching work of agitation for social reforms and the bare outlines of the task are seen.

Does it pay?

Consider the tolls and sacrifices of such women as Mrs. Judson, Mrs. Marshman, Isabella Thoburn, Phoebe Rowe, Delia Fuller, "A. L. O. E.," Mary Reed, Mrs. Parker and Lillian Marks. Think of the women at home who by prayer and sacrifice support missions.

Yes—set over against these such types of Indian Christian womanhood as Ramabai—the learned pundita—the rescuer of widows: Mrs. Sorabji, that pioneer who twenty-five years ago opened a training school in Poona, under whose roof we rejoiced in what Christ can do for India's women; Cornelia Sorabji was the first woman to take the degree of B.A. in Bombay Presidency, and one of the first in India to become a Dr. of laws; Lilivati Singh, that talented, cultured, consecrated woman upon whom Miss Thoburn's mantle seems to rest: Mrs. Sathanadian, the literary genius of Madras Sooboonagam Ammal, who being rich became poor that she might win Christ and save her sisters, and thousands of humble Christian women whose lives do show forth the beauty of the King—yes! yes! it does pay.

These are a mighty and growing force among their own people.

But there are 27,000,000 widows in India, 15,000 of whom are under 4 years of age. There are 40,000,000 women shut up in zenanas; 25 per cent of the women die from premature motherhood.

There are but eighty-five women medical missionaries in India and there are 500,000 people to every physician, counting those in Government service and private practice.

There are 190,000 native women to every woman missionary.

"Ge ye therefore; preach the gospel unto every creature."

"Inasmuch as ye did it not unto the least of these, ye did it not to Me."

References: same as last month, with "Christian Missions and Social Progress," Dennis; "Behind the Purdah," Hopkings; "Sooboonagam Ammal," Stevens: "Life of Isabella Thoburn."
—C. C. Adv.

JAPANESE WORKERS IN THE MISSION FIELD.

One of the most pressing problems in Christian work in Japan to-day, writes a correspondent, seems to be the supply of Japanese workers as pastors and leaders in various capacities. At almost every missionary and religious gathering it is one of the leading topics of discussion. A small pamphlet on this interesting subject has just been issued by Mr. John R. Mott, whom many in Japan still remember vividly. Mr. Mott discussed the question in the course of an address delivered before the ninety-third annual meeting of the American Board of Commissioners for Foreign Missions, held at Oberlin, Ohio, on October 16th, 1902. He began by declaring that there is need of strengthening greatly the native arm of the service throughout the mission fields of the world, and that for every thousand missionaries there will be needed not less than ten thousand native workers to serve as pastors, evangelists, catechists and Bible women; for, as he points out later in his address, "the sons and daughters of the soil will leave the

deepest mark on their own people and generation." "History teaches," he goes on to say, "that the principal factor in the evangelization of non-Christian nations has been the native factor. There has never been an extensive region or nation thoroughly evangelized, but by its own sons." To illustrate his point he quotes from the writings of Alexander Duff, the great missionary statesman of India; from Joseph Neesima, of Japan; Mackay of Uganda; Dr. Nevius, of China, and last but not least Dr. Griffith John, the Nestor in the Far Eastern Mission field. Of course there are difficulties in the way of securing and using native workers, and Mr. Mott duly alludes to them. First he places the *contempt* in which religious workers are held in the East, due to generations of corrupt lives among the priesthoods of the indigenous religions; next is the *reproach* which so often attaches to the native who is related to the foreigner; then there is the question of *status*, which seems to stand in the way of some, particularly in India; *misconception* of the motives of missionaries is another obstacle, while the *opposition of parents and relatives* is a very real hindrance. Mr. Mott meets all these objections and then passes on to the attractions presented by commercial pursuits, by government service, etc., which cause so many promising native students after leaving the mission schools to fall away from Christian work. But all this notwithstanding, Mr. Mott declares that "wherever I found a native student upon whom the Spirit of God had laid his mighty hand, I found a student who was eager to enter upon the service of his fellow men, and, therefore, willing to face the hardships, opposition, and sacrifice involved." With regard to the raising of the great army of native workers, the speaker said:—"Those missionaries whom I have met in my travels,

who have had the greatest burden upon them, that they might be used of God in enlisting young men and women for this important service, are the missionaries who are turning out the largest number of young men and young women into Christian work as a life work." Mr. Mott holds that it is necessary to greatly enlarge and strengthen the educational missionary work, and if this is done he expects to see a larger fruitage within a very short time. To do this requires money, but he believes that men of large financial ability and large outlook will respond far more generously to a plan which seems adequate to do the work which God has assigned to our generation, than to one which is obviously insufficient to meet the need and opportunity. So he counsels that the various Mission Boards should add to the force of workers in their colleges. These men need not necessarily be all ordained. "Now and then an unordained man who has been well prepared for teaching, and who is a religious force among students at home, would be very successful in such work abroad." Still for all that he urges that quality not quantity should be the guiding principle in the selection of workers for the field, for personal influence is a predominating factor, and he quotes from the lives and writings of many devoted men and women in India, China and Japan, whom he also had met and conversed with, to drive home the point. Mr. Mott acknowledges that his suggestions in order to be properly carried out, require a large investment of money and he realizes keenly the difficulty of the problem. But he is firmly convinced that there is a way to use money which will not hinder, but rather further, one of the great objects which the American Board has in view; namely, the stimulating and enlarging of self-support. In his opinion "there is

no body of men in Christian work to-day who can be depended upon to make a wiser use of money for such a purpose than the men stationed in the key positions of the missionary societies of Great Britain and America. Moreover, we should co-operate with the Christian Student movement in non-Christian countries." Mr. Mott concluded his illuminating address with these words:—

What we do to solve this great problem and every other problem which has come before us during these days, we must do quickly. Too many organizations and individual Christians to-day are acting and planning as though they had two or three generations to do the work for which God is going to hold them responsible. We need to revise our methods in this respect and to focus our energies upon the task at hand. While it is true that we should build for the future generations and for eternity, the best way to do it is to serve our generation by the will of God. The only way that this world is ever going to be evangelized is going to be by each generation of Christians resolving to evangelize its own generation of non-Christians. The Christian world to-day can evangelize the unevangelized now living; the Christians of the last generation and the Christians who are to come after us cannot do it. I repeat it: we must evangelize our own generation of unevangelized if they are ever to know and obey Jesus Christ. There is an element of urgency and immediacy in the command of Jesus Christ that we are prone to overlook. The dominant impression made on me during my last tour around the world was that every mission field is ripe, yes, dead ripe, and that the time has come to reap. In my judgement, if we rise to our opportunity, the next ten years will witness an unprecedented ingathering into the kingdom of Christ in

all the great mission fields.

—*Japan Mail.*

DEATH OF EVANGELIST KISO GORO.

In a lonely home in the city of Tokyo, on Sunday night, October 10th., 1903, an aged servant of the Lord, after years of suffering, breathed his last.

Kiso Goro, or Chimura Goro, the name by which he was most familiarly known by many of us, had been in connection with our mission (German Reformed) for the last twenty years. He was not only the first *dendōshi* of our first Church, the "Motodaiku Cho," now called the Kanda Church, but the very first regular preacher ever employed by the Reformed Mission. In his death the mission lost its oldest worker, and by it a man of the highest type of Christian character, a sincere child of God, and a faithful servant of the Lord Jesus Christ was removed from the stage of this earthly life to the higher life above.

Already in the "sixties" before the Revolution, Chimura Goro, as he was then called, had studied the doctrines of our holy religion and had been impressed by the truth as it is in Christ though not yet a professing Christian,—At that time he was at the head of a school in Tokyo called the "Dōbunsha." This school together with Mr. Fukazawa's called the "Keiogi-Jiku," and Mr. Nakamura's called the "Doninsha" was among the first private schools where the English language and western sciences were taught. To fit himself more fully for this school work he went to America where he remained for three years during which time he was a student of a college in the city of Chicago, a picture of whose buildings, framed, hangs in the room where he died, and which is the only room in the house, serving as

study, living-room, dining-room, bedroom all combined. When he returned from abroad instead of running his former school work he connected himself with a missionary of the Presbyterian Church, Rev. Mr. Carruthers, teaching English in a school and doing the work of a translator. From this missionary he also received Christian Baptism and thenceforth he devoted himself wholly to Christian work as an educator and preacher, enduring hardships and persecution; sacrificing position and salary which would have awaited him had he chosen a different course. For Mr. Chimura was a fine scholar, a man well versed, not only in eastern lore, but booked in western learning as well. Text books on Latin, Greek, German and English; books on science and philosophy with marks of hard and long usage are found on the shelves of his library which lined one entire side of the eight by ten foot room in which he and his wife spent the last years of their life together.—

About the time the writer arrived in Japan, 1883, Kiso Goro, for that was his new name, was engaged by Rev. A.D. Gring as translator and personal helper and assistant preacher in our first church "Moto-Daiku Cho" where he remained after Mr. Gring withdrew from the mission, continuing to labor (as a licensed evangelist), having received licensure from the "Tokyo Chukwai (Classis) of the United Church of Christ in Japan. He continued in this service up to the year 1896 when he became disabled on account of a paralytic stroke which he suffered.—A partial recovery followed, and for awhile, at times he appeared at the services of the Church and would, with great difficulty, preach, but could hardly be understood because of the stiffness of his tongue occasioned by the paralytic stroke.

Though quite well-to-do at one

time, Mr. Kiso had, in one way or another become very poor. And not having any children or near relatives to support him when he was disabled, the mission gladly made him a pensioner and continued his support to the day of his death. His wife was also engaged as a Bible woman of the Mission, and will be so employed in the future if she desires it, and in this way the wolf was kept from the door.

Kiso Goro was not an eloquent preacher, in fact the very opposite of this. But he was, as already said, a thorough going student, a man of learning and of marked spirituality which counts for so much in the Christian. He was especially a careful student of the Bible. Several copies of the English Bible and also Japanese, which came under the writers eye, were literally worn out by hard usage.—The text was frequently underlined and the margins containing many marks and notes made by the earnest student. When no longer able to go to Church, on Sundays, he would often have brought to him one of his many written sermons, and with this and the Bible and hymn books he would have some kind of service by himself. When he could no longer speak, and perhaps, not think, consecutively, he would still rest his eyes with fondness on the sacred pages before him.

A short time before his death he held up before his face a Bible with the page opened at the 116th Psalm, one of his favorites, and intently gazed at it,—and when he expired it was while his hand was clasping the Word of God which had been his friend, his guide and comforter so many years, and to preach and teach which had been his delight.

I happened to reach his house a short time after he had died. And as I gazed at that wasted form and looked down into that emaciated face,

his hand still clasping the Bible; and as I saw on that face a look of peace almost a smile, these words of the sacred writer came to my mind,—"Let me die the death of the righteous and let my last end be like his."

Mr. Kiso was seventy years of age at the time of his death. The funeral services were held in the Kanda Church on Tuesday the 10th October 1903 amidst very inclement weather.

Rev. Shimanuki, the present pastor of the Church, who was first Evangelist Kiso's assistant and afterwards became his successor, preached the funeral sermon. And so the body of this aged servant of the Lord was laid to rest in the "Aoyama (green hill) cemetery of Tokyo in the hope of a glorious resurrection at the last day.

Rev. J. P. Moore.

In the *Chuo Koron* (Buddhist) the opinions of Count Itagaki on the necessity of changing Japanese customs are quoted at considerable length. The tone of the Count's remarks is that of a man who is disappointed at the rate at which Japan is progressing. Notwithstanding all the efforts made by the Government, the mass of the people keep to their old customs most resolutely, says the Count. He then proceeds to enumerate various particulars in which the times call for radical changes. In the first place, he says, it is desirable that the contempt for the Chinese which one so frequently hears expressed should give place to an intelligent appreciation of the many good qualities they possess. Japan still retains many insular notions in reference to foreigners and this hinders international intercourse. The *sake* drinking customs the Count considers a perfect bore. He himself

dislikes *sake*, and yet at public meetings he has to drink sips with some hundreds of guests until he is wearied of the perpetual cup-washing involved. Such practices originated of course with small family or social gatherings and were never designed to be extended to assemblies such as come together for the discussion of politics in modern times. The same may be said of the habit of giving presents to suit the seasons or after returning from a journey. When intercourse widens and friends are numbered by the hundred, such customs must be dropped. The nation is supposed to have adopted a new ideal, to have widened its views on things in general, to have thrown off the shackles that bound it in feudal days, but in the matter of intercourse with each other the majority of modern Japanese scrupulously follow the customs of their ancestors, which are characterized by exclusiveness, constraint, and empty ceremonial.

Japan Mail.

At the end of 1902, the population of Tokyo-Fu totalled 1,839,788 including 946,671 males and 863,117 females. Of the above total, 1,220,948 including 637,615 males and 583,333 females fell to the urban districts, while the share of the rural districts was 618,840 comprising 309,056 males and 309,784 females. The number of families stood at 392,039 for the whole prefecture, the share of both urban and rural districts being 273,969 and 118,070 respectively. There were, on the same day, 72,301 temporary residents including 1,512 foreigners in the prefecture.

—Japan Times.

We may have the form of godliness without the power, but it is impossible to have the power without the form.

—Edward Payson.

MATSUYAMA FACTORY GIRL'S HOME.

SIR,—The wide interest of your readers in all forms of benevolent and philanthropic work for the Japanese, and especially in that which seeks to meet the growing industrial and social problems of the times, is so well known that we desire to call their attention to a work carried on here in Matsuyama. The accompanying copy of the first Annual Report of the Matsuyama Factory Girls' Home will give a fair idea of the aim and actual attainments of this enterprise.

The physical, economic, educational, social and moral conditions of the tens of thousands of factory girls in Japan is bad, in some cases beyond belief. The Government is not ignorant of the situation nor does it wholly ignore it. It has already done something and is planning for further effort to remedy the situation. But laws alone provide no adequate solution of the many and serious problems raised by the extraordinary industrial transformations which have overtaken the modern western world, and are sweeping over Japan. A new spirit must be evoked and new moral relationships must be established. This new spirit and life, however, cannot be produced by laws, but only by love and contagious personal example and endeavour.

Under especially favourable circumstances we have started a boarding house, or better a "Home," for factory girls where we make it a point to provide not only sufficient fresh air, nourishing food, adequate bedding and some recreation, but also some elementary education (very few of the girls who come to us can read or write, some of them even their own names) and some moral and religious instruction. We emphasize the need of faithful work in the factory and of absolute honesty toward the employers

and in all relations of life. The results of our experiment of a year and a half are already exceedingly gratifying. The good-will and cooperation of the factory and of Government officials and their open commendation have been secured. The girls in the "Home" enjoy conspicuously better health, do better work and earn and send home more money than those in the other boarding houses, as careful examination has shown. In six months an average of 20 girls, in addition to paying their full board and other bills, sent to their homes 239.63 *yen*, whereas from the other boarding houses practically nothing is sent. But better than the money showing is the moral and educational, for all learn to read, write and sew, attainments which the factory girls in Matsuyama cannot secure elsewhere. The Christian hymns they are learning are displacing the immoral songs they used to sing while at work. In a word their womanhood is being raised. They will be much better fitted for life's duties and for motherhood than would otherwise be possible. Through this "Home" we are reaching the lowest strata of the working classes of Japan and providing them with ideals and motives and some degree of education, and this too in a way which does not tend to pauperize them. Each girl pays all her actual expenses.

Since the accompanying report was written six months have now elapsed. It seems desirable to add a few words to bring it down to date.

Just at the close of the three months' notice to vacate our first premises, we found a small house, which, with considerable repairs and supplemented by an old tent, has provided us with tolerable quarters for the summer. The number of girls admissible, however, has been limited to 22. The expenses of repairs, of rental and of moving,



PAUSE OF TEXT UNRECORDED SCHOOL HERE



THE GARDEN OF THE FACTORY GIRLS HOME.

quite exhausted our funds by the first of July; but thanks to the help of a few friends our immediate needs have been met. And if we may judge from the many expressions of interest in this form of work, we believe friends will still be found to help carry it on and put it on a permanent foundation. But the autumn has now come, and winter will be here before long. The tent which has done good service through the summer is daily getting older and will be wholly unfit when real cold weather arrives. Earnest, protracted search has been made for some larger house more commensurate with our needs, but in vain. It has become clear that we must either content ourselves with the present house, reducing the number of inmates to 15 or 16 and giving up the school for non-resident factory girls, or buy and build. Should we adopt the former course our desire to make the "Home" self-supporting can never be realized. Only by having an average of not less than 40 girls can this be attained. With room for 70 it seems likely that the expenses of both the "Home" and the School departments can be met from the natural income of this "Home."

We feel accordingly that the time has definitely come to adopt the latter course. We therefore present the matter to all who are interested in the industrial, social and moral welfare of Japan, for their consideration. If our plan meets with approval we trust that we may be informed soon how much we may expect to receive. We do not ask that the funds be sent at once; any time during the coming winter will do. If the funds can be secured we judge it wise to buy land and build dormitories, recitation and other rooms at a cost of about \$3000 (gold). In case this sum is not fairly in sight it seems to us imperative to put up

at once a small two-story building to cost about \$500 (gold) in the place of the tent, as a makeshift until the funds shall warrant a more extensive and adequate plant. For even with this addition, the quarters will be entirely too cramped for the best work and for permanent occupancy. The sooner we can put this work into a suitable house on suitable grounds, the better will be the work accomplished.

Trusting that this Report and appeal will approve itself to all who read these lines, and that many will feel both inclined and able to help this "Home" with a substantial gift, and thanking you for your kindness in making room in your valued paper for this long statement as to this work and its needs, we remain

Respectfully yours

(Signed)

H. FRANCES PARMELEE.

SIDNEY L. GULICK.

Matsuyama, October 8th, 1903. J. M.

The next batch of statistics given by the *Nippon Shimbun* concerns the jinrikisha traffic of Tokyo. There are in the whole of Tokyo 37,780 jinrikisha, 2,444 carrying two persons and 35,336 only one. The pullers are divided into 3 classes: (1) those who own vehicles; (2) those who hire them; (3) those who receive wages for drawing from the owners of jinrikisha. There are 8,194 men belonging to the first class; 28,220 belonging to the second, and 2,432 belonging to the third, making a total of 38,846, being in excess of the number of vehicles by 1,066. As regards districts, Honjo has the largest number (5,070); Asakusa follows, with 4,453; then Kanda with 3,336 and Shitaya, with 3,124. Akasaka has the smallest supply of any district, the number being only 928. The total number of ordinary stage-coaches in Tokyo does not exceed 58.

—*Japan Mail.*

Y. M. C. A. Notes.

DEATH OF PRESIDENT KATAOKA.

WE have received the sad news that Hon. Kenkichi Kataoka died at his home in Kochi, October 30th, after a lingering illness. His death will be widely felt, for he was probably the most prominent Christian in Japan. He held the presidency of Doshisha College, of Tokyo Y.M.C.A., and of the Home Missionary Society of the Church of Christ in Japan. In early life he served as an officer in the army and navy, and went abroad with Prince Iwakura, but for the last thirty years, he was a publicist. He was a member of Parliament almost without a break from its inauguration, and for the past six years had presided over the Lower House. His name was a synonym for modest but fearless Christian character. Before opening each Session of the House, he was accustomed to bow his head in silent prayer, and even in the heart of a sitting he used to invite sympathetic fellow-members to his home for a prayer meeting. This staunch faith had been wrought out of struggle. Especially during a long imprisonment for a political offence had he been driven to intense study of the Bible and meditation and prayer. As a speaker and scholar he was far from brilliant, but his simple, consistent character gave his words and deeds weight. He combined saintliness and

practicality. To young men he presents a noble instance of the Christian patriot and publicist.

See Japan Evangelist of August 1895 and May 1900 for further notes on the life of Mr Kataoka.

SIX YEARS PROGRESS IN JAPAN.

The years 1898 to 1903 have witnessed great advances in public affairs in Japan. The new civil and criminal codes have raised law to European standards; the revised treaties have abolished extraterritoriality and opened the interior to foreign residents; the Educational Department has cancelled most of the disabilities which reactionists imposed on Christian schools four years ago; the efficiency and self-restraint shown by the army in China, and the strength of the navy, have won the admiration of the West and led to the Anglo-Japanese Alliance; and suffrage has been extended so as to increase the number of voters from 450,000 to 1,000,000, thereby giving the middle class more power; and the enrollment of boys in high schools has grown from 61,000 to over 100,000.

These liberalizing influences have given Christian forces a correspondingly freer and more effective access to the mass of the nation. In 1900-1901 they carried out a national evangelistic campaign leading to several thousand accessions to the Church and preparing the way for continuous gatherings.

The Young Men's Christian Association has been an efficient factor in this Christian advance, as may be seen by the following contrasts.

Six years ago, 28 Student Associations, with 600 members, were starting upon the hazardous experiment of a National Union; last spring this Union numbered 51 Associations and 1,400 members. In 1898 there was but one active City Association; now there are six, and they united last July with the Student Union to form one strong National Union with 2,500 members.

The government and other non-Christian schools may be called the Gibraltar of Christianity in Japan. In 1898 there were only 15 Associations in these schools, whereas now there are 40.

Hostels combining the features of a Christian home with facilities for meetings, are recognized as invaluable in work among students and other young men away from home. The number of Association hostels has grown during the six years from five to thirteen.

If the attention paid to Bible study is a fair thermometer of Association progress, the increase from 290 to 1,000 in average Bible class attendance is significant. Systematic endeavor to win men one by one to Christ has recently been introduced by the Association, and is taking firm root.

In 1898 student evangelistic meetings managed by students were few and spasmodic; now they are widely promoted by Associations. The campaign radiating from Mr. Mott's visit in 1901 was the first extensive effort of its kind, and led 300 men into the Church.

In 1898 the Tokyo City Association received \$ 300. from America; since 1902 it has carried independently a budget of \$ 1,500. Its membership fees have grown from \$ 222. to \$ 500. The amount contributed in Japan

for national work has increased from \$ 45. to \$ 600.

The value of publications as an evangelistic agency has been emphasized by the Associations. Beside nine booklets, Association enterprise has led to the publication of the Lives of Drummond, Chinese Gordon and Philips Brooks, and the translation of The Fact of Christ.

The Student Summer Conference, which started with such eclat in 1889, lost spiritual power, until 1898, when the Association took charge and won back to it the confidence of all evangelical churches.

The indifference of 1898 toward Christian student movements in other lands has been thawed out and replaced by an interest so keen that the Japanese Union will next year be the enthusiastic hosts of the Conference of the World's Student Christian Federation.

In 1890-92 ten or eleven foreign Christian teachers of English had been secured for provincial schools through the Association, but for several years after that, the foreign teachers employed through other channels proved so inferior that the Japanese began to think it impossible to secure college graduates and men of good character at the salaries offered. But in 1900 the Association was again approached and asked to fill six posts with Christian college graduates. The first six gave such satisfaction that other schools gradually applied to the same agency, until now there are eighteen so-called "Association teachers" from Canadian and American colleges. These men, in addition to excellent work as teachers of English, are teaching 300 students the Bible in their homes every week.

The aim of the Association, in common with all forms of Christian work, is to build up institutions directed, as well as supported, by Japanese. To this end, it has sought

to enlist and develop laymen on committees and Boards of Directors, with considerable success, especially since 1900, but it has found more difficulty in securing competent General Secretaries. Yet two able secretaries have been secured since 1901, and three more men are looking forward to making the secretaryship their life-work. The attention of young men has also been forcefully directed, by the press and by addresses at Association conferences, to the opportunities of the ministry. The question has been accentuated during the last two years by the appointment of a special day of prayer in November, which has apparently resulted in a considerable increase of decisions to enter the ministry.

G. M. F.

FROM OTHER LANDS.

Two Chinese Secretaries have entered the service of Tientsin Association. Two more American Secretaries will be sent to China soon in response to repeated appeals.

The conventions of the Student Volunteer movements of Britain and America are the largest student gatherings in the West. The next convention of the British movement will be held at Edinburgh Jan. 2-6, 1904. Pray that it may mightily promote the evangelization of this generation.

The British College Christian Union is to be congratulated on securing the services of Tissington Tatlow, B. D., M. A., as General Secretary for a term of years. It is certainly remarkable that such steady progress has been made hitherto in spite of the frequent changes in general secretaries.

Robert P. Wilder's health will not allow him to return to India, but he has accepted the Secretaryship of the Student Volunteer Movement of Scandinavia. E. C. Carter (Harvard)

succeeds Mr. Wilder as National Secretary of India.

Forty literati of Nanking have of their own initiative formed an Investigation Society, distinctly friendly to Christianity. Secretary Robertson was invited to tell them about the Association movement, and they were with difficulty restrained from prematurely organizing themselves into an Association.

Hongkong Association (European) has raised \$7,200 and leased quarters in a finely located building. The charter members number over 100. The Chinese Department is also flourishing having secured substantial help from influential Chinese.

The Associations of Brazil held last July the first religious convention of any kind ever held in South America. Six Associations were represented and the total attendance was 85 men from 18 cities. The leading daily journal gave full reports,

Rev. A. C. and Mrs. Borden, just from Japan, were introduced to the audience, many of whom had never met them before. They contributed greatly to the success of the school and Camp meetings by their untiring labors and readiness to answer enquiries about the work. People almost tramped on one another in their anxiety to see and hear about the "Japanese exhibit," explaining the manners, customs and religions of that great Empire. Mr. Borden's address on Japan and the struggle to evangelize it was listened to with intense interest. His portrayal of the manner in which Christians died for their faith in Japan in the 17th century will not soon be forgotten. The difficulties of the work were left to another address. But Bro. Borden's faith looks "forward" and he impressed this never-to-be-overlooked truth on our hearts, that *prayer* is the greatest factor in the progress of the Kingdom.—*Exchange*.

Mission Notes.

A FORWARD MOVEMENT IN FORMOSA.

By REV. B. C. HAWORTH.

(From *Assembly Herald*.)

WE feel that "a great door and effectual is opened unto us" in Formosa, an opportunity which may prove to be epochal in the development of the Kingdom of God in the East. The only Protestant missionaries who have come to Formosa have been Presbyterians. The only Protestant churches there are Presbyterian. Prior to the Japanese occupation, the Canadian Presbyterians in the north and the English Presbyterians in the south divided the island between them. After the war with China, the Japanese Presbyterian Church (*Nihon Kirisuto Kyokwai*) promptly entered, and with the exception of one evangelist of the Society for the Propagation of the Gospel, is the only body from Japan which has work in Formosa. It was at the instance of the *Dendo Kyoku* of the Japan Presbyterian Church that our Mission took up the matter.

There are three distinct classes of people in Formosa—the Japanese, Chinese and Aborigines. The exact number of inhabitants has not, as yet, been fully ascertained, but according to official reports of the Japanese Government, there are, exclusive of the savages and the military, not less than 2,730,865.

Davidson gives the number of savages (exclusive of the Pepoboans, or savages of the plains, who have accepted Chinese civilization) as 113,539. The same authority says, "The Japanese population excluding the military, is at present some 40,000." It is with this latter class that we are primarily concerned, though our work in Formosa, if we enter, will by no means be limited to the Japanese population.

1. THE JAPANESE IN FORMOSA.

Let us consider the field with reference to its Japanese population:

They are the ruling class. While the present Japanese population is but a small fraction of the nearly 3,000,000 inhabitants, its importance from a missionary point of view is far greater than would be indicated by mere numerical comparison. All the chief offices of the Government, of course, and all important local offices are held by Japanese. This calls for Japanese residents in every administrative district (of which there are twenty) and in almost every town and village of any importance. In some of the large cities the Japanese communities number hundreds and even thousands of resident Japanese. And since the local magistrates, school teachers, policemen and leading merchants are Japanese, their influence with the island is immense.

Like every new colony, the Japanese in Formosa have fearful temptations to meet. Large numbers of

prostitutes exist in every principal community, Temptations to speculation and corruption in office abound. Consequently, many men of good repute at home lead immoral lives in Formosa. Not a few Christians who have gone to Formosa have fallen from grace. On the other hand, these moral conditions have awakened in very many men a strong desire for the introduction of Christianity as a check to these evils. Consequently, the missionaries of the *Dendo Kyoku* have been welcomed, even by non-Christian officials and other influential citizens with a cordiality which is surprising.

The *Dendo Kyoku* is the native missionary board, and it was the first society from Japan to see and respond to the need of the Japanese community in Formosa. Its success has been truly great, considering the limited resources at its disposal. It has now three ordained Japanese missionaries with families located in three principal cities, Taihoku (the capital) in the north, Tainan in the south, and Taichu between the other two. Already, a vigorous, self-supporting church with a good house of worship and a street chapel has been established at Taihoku.

The pastor also carries on work at Keelung, Tamsui and Shinchiku. In Tainan there is an organized church worshipping in a rented building, whose pastor also goes regularly to Takao to hold meetings. In Taichu there are over twenty adult Christians who are to be organized soon into a church. The preacher here and the one in Tainan are supported by the *Dendo Kyoku*. In Keelung there are a score of Christians who are pleading for a pastor and offer to pay 20 yen a month towards his support. There are a score of other cities and towns where a few Christian families reside, who would be nuclei for new churches and who are longing for the coming evangelists.

The English and Canadian Presbyterian missionaries now in Formosa would warmly welcome the entrance of Presbyterian forces from Japan. The relations between the churches of the *Dendo Kyoku* and the Formosa Christians and missionaries is thoroughly cordial. In Taichu, Shinchiku, Tamsui and Keelung the Japanese Christians use the chapels of the native Christians for their meetings, rent free. These chapels are mission chapels. The missionaries believe that the strengthening of the Japanese Presbyterian Church will be a great help to their work. The fact that all are alike Presbyterians makes it easy for the Chinese and Japanese Christians to meet and mingle in worship, and they very often do. The entering of a different type of ecclesiastical polity from Japan would tend to divide the Christian community and to confuse the present simplicity of Formosan Christianity.

By strengthening Presbyterian interests among the Japanese, the establishment of a single Presbyterian body will be hastened.

At present, there are three separate Presbyterian organizations in Formosa. Two of these, the English and Canadian Presbyterian Churches, are considering the question of uniting to form a synod which shall be the Presbyterian Church of Formosa. Politically detached from China the Formosan Presbyterians will not enter into ecclesiastical relations on the mainland. That question seems indefinitely to have been so decided. Naturally, if the Formosan Presbyterian Church ever enters into connection with any larger Presbyterian body, it will be with the *Nihon Kirisuto Kyokwai*. Organic union does not seem practicable as yet, but the Formosa missionaries will, as a result of the processes by which Japan is rapidly assimilating her Formosan subjects, naturally accept ecclesiastical assimilation also. For the good of all

concerned, I think that this result cannot come too soon. If we leave this remarkable field to be entered by other bodies from Japan (and there are others who are almost certain to enter soon if we do not), the Presbyterian Church of Formosa as well as our own very promising work there will feel the divisive influence of denominationalism.

A strong Japanese church in Formosa will greatly stimulate the Church in Japan proper, especially in regard to Missions. The large increase in the estimates of *Dendo Kyoku* for this year, was largely due to increased interest in Formosa and China.

The bearing of this point on the great mission problem of China is, it seems to me, quite apparent. There is no nation so influential in China to-day as Japan. No people could so readily find access to the homes and hearts of China. God has given to the Japanese Church a training ground in Formosa where future missionaries to China are to be raised up.

I would also call attention again to the extremely favorable conditions for work among the Japanese in Formosa on account of the attitude of the Colonial Government. I had personal interviews with the Governor-General, the Vice-Governor and a number of other important officials, all of whom received me with real cordiality. The Governor-General, whom I met not only at his official residence, but many times on board ship on the voyage from Keelung to Kobe, told me he would heartily welcome the entry of our Mission into Formosa. The Civil Governor, Dr. Goto, has a Christian wife and is interested in our work as a means of elevating the social condition of the colony. He offered to allow a lady missionary to reside in his home, as a companion and teacher for Mrs. Goto, for several months or until a permanent home could be provided for her. This offer was in connection

with a proposition on the part of the Christians in Taihoku to start a school for the daughters of the officials and others in Formosa. As yet, no provision has been made in the colony for the higher education of girls. It is quite a hardship for Japanese families with daughters to send them to the homeland to school. The proposition is to start a Christian school, and we were asked to give them at least one missionary lady teacher and one Japanese lady teacher. They offer to bear all other expenses. Baron Kodama, the Governor-General, is one of the leaders in Japan to-day. To have the open sympathy and approval of men like Kodama and Goto and Miyoshi and other high officials in Formosa would be an advantage such as has never yet been enjoyed by the missionaries in Japan.

The Japanese population of Formosa presents just now a field which cannot be equalled in importance and interest in any part of the empire, outside of Tokyo.

The meeting of the Society for the Prevention of Cruelty to Animals was held at the Y.M.C.A. Hall, Kanda, on Saturday afternoon. Bishop Awdry, Mr. Shuroku Kuroiwa, proprietor of the *Yorodzu Choho*, the Rev. Mr. Seiran Ouchi, a Buddhist priest, and others delivered speeches. These over, a dinner was given which ended at 8 p.m. The society has 1,031 members in Tokyo, and 500 in Chiba and Utsunomiya. There is also a ladies' department in Tokyo. It will issue a magazine from next month.

—*Japan Times.*

Bishop Westcott, in one of his familiar letters, said that he always grieved over the translation "are persecuted" in Matt. 5:10. It should be translated "have been persecuted." The blessedness lies in the victory rather than in the conflict.

FRUITS THAT CHEER THE HEART.

REV. H. V. S. PEEKE, KAGOSHIMA.

I have spoken in my letters of a number of inquirers and candidates of long standing that somewhat distressed me, as they seemed to be falling into a chronically undecided state. We appointed a meeting for the examination of these, expecting four, or, perhaps, six, but we were pleased to welcome eight, whom I shortly afterward baptized. I have never baptized so many before at one time. Among them were an official and his wife, a college and a normal school student, and one of the maids in our home, a girl of good prospects.

I went to Miyakonojo during the winter for a week and found a similar promising condition there. Their ordinary prayer-meeting consists of about ten. This year during the Week of Prayer they were surprised with a gathering of double the number. They seemed to be going right ahead. The English teacher in the Academy and a teacher in the Commercial School are among their number. At the present rate they bid fair to grow right into a church organization. They are planning even now for a church building. They will do what they can I know, but I would like to have about \$300 to buy them a lot and give them a start.

I have not been to Kawanabe, my other out-station, since fall; but there it is the same story—much larger meetings, better interest, a readier mind, and candidates for baptism. I hope to go down there for a couple of weeks next month.

Judging from what I see on this field and hear from others, there seems to be a distinct spiritual movement going on in Japan to-day. People really wish to know about

the Gospel. A recent occurrence, while somewhat unique, will yet indicate the present condition. I rode home from Miyakonojo in a stage with two men; they were men of fair education and quizzed me well. One gave me a cordial invitation to come and call on him; the other, an engineer, much away from home, urged me strongly to call on his wife and explain our teaching to her. I have since done so, and have found her a very courteous hearer.

I had an interesting call recently; it was from a man who, some three years ago, addressed me from the State Prison here requesting Christian literature. He has written me several times each year, and I have sent him considerable reading matter. His four-and-half years were up recently, and, being discharged at two o'clock, he was at my house before four to thank me. He was detailed as nurse while in prison and had much time for reading. He has read his Testament through ten times. It was a pleasure to speak with him and hear of his faith. I wished I might be with him some time to instruct him further, but he had immediately to return to his residence and be under police surveillance for something over a year.

The boarding accommodations at Kawanabe Academy are not sufficient, so some of the pupils are to board out. A teacher, one of our Christians, will take a number in his house. Two of these are sons of well-to-do inquirers in other parts of the country. The upshot of it is that we are likely to have there what is practically a Christian boarding-house or home. The college Y. M. C. A. boys of Kagoshima, *i.e.*, eight of them, recently rented a house and inaugurated the same thing. The time is coming when, formally or informally, such boarding-houses will be a feature of every large school. It is much to be desired. —*The Mission Field.*

TOYAMA, JAPAN, A NEEDY FIELD.

BY REV. J. G. DUNLOP,
KANAGAWA, JAPAN.

Toyama is a city of about 60,000 people near the west coast of the main island about half way along between the two ends of the island. It is the capital city of a prefecture of the same name. The prefecture has an area of about 160 square miles, and a population of nearly a million. The city of Toyama has for a long time been the most northern and eastern out-station of our West Japan field. It is attached to the Kanazawa Station.

They are among the most commonplace—"backward" tells the truth better—in the country. Toyama never figures in present day politics, and, so far as I know, never has figured politically. I have never heard of any celebrated Japanese who pointed proudly to Toyama as his native province. The prefecture has no industrial or other distinction. The bulk of the people are either farmers or fishermen. The people of Toyama city manufacture various quack medicines that are sold all over the empire and add none to the good name of either city or province.

Patient and plodding, but of low ideals, extremely conservative, suspicious of strangers, *not* "given to hospitality"—for instance, in local taxation discriminating severely against natives of other provinces—and last, but first in importance, as bigoted believers in Buddhism as are to be found in the whole empire. Thus in a sentence may the people of this province be somewhat fully and accurately described. So intolerant are they that a Christian can hardly live among them. At any rate, while the rest of Japan has produced

some scores of thousands of Christians the million-souled prefecture of Toyama has not in all its history produced forty.

In nearly five years of my acquaintance with the province, there has not been a single baptism in it—and for how many years that state of things continued before I began to visit it I do not know.

To-day in the whole province there are not a dozen who boldly confess Christ before men. Here and there are to be found Christians diligently hiding their candle under a bushel. They say it is either do that or leave the province. In the principal school in the city of Toyama there are three young men teachers of English, all members in good standing of Christian churches. The honors may be divided equally, as one is a Methodist, one a Presbyterian, and one a Congregationalist. Their English is Mission School English. One of them has been principal of a Christian Mission School, another has been a theological student, the third has studied in a United States College. Not one of the three ever approaches a Christian place of worship, though there are both a Presbyterian and a Methodist preaching place in the city. There are some Daniels, but they are very few.

And yet there are some good people at home who do not quite see the need of mission work among a people as civilized and Christian as the Japanese!

It is nearly twenty years since Mr. Winn first began to reach out from Kanazawa to Toyama and located a Japanese Evangelist there. Rev. J. M. and Mrs. Leonard were located there twelve years ago, but their breakdown in health necessitated their return to the United States after only two or three years. At that time there was a promising nucleus of Christians, but with the removal

of the missionaries and the strong reaction of those days all over Japan, they scattered and there have never been more than eight or nine at one time since. We have kept an evangelist there continuously who has also toured somewhat, but the work till the past year has been at a standstill.

But brighter days have come to Japan, and even Toyama is sharing in the new light and warmth that have touched the nation. Our new preaching place, a gift from members of the Bryn Mawr Church, is thronged with children and young people especially and a few of mature age who are diligently studying the Way. The barren days are past and we have several promising inquirers who should soon be baptized. There is a Sunday-school of eighty children, including the son of the prefectural governor and children of some of the most prominent families in Toyama. Evangelist Nakamura and his wife who have lately been stationed there are earnest and enthusiastic and are winning the respect and confidence of the community.

WHAT MORE DO WE NEED?

We need that the people of the Presbyterian Church shall know that with all the noble missionary work they are doing over the world there are yet, even in favored Japan, fields as poor and needy as Toyama. We need the prayers of God's people that the dark days of ignorance and poverty in such fields may soon pass and the day spring from on high visit them.

In the concrete, we need a missionary family, and we need it badly, and *now*. The whole mission recognizes the need and from year to year we have repeated the request for sufficient reinforcements to supply Toyama but so far in vain. Toyama is not a village, but a large city capital of a province. In all the

province of nearly a million, till last fall there was no missionary, and only one Presbyterian and two Methodist Evangelists. Then a Methodist missionary family went in to Toyama. They knew when to strike. Never before was Japan so inviting, and nowhere else in Japan is there so inviting a field as Toyama. It is practically virgin soil. Think of the thousands of towns and villages in America where the ministers have difficulty in keeping off one another's coat-skirts—and then think of this big province with one missionary and three evangelists!

Who will come? Deluge the Board with applications. Let good men in dozens offer themselves for foreign service, and, whatever the state of the finances, the church will rise to the occasion and see that they are sent to their work. *Exchange.*

One of the most interesting items from Japan is the missionary work now being done by the Japanese Church in China. At Tientsin there is a Japanese colony of upwards of fourteen hundred residents. There are a few Christian Japanese in the number. They have organized a young people's society and a primary school, and have taken steps to organize a church. This church is attached to the Tokyo Presbytery. The first missionary is Mr. Dentaro Maruyama. He is to work principally among the Chinese, but in connection with the church. They have also decided to send a suitable man as pastor of the church.

Mr. and Mrs. Heyde, of the West Himalaya Mission of the Moravian Church, lately returned to Herrnhut, Germany, after a service of fifty years, during which they never took a single furlough in Europe. Among other services, they translated the New Testament from the literary Tibetan into the vernacular.

CHURCH MISSIONARY SOCIETY.

(From Japan Quarterly.)

THE OUTLOOK.

1. In the Apostolic age the progress seems to us very great and rapid. So no doubt it seemed to some but by no means to all the Christians of that day. To the world of that day it did not seem so. A set of low men not of any weight, with here and there a fanatic or dreamer from a higher class (not many rich or wise or noble), a nuisance—hardly yet a danger to Society—so it appeared. Eighty years after the preaching began, Pliny found Christianity a more serious phenomenon in his out-of-the-way province than he had anticipated. In some ways it was rather contemptible to him, but it was large enough to be puzzling, too.

It may be that to St. Paul the Gentile world sometimes seemed to be yielding rapidly to the influence of Christ. So it seemed in a more startling way some 20 years ago that Japan would quickly give itself to Christianity but hardly to Christ himself. Now, the moral worth of Christian Japanese is recognized by the Japanese themselves, but 'the offence of the cross' happily remains. The profession of Christianity is generally despised and it is eminently inconvenient to men and women living in high circles and having worldly ambitions to acknowledge themselves Christians, and submit to the restraints which Christianity imposes. This keeps out generally those who 'love the praise of men more than the praise of God.' But even so the visible progress in Japan has probably been greater than it had been in the Roman world at the time of St. Paul's martyrdom.

Western men, intelligent and well-disposed, travel in Japan; see Yokohama and Miyonoshita and a few other of the hackneyed routes and

places and perhaps go one trip through the sparsely peopled mountain valleys to see Japan 'as it really is, little altered from its past.' They hear the talk of clubs and come back saying 'The Missionaries are doing nothing, Christianity among the Japanese is a mere figment.' No one has wilfully lied to them, but if they would get Missionaries to be their guides they might find worshipping in the Japanese Churches and attending Sunday schools there in Yokohama itself any Sunday in the year, more Japanese than the whole body of Europeans and Americans, man, woman and child, who are residing in that city, the least favourable field in all Japan for Missionary effort.

2. We are apt to think of the Church in Apostolic days as 'undivided' and so it was in form. Heresies had not grown into systems nor schisms into sects. But they were there in germs. If those who were of Paul or of Apollos had lived in our days would they have gone on twenty years without becoming separate bodies from each other or from those who were of Cephas or of Christ. Those schismatic troubles at Corinth did continue, as St. Clement's letter shows us: while as for heresies in apostolic days, those who said that, 'there is no resurrection of the dead,' or that 'The resurrection is past already,' those who rejected St. John, 'the Nicolaitane whom I hate,' those who deny that Jesus Christ is come in the flesh'—what of these? Are there worse heresies now? Yet the Sun of Righteousness was steadily rising all that time. And He is rising amongst us here, though a divided Church is that which has from the first been presented to the Japanese by the Missionaries; and all shades of doctrine within and without that can be tolerated with loyalty to our Divine Saviour have appeared partly through the Missions themselves, and partly through attempts of Japanese

Christians to philosophize on the faith, to harmonize it with other faiths or with their ideas of physical science, or to accept its moral teaching without its dogma.

Are such symptoms discouraging? Not at all. They are like morning mists, a proof of the sun's approach. As schisms do not arise in times when zeal is cold, so heresies and vagaries in religious thought do not arise in times of indifference to religion or of intellectual sloth. That the press of Japan pours out every month scores if not hundreds of papers on religious, ethical, educational and social subjects not one of which is unaffected by Christian ideas, and a great majority of which are definitely opposing or definitely supporting some Christian bent or tenet, is a proof of the vast change which missionary work has already made in the thoughts, the ideals and the life of the people. The clouds may prevent our seeing the actual moment of our Sun's arising, but by catching fresh bright colours from Him they show that He is up or close at hand.

3. Once more. In our Lord's lifetime there were such men as Nicodemus and Joseph of Arimathea, men convinced, and changed in their lives by Christ, yet not confessing. Such persons must have been very numerous in early Christian centuries, looking with interest at the phenomenon of Christianity, criticizing, perhaps patronizing to some extent, but not identifying themselves with it. On one side the Gnostics with their oriental imaginings tried to claim affinity with the Christian name and were refused. On the other the Neo-Platonists refitted Greek philosophy from the armoury of Christian ideas and remained deliberately outside the Church till their lamp went out. At any moment the conversion of an Emperor would have set a vast number free to profess a faith and a system

which they respected and more than half believed. Such men do not command our respect but they are weak rather than wicked, and in their profession of faith they would not be hypocrites, but on the contrary would be leaving their present hypocrisy for a position in which they would be free to act as honest men.

At the present time in Japan men of that stamp are probably very numerous indeed. In fact in a recent publication of great interest, edited by a missionary of 40 years' experience, of exceptionally sober judgment and of wide acquaintance with Japanese stated that while those who appear on the roll of the various Churches may not exceed 134,000 there are probably quite half a million whose lives have been changed by Christian influence.*

What this estimate is worth I do not know, but that it is made at all, and made on the basis of the way in which Christianity, at least on its ethical side, is penetrating Japanese society through and through, is a most significant fact. Christianity is no longer a foreign creed and system striving for admission, but it is also a power and subtle influence working upon the whole nation from within.

For us then who believe in Christ as the Way, the Truth and the Life, the issue is sure and it is approaching, how near we cannot say, but new phenomena are becoming visible, the advance is now entering upon a new stage, the religion is becoming so far naturalized that it could hardly

* This Christian population, that is, the section of the population which is measurably controlled by Christian sentiment and which is in close and sympathetic relations with the various branches of the Christian Church cannot fairly be estimated lower than 300,000. Indeed, if one were to classify the population of Japan according to religion, giving the same latitude of meaning to the term Christian which must needs be given to the terms, Shinto, Buddhist, and Confucianist, the figures for the Christian population might properly be placed at 500,000, that is, a little over one per cent. of the total population.

he eradicated: the momentum of the advice is increasing. Exactly what will be the outcome we cannot tell, or how far the Japanese will become a Christian nation we cannot tell; but we can hardly doubt that God has in His secret counsels something more than and something different from what any of us have conceived which will in time be contributed to His Church through the Japanese. Only may He bring it to pass, and may we not stand in the way but rather be serviceable to His great purposes. WM. AWDRY,

Bishop.

CAN. METHODIST CHURCH.

(From the Missionary Outlook.)

REV. R. EMBERSON, M.A., SHIZUOKA,
JAPAN, JUNE 10th, 1903.

It is with devout thankfulness to God that I send forward the last Quarterly Report for this Conference year. Long ago, when our Lord attended the marriage in Cana, the people said to the Master of the feast, "Thou hast kept the good wine till the last." In like manner our Lord has kept His best blessing for Shidzuoka church this year until the last quarter.

Two weeks ago we entered upon four days of special evangelistic services. A young man named H. S. Kimura, a graduate of Moody's Institute, Chicago, assisted us. He possesses evangelistic fervor, rare tact and firm faith in the gospel as the power of God for the salvation of his fellow countrymen. In four days we had thirty-six come forward to the altar and seek salvation. All of these have given in their names as members on trial and are being instructed. Thus the following is a summary of the increase in Shidzuoka Church during the year: Converts baptized since July 1st, 1902,

28; on trial at present, 36; total, 64.

The evangelistic work in other towns is also gratifying, although the number of converts is not large. About three months and a half ago the Superintendent of Schools for the Province brought me a special request from the teachers in the Hamamatsu schools. They desired me to go to Hamamatsu and meet them once every month and teach them in Bible class. I had a pretty heavy programme of work, but in view of the splendid opportunity, and in hope of having another missionary ere long to help me, I went to Hamamatsu and organized a large Bible class of twenty teachers. I have succeeded in meeting them on the last Friday in each month, and the men are intensely interesting. So, if a new missionary is forthcoming in the Autumn, this will form a fine nucleus for his work in that section of the country.

In a country village near Hamamatsu, named Uchino, we have a most encouraging development in the work. Two years ago a man, who owns all the farms for miles around this village, became converted, with all his house. He is an earnest, intelligent man, as well as a millionaire, and he at once undertook to do Christian work. He opened Sunday School in his own home, and invited us to hold preaching services in his house also. Now his house is a regular appointment on Hamamatsu Circuit. As he is wealthy his house is very large. As he is a man in authority and highly respected the whole country-side turns out at his bidding. Consequently, when we go to hold services there we usually have a crowd. In fine weather 500 or 600 people have assembled in his house to hear the Gospel.

When I went last autumn it was pouring torrents of rain. Nevertheless, 300 hundred people were there

and they stayed from noon until 10 o'clock at night, and the master of the house fed them all. We had an afternoon and evening meeting, five speakers being present. I mention this to show that a great work awaits the church in the villages of Japan. In regard to special lines of work, I may say that there are five departments organized such as:

(1) The Regiment Work; (2) the Bible Classes; (3) the English Night School; (4) the Young Men's Society, with Reading Room and Library; (5) the Teaching of English in the Government Schools.

I have striven to meet the demands of each section, though so feebly and inefficiently that the best results have not yet been gained. Nevertheless, the direct results from each of these lines of work are every day manifest in the church. Nine-tenths of the men at prayer-meeting tonight were young men from one or other of the above sections of the work I touch.

Beneath the cherry blossoms sleeping

I dream all the weary night.

That from the sky the snow comes creeping
Oh, white!

Yoi, yoi, yoiya sa.

Ah Lord Love, 'twas not the snow,

But the flowers falling so.

Yoi, yoi, yoiya sa.

To-night the tree leaned low and said:

"My root shall pillow thy tired head,
And my petals be thy bed."

Yoi, yoi, yoiya sa.

O Lord Love, how the night-wind sighs!

Is it a song for a flower that dies?

Lay I not go with the wind that blows
Away?

What does it dream, what does it say?

Who knows?

Yoi, yoi, yoiya sa.

O Love! Lord Love by the silver-lipped stream

I lie and I long and I dream, I dream.

Ah Love, Lord Love it is hard to keep

All one's dreams for sleep—

O the pity to be but the maid who waits

To win her joy from the jealous fates!

Yoi, yoi, yoiya sa.

BOOK NOTES.

A HANDBOOK OF MODERN JAPAN.
By Ernest W. Clement. With Maps
and illus. Price 3.00: Post .12

Readers will say what! Another book on Japan—yes another book on Japan but remember there are books that are in every sense books and others that are mere paper, press work and binding. But a book on Japan written by an intelligent, resident, unbiassed student of things Japanese is one we seldom have the pleasure of examining. Such a work we think readers will submit, is this new volume by Prof. Clement.

The A. C. McClurg Co. have gotten the book out in splendid style. Paper fine and the illustrations on the best art paper and bound in handsome illuminated cloth covers. A few of the subjects treated are:

Physiography, Industrial Japan, Travel, Transportation, Commerce, People, Manners and customs, Japanese Traits. History; Old Japan and New Japan, Japan as a World Power, Legal Japan, The New Woman in Japan, Education, Japanese Christendom, the Mission of Japan, etc. etc.

There are forty full page illustrations showing all phases of Japanese life, principal public buildings, pictures of most of the prominent men of affairs. There is also an appendix containing a description of the political division of the country, statistics and tables showing conditions of commerce, exports etc, tables on national development, religious statistics, an exhaustive index and a fine new map of Japan, including Formosa and the smaller islands.

We feel no hesitation in affirming that for one seeking within the pages of one book the most information of Japan and its people and of a reliable character, there has been nothing heretofore produced that excels this Handbook of Modern Japan by Prof. Clement.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. E. R. MILLER. 13 *Torii Zaka, Azabu, Tokyo.*

TO THE RESCUE!

"Need plus capacity to fill that need constitutes responsibility." (C. A. R. Janvier.)

—"The difficulty that stands in the way of personal work is not the lack of conviction that it ought to be done but the lack of sand to go ahead and do it.—" (C. C. Michener.)

—And the Philistines were afraid for they said God is come into the camp.— (Sam. 4, 7)

Having been appointed by the Foreign Auxiliary of the Woman's Christian Temperance Union in Japan, Superintendent of the Department of Rescue Work for the year, and having conferred with Mrs. J. K. McCauley, Assistant Superintendent, and with Miss Smart, Representative of the W.W.C.T.U., I make the following appeal to you to begin some definite Rescue work and urge for immediate action.

To all familiar with the history and progress of the W.W.C.T.U.

Movement, it is a well-known fact that it began with the praying bands of the Christian women of Hillsboro Ohio, who thus inaugurated the so-called "Woman's Crusade" against the Saloon. And although during the thirty years of its existence this movement has gathered to itself a very large number of other interests, so that it now embraces 40 different departments of work, yet this agitation against the Saloon is still, in the United States at least, the heart and core of the movement. Abolish the Saloon and all it stands for by a stroke of magic and the W.W.C.T.U. would soon become "an Othello, with its occupation gone."

Now what is the situation in Japan? Is there a Saloon and are we fighting it? Ay verily—one there is which is destroying its thousands of men and women every year, which costs annually 36 million yen, which is desolating hearts and homes, and slowly but surely eating out the heart of the nation.

But we must not expect to find it here under the same form and name that we are familiar with in America or England. The Japanese

Saloon is not the "Sakaya," though that is bad enough. It is not even the enterprising modern "Beer-hall" though that is fast becoming a great and serious evil: The Japanese Saloon—to use the plain vernacular—(and like Judge Jerome of New York I prefer to "talk straight goods" when it becomes necessary to talk at all)—*the Japanese Saloon is the Kashizashiki*. This is where the greater part of the drinking of the Nation is done, and yet where the drinking is only a fraction of the horrible iniquity committed. This is the evil we must fight. This is our Goliath. Against this must we lead "praying bands" of our Christian Japanese women. Against this must we begin our "Woman's Crusade."

How shall we go to work? It will be at once seen that there are two things for us to do:

First: Break up the present iniquitous system of Licensed Prostitution.

Second: Rescue individual girls.

Of course both these must be carried on simultaneously, in season and out of season, but I have put them in this order because hitherto neither the Christian press, nor the Christian Missionaries, have as yet realized their responsibility with respect to the former of the two. And though we may endeavor to hide our apathy and "extreme conservatism" under the cloak of expediency,—as leaders in the Christian van, we would do well to mediate on the leader's duty of insight, as laid down for us in John 9, 41: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

Miss Smart told a very good story in point at the W.W.C.T.U. National Convention in Kobe in April. A tender hearted little girl had been praying for some days that no birds should be caught in the traps that her brother had set for them, when

one morning she ran to her mother with a bright face and told her she was sure God had heard her prayers this time and that the little birds would not be hurt. "Why do you feel so sure, my child? Because I've been out and *smashed the traps!* What we need to do is not less praying, but to make a little more effort to "smash the traps."

And how is this to be accomplished?

For one thing we might carry out the Resolution on Purity we adopted in our annual meeting at Karuizawa this summer, which reads:

—"Resolved that we individually endeavor during the coming year, at least, to have suitable literature distributed in houses of ill-fame in the cities where we live, and I recommend Mr. Murphy's "*Shogi ni Atouru Fumi*" to be had at the Salv. Army Head Quarters, Tokyo, Shibaguchi 3, Nichome) and in any other cities or towns within our reach, and where practicable to go once ourselves to see these places in order to secure a deeper sense of the greatness of the evil of their existence, and that we follow this up with doing anything in our power to free some one or more of the inmates from their bondage."

For another thing, we need to thoroughly inform ourselves on the *status quo* and the steps that have led up to the present situation. To do this we need to carefully study and master the contents of Mr. Murphy's two short pamphlets on the "Social Evil in Japan;" to take the Japan Evangelist and read it; and carefully to follow the progress of the movement, and the drafting of new laws bearing on the subject. For instance I see in the Japan Mail for Sept. 26. (Weekly Edition) under the heading "Revised Draft of the Proposed New Criminal Code of Japan," in Chap XXII, Art. 210, a proposed law which cuts the nerve of the whole system, and is to the effect

that any one for the *purpose* of gain urging and encouraging a virtuous girl to evil shall be punished with penal servitude for three years or with a fine not exceeding 500 yen.

If this law goes into effect it will be a worthy successor of the famous "Jiyū Haigyo" (Free Cessation) Ordinances passed by Minister Saigō of the Home Department, Oct. 2, 1900, which by a stroke of his pen gave at least potential liberty to 52,000 prisoners of the Kashizashiki. For, to the system of Licensed Prostitution such as it is known in Europe had hitherto attached the two odious features of practical compulsion, and slavery for life; since unwilling inmates could be compelled by the prefectural laws and police regulations to continue their trade against their will, and their keepers had the legal right to retain the persons of their victims until the so-called "debt" of the original contract had been paid off. How outrageously the system worked in practice may be seen from the letter of an Osaka woman quoted by Mr. Murphy in his second pamphlet P. 81: "In order to help my father who was burdened with his family I borrowed some money a few years ago and sunk myself into this slough of despond. Since then *"I have earned ten times the amount I borrowed which have gone to enrich my employer while my debt has steadily increased."* We wonder why the police protect such evil men and treat weak helpless women as convicts."

But now all this has been changed. This woman is now at liberty to leave her "business" at will and any attempt to interfere with her wish to cease her trade subjects the offender to a fine of 25 yen or of 25 days in jail.

But why do not all the 52,000 seek their liberty you ask? Twelve thousand did so within a year after the law had been passed and a few are doing so here and there all over the

country day by day. A very natural and reasonable fear of their inhuman keepers and the horrible characters called "gorotsuke" who constitute their brutal watch dogs prevents some;—an extraordinarily perverted sense of "obligation" to their keepers prevents others, and the unwillingness to get their families into trouble on the "debt" question accounts for the fact that 40,000 still languish in their loathsome prisons.

For unfortunately although the courts decided that all contracts between keepers and girls were null and void because they "conflicted with good customs," yet they took the ground that the debts involved in these immoral contracts were valid and could be collected by law from the girls or their parents.

Note however that these "debts" cannot be used as a reason to prevent the girls from ceasing their trade at will, either by the keepers, or by the police. Nor can the keepers retain their persons till the debt has been paid.

It is devoutly to be hoped that this unrighteous decision as to the "debt" question will yet be reversed, and *that* will be the finishing stroke to the system already mortally wounded.

But no doubt there will be a great many good W. W. C. T. U. women who will say: "Give me something else to do, my talents do not lie in the direction of "smashing traps." To them I would reply as the canny collector for Foreign Missions replied to unwilling donors who declined on the ground of having to reserve all their charity for Home Missions. Ah! it is Home Missions you are interested in? Then will you kindly put down your contribution under this particular column which I always keep open for lovers of the Home Mission cause.

If you can not wage war against the system, will you help to rescue a fallen girl or two?

And if you ask how, I would suggest what steps to take, learned from experience in rescuing about 40 girls.

1. Insert a notice in your local Japanese papers for several days to the effect that any girl wishing to "*haigyo*" (cease her trade) will find shelter, and means to reach her friends or some other good home by applying to So and So, living at such a street and number, and who is the representative of the local Kyofukwai.

(This involves *having* a local Kyofukwai and securing their consent and cooperation to begin Rescue Work.)

2. Notify the police that you have or are about to insert such a notice in the papers and that you expect them to protect (*hogo suru*) you, should any trouble arise. This they are bound to do, though many police officials are still very unwilling to side against the keepers and for the girls.

(In dealing with the police, be conciliatory but firm; and let them know that you thoroughly understand the *Jiyu Haigyo* laws and that you expect them to carry them out. Make them your friends, and work with them if possible, but, friend or foe insist upon their carrying out the law which is now entirely on the side of the girls. The Japanese full name for the new law is, Shogi Tori Shimari Kisoku, Naimusho Rei dai 44 go, issued by Saigo, Naimu Daijin, Oct. 2, 1900, and applying to every prefecture and town in the Empire.

3. Distribute Mr. Murphy's tract "*Shogi ni atōru Fumi*" among the inmates of the Kashizashiki of your town.

4. Be ready at any hour of the day on night to receive the girls who will now sooner or later come to you for shelter. As soon as they arrive, take them at once to the Police and see that they state to the Police in your presence their desire to *haigyo*. They will then be asked to affix their seal, and their names are then stricken from the official list of prostitutes

and can never again be affixed to it. The police are bound to accept their *haigyo negai* and cross off their names on the spot, but they may send for the keeper and make the girl repeat their *negai* in his presence. In many cases the girl's courage then fails her, and she suddenly declares she has changed her mind, when nothing can be done to rescue her. Hence avoid having the keeper sent for if possible. The police *need* not send for him, as his consent to the *Jiyu haigyo* is *not* legally necessary. The police in Asahigawa claim that by sending for the keeper and settling the matter in his presence they avoid after encounters with the *gorotsuki*—whom the police, strange to say, seem to fear.

5. As soon as the girl's name has been taken from the officials list and she is declared free, send her at once without a moment's delay to the nearest Rescue Home, if the girl consents. If she prefers to return to her own home send her there, or else find a suitable home or place of employment for her. If the Rescue Home is at a distance, this will involve a considerable financial outlay, which the local Kyofukwai must be trained to furnish by systematic collecting for the purpose. The *Ji Ai Kwan* in Tokyo under the care of Mrs. McCauley who lives in it can receive 40 girls. The *Kyū-Go-En* in Hakodate which now occupies a wing of Dr. Colbornes Hospital can accommodate 10 girls.

6. Never undertake to pay the "debts" of the girls. But tell the keepers that if the debts must be paid the girls had better come out and earn the money as fast as possible in an honest way.

7. Finally—*don't be afraid*, "*Fear not*," is as much a command as "*Thou shalt not steal*." It is God's work we are doing, and He is pledged to help us. "If we are to do the work of God, we must have the

power of God" says Mott, and that we know can be had for the asking.

Don't fear the police, or the keepers, or the gorotsuki, but make them afraid of you. Its high time they did some of the fearing and that we become a "terror to evil doers."

If the police or high officials or unenlightened Christians argue in favor of the Licensed system, quote Mr. Murphy's second pamphlet p.p. 60, 61, 62, 63.

A few have suffered bodily injuries in the cause, Mr. Murphy, Major Duce, Rev. Tsugawa of Shizuoka and Mr. Van Dyke—but they may be counted on the fingers of one hand. I believe there is very little ground for fear of bodily violence. But suppose there were. What are we here for? "Greatness consists in serving. It is harder to lead a martyr's life than to suffer a martyr's death."

To quote from Mr. Murphy's last letter before he sailed on furlough:

"May the Lord God bless and keep you and grant us the privilege of standing together in the front line of His Volunteers!"

Ida Goepp Peirson.

Asahigawa, Hokkaido, Japan.

DUES RECEIVED SINCE LAST REPORT FOR THE W. C. T. U. AUXILIARY.

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Miss L. Zureh. Sendai... ..	2.00
" S. A. Searle. Kobe... ..	1.00
" Kyofu Kwai. (Muroran) Hok- kaido	3.39
" L. Penrol. Tokyo	5.00
Mrs. Arthur Taylor, Chefoo. Chi a.	5.00
Mrs. Galen Fisher, Tokyo ...	5.00
Miss M. Palmer. Yamaguchi ...	5.00
Rev. and Mrs. Van Horn, Osaka .	5.00
Mrs. Weaver and Mrs. Guy ...	5.00
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" Ramsey and Patten... ..	1.00
Mrs. R. Y. Davidson, Edinboro	
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Miss M. Deyo. Morioka	2.00
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A friend	4.00
Christian Mission Church (a collec- tion)	5.50
Mrs. Hamblen. (Tokyo)... ..	5.00
Foreign W.C.T.U. Auxillary... ..	25.00
Kyofu Kwai (Wakamat-u) ...	1.00
Miss Anna Kidder. Tokyo ...	10.00
Mrs. Shiro Yajima	2.00
Kyofu Kwai (Kagoshima) ...	4.40
Kyofu Kwai (Fukushima) ...	2.10
Mrs. Mary Briggs, Himeji ...	5.00
Miss Mary Cockcroft. New York...	48.15
Mrs. D. B. McCuttee.....	5.00
Mrs. James Bones	9.60
Mrs. Lampe (Yamaguchi)	5.00
Mrs. C. Van Petten	5.00

Total 246.14

We the Building Committee acknowledge these gifts with grateful hearts and hope to be able to soon make a statement of how they have been spent. Mrs McCauley at the request of the standing committee, and with the consent of her Mission, (Presbyterian) has consented to take, for the present, the superintendence of the Ji-ai-kan. And she has already

moved into the Home, and she finds many little details to be carried out, to secure safety and health. And will those, who have not yet responded to the appeal sent out in the early summer, send soon so that this building may be dedicated to the Lord within the year, entirely free of debt. A mombans house is a necessity, we must have a man on the place, to help, as well as be on hands in an emergency such as a fire, or to send for a doctor in case of sickness, as there is no *jiurikisha* stand nearer than Shinjiku station. A walk of twenty minutes from the Home.

J. K. McCauley (Sec.)

MISS SMART IN SAPPORO.

Mrs Pierson's account in the last issue of the Evangelist of Miss Smart's temperance-evangelistic work in Hokkaido is so full and correct that little remains for the rest of us to say except to heartily endorse what has been already written and add a few new items.

Miss Smart has done royal work in Sapporo. She has greatly stimulated the Christians for more aggressive work, and by her arguments and charts has convinced a very large number of the teachers and older pupils of the schools she has addressed of the peril of even moderate drinking, some of whom, by their own confession, being convinced against their will.

Several wealthy business men who attended her lectures, have agreed together to abandon their bad habit of daily drinking, and are to watch each other, the man who breaks his promise is to pay a fine of *yen* five for every instance. The custom of their country of men when wishing to discuss business together of meeting at a hotel for a banquet at which *sake* and beer play an all-important part, will make it very difficult for them. One said

to me, "If I do not drink with them the merchants refuse to talk business with me, but as there are now three or four of us we can keep each other firm." One of these is a manager of a large flour mill and has always on the Emperor's Birthday given a large bottle of *sake* and a quantity of cake to each workman, but to-morrow, November 3rd, he will give money instead. Miss Smart has now left us, but we who remain must work faithfully at our post, or this wave of enthusiasm may subside and leave us in the same condition we were in before she came. More than 400 persons have joined the local societies as a result of these special efforts in the north, but there are many more pledge-signers who have not yet connected themselves. But Miss Smart's work in Hokkaido is not yet finished as there are still a number of other places she plans to visit before returning to the south. We who have been for years working and praying for these things, often with sad hearts, feel that we can now say to each other,

"Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes, the day, how long,

Faint not, fight on!

To-morrow comes the song!"

Adelaide Daughaday

Sapporo, Hokkaido

WHAT ALL GET.

From a bushel of corn the distiller gets four gallons of whisky—

Which retails at.....\$ 16.80

The farmer gets..... .25

The United States Government

gets 4.40

The retailer gets..... 7.00

The consumer gets Drunk

The wife gets..... Hunger

The children get..... Rags

How our hearts would burn if we could fully know the evil the one billion sixty-nine million dollars, the Nation's estimated drink bill, brought the victims of vice in this land! How many young women have been inveigled! How many homes have been desolated! How many hearts have been broken! How many family circles have been severed! How many children have starved! How many wives and mothers have been murdered! How many asylums have been crowded! How many prisons have been peopled! Oh, the tears and the sobbing! The blasted lives and hopes! The graves and the gallows! The maniacs! All, all because vice is not sternly rebuked, and because the citizenship of this Nation does not demand its rights and gallantly defend the helpless and the weak!

—*Watchman.*

L. T. L. DEPT.

BE READY FOR THE JANUARY
L. T. L. CAMPAIGN.

Smokers, alcohol users, and foul thinkers all find they must reform if redeemed. Satan has such a grip on many that they fail in the attempt: while many succeed they find their physical power so weakened by long indulgence in sin that they cannot begin to do what they could have done if their God given faculties and organs had not been injured by vice. To this must be added the days, months and years of time worse than lost. The Loyal Temperance Legion proposes to organize our boys and girls into armies against this three fold-enemy, and to keep the boys and girls clean in Christ and thus assure pure manhood and womanhood.

The L. T. L. Department of the W. C. T. U. will have published and ready for orders early in December SCIENTIFIC TEMPERANCE LESSONS FOR LITTLE FOLKS *Teachers' Edition* songs

with music. The Department now has ready constitutions and badges. Other literature will be ready soon.

Let us *all* pray, plan and be ready to open a vigorous and decisive campaign in January of '04. This is L. T. L. month. Let us make a simultaneous attack "In His name" throughout the Empire, and the victory will be His. (*Christine Penrod.*)

—The Chinese Imperial University has collapsed, and the students are leaving for their homes. This is believed to be the result of the policy of the dowager empress to kill the reform movement. The viceroy appointed to reconstruct the institution has substituted more study of the Chinese classics for foreign learning, and is making the old style scholarship the chief qualification for office. The people who declared that in twenty-five years China would be by the side of Japan in progress were apparently premature. *Exchange.*

Viscount Watanabe, of Japan, a prominent statesman and a Buddhist, warns Christians against the idea that Christianity must be modified to meet the needs of Japan. One reason for deterioration of Buddhism, he says, has been its modification to suit Japanese ideas. His conclusion is a striking testimony to the religious decay of his own faith: "I do not say that Buddhism is not a religion, but when I ask myself how many modern Buddhists there are who have religious life in their souls, I answer, 'None.'"

An exchange says: "A certain prosecuting attorney in Tennessee declares that out of 15,000 cases in the circuit court which he has attended, 14,000 were due, in some way, to liquor. A certain merchant assured the writer that his customers who fell behind with their accounts were almost invariably tipplers. These two facts are pregnant with meaning."

PERSONALS.

ARRIVALS.

Capt. L. W. Bickel, Baptist mission :
Miss Anna V. Bing, M. E. Mission
per s.s. Doric, Oct. 26th.

Rev. J. J. Chappell and family of
American Epis. Miss. Nov. 16th. per.
Empress Japan.

DEPARTURES.

Rev. E. R. Fulkerson, D.D. and
children : Rev. C. B. Tenney, A.
B. U. of Kobe per s.s. China, Nov.
17th.

MARRIAGE.

On the 7th inst., at 178 Bluff,
Yokohama, by the Rev. E. S. Booth,
M.A., James Macbeth, of Banehory,
Scotland, to Orietta Warne, daughter
of the late W. Voorhees Case, of
Philadelphia, U.S.A.

NEW UNION HYMNAL.

The following is the authorized schedule of
prices for the new union hymnal which will be
for sale on and after November 25th at the
rooms of the publishers, the Kyōbunkwan and
the same throughout the Empire:—

Music Edition :

(With or without the Tonic Sol-fa *soprano*
placed above the staff notation)

a.	Second grade paper and board cover per copy	40	Sen
b.	" " " {ordinary cloth}	50	"
c.	First " " {superior cloth}	70	"
d.	" " " leather	Y. 1 10	"
e.	" " " protected edges	Y. 1.25	"
f.	" " " "		

Words Edition :

(To appear a few weeks later)

a.	Second grade paper and paper cover per copy	12	Sen
b.	First " " " cloth	20	"

Five per cent discount will be allowed by the
publishers to churches or schools purchasing
upwards of fifty books at one time.

By order of the Committee.

The publishers' addresses are as follows:—

Kyōbunkwan (Methodist Pub. House) 3 Chome Ginza,
Tokyo.
Keiseisha No. 15 Owaricho, 3 Chome Ginza, Tokyo.

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IN Japan, one year postpaid	yen 2.00
single copies	yen .20
ABROAD, one year	4s. or \$1.00
single copies	6d. or \$.20

Back volumes, bound in silk, yen 2.50 or \$1.25
Foreign remittances may be made by postage
stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	6 mos.	12 mos
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded
as a new advertisement.

As the EVANGELIST is published on the 15th
of each month, manuscripts should be in the
editor's hands by the first day of the month.
In the case, however, of short, urgent items,
contributors will be allowed till the 10th of
each month.

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PROF. ERNEST W. CLEMENT

The Japan Evangelist.

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DECEMBER, 1903.

No. 12

"THE SABBATH QUESTION, IN ITS BEARING ON THE SPIRITUAL GROWTH OF THE CHURCH."*

SEVERAL years ago, Mr. Gladstone in Conversation with Dr. Theodore Cuyler, said in his emphatic way: "I never cease to thank God for the Sabbath, with its rest for body and soul."

He was then at the height of his power, and heavily pressed with the cares of State and yet he felt the need and took the time regularly to enjoy his Sabbath and profit by it in all its beneficent uses. And it is scarcely to be doubted that his length of days and the nobility of his character, were largely due to his life-long habit of remembering the Sabbath day to keep it holy.

When God ordained the Sabbath for man, he did it not with any stingy motive, withholding from him something of benefit, but rather, in His great wisdom and love, was providing a Gift, which would minister to man's highest good and happiness:

He knew perfectly the limitations of the body He had created, and through the Sabbath arranged for periodic relaxation and the proper degree of physical rest.

Since then, men have tried at various times to establish a different ratio, but invariably it has resulted in failure; and sooner or later, they have returned to *one day in seven* as the most convenient and satisfactory arrangement.

* Paper read at Arima Conf. By Rev. G. W. Fulton.

And thus, in the matter of physical rest, the Sabbath has proved itself one of those loving provisions of divine wisdom, which the experience of man has been compelled to pronounce a *Summum bonum*.

And furthermore, God knew perfectly the spirit that was in man, his tendency to forget his obligation to his Maker; to leave undone those various religious duties, which secure to him the rights and privileges of a child of God: and to drown himself in a multitude of cares and anxieties, of sins and worldly pleasures, so as completely to ruin for him all prospect either of temporal or eternal happiness.

And so God in great kindness ordained one "*holy day*," in which man should separate himself as far as possible from the engrossing things of time and sense, and live not so much in the flesh as in the spirit; a day in which he should recognize in a special way his responsibility to God and cultivate those intimate and friendly relations with his Heavenly Father which are profoundly essential to any claim to true peace and joy. And at the same time to educate himself in those graces of character, which when manifested in his dealings with his fellow men, produce that beauty of life and health of society, which constitute what we are accustomed to call civilization and enlightenment.

Instead of insisting upon the blessing of the Sabbath, and urging men to enjoy it as the crowning day of the week, the people are disheartened

by a negative teaching, only setting forth what men are not to do, until the day becomes hedged about with such a multitude of prohibitions, as to cause it to be regarded in popular estimation as a hard and cruel day; and often even among professing Christians, the approach of the day is more or less dreaded, and they breathe a sigh of relief when it is over and done, and they are restored once more to their liberty.

It was a grief to the heart of Jesus that such an impression prevailed while he was upon earth, and he set himself strenuously to correct it, both by stern precept and example.

A writer has said: "Studying the causes that led up to the crucifixion, next to the assertion that He was the Son of God, in essential unity with the Father, it was the persistent effort of Jesus to make the Sabbath a day of spiritual rest, in congenial service for God and man, that stirred up his enemies to thirst for His death."

And it must be a grief to him still to have the same erroneous impression crop out again and again in the experience of His people, and to see the purpose of the day of blessing twisted and turned until in its grim caricature it becomes almost unrecognizable.

It is vitally necessary that the positive teaching prevail in regard to the Sabbath, and instead of an institution which men shirk and dread, we should have what God intended—something that men will love and prize; a day of glad cessation from hard and dreary toil; a day of uplift and inspiration, of soul culture and enjoyment, of happy service unto Him who is the kindest and best of masters, and whose works when lovingly performed, are fruitful of richest reward.

So that when we are dealing with the Sabbath question, we ought to

make sure first of all, that we have in view the real Sabbath. That our teaching is plumb with the New Testament. That our desire is not to burden men with an institution thorny with prohibitions only; that our agitation is not for a day which will make men weary and sad and glad only when they can escape its many disagreeable injunctions:

Although in some quarters it is argued that the Sabbath was only a Jewish institution, and the Fourth Commandment passed away with the Jewish law; and even though plausible arguments may be advanced to support this theory, still as a practical measure the Sabbath vouches for its own divine origin and perpetuity.

By what it has accomplished and does accomplish still, it commends itself as the gift of God to man, to last as long as the human race itself lasts. For, as Bruce says. "The Father sent the son to deliver men from the yoke of ordinances, but not to cancel any of His gifts."

Rob the Christian church of the Sabbath and you take away its strong tower of defense, and palsy its right arm.

Without this holy day, the church as a vigorous body could not long exist, and our religion itself would soon deteriorate to the level of the ethnic religions about us.

So much for the Sabbath question in general; and now let me refer more specifically to the Sabbath question and its treatment in Japan.

From my own experience and inquiries I think it cannot be doubted that we really have a Sabbath question here, as well as most other countries.

Unquestionably the Christians of Japan do not get the best out of their Sabbath. Anyone who has anything to do with the churches, know what disappointments and discouragements there are in regard to

the habits and practices of a large number of the Christians in connection with this day: Sabbath rest is not fully enjoyed: Sabbath worship is irregular. Personal service on the Lord's day is little, if at all, participated in. There is not much looking forward to, and provision made for the proper observance of the holy day. The slightest excuse will often serve to keep a man away from church, and were it not for the fortunate presence of outsiders, the minister might frequently have to face a row of empty pews.

Moreover I have not infrequently seen the vegetable man or the fish man successfully plying his trade before the houses even of our preachers, as well as of other leading Christians. I have called at the house of an elder, on a Sabbath afternoon, and found him diligently making out his accounts, although he usually passes for a devoted Christian.

A young worker came into Sabbath School, with a bran new Bible, which he unhesitatingly informed me he had purchased on the way at our Christian book store.

Apparently without the slightest twinge of conscience too, unnecessary journeys will be arranged for and undertaken on the Sabbath, the same as on other days. Some of our leading church members who are politically inclined, will give public lectures and prosecute their canvass on this day, affirming it to be absolutely necessary to a successful issue.

Some of our Christian teachers and students will attend and participate in boat races and athletic sports, sacrificing the services of the church in order to do so. And as the term examinations approach, many of our student's pews are apt to be empty, and it is feared more attention is given to cramming from text-books than to personal Bible study on the Lord's day.

And a man who is now a member

of parliament, has been heard to declare that the "Sabbath of the Missionaries" is impossible and impracticable in Japan. Which I suppose means that in his opinion Japanese Christians have neither the time nor the desire to devote one day in seven to their highest spiritual good, and to the attainment of their most enduring happiness.

Beyond this, I might multiply instances, but these will suffice to indicate that we have a Sabbath question in Japan: And all lovers of the cause of Christ, and those who long for the advancement of His Kingdom, will earnestly pray and labor for a better appreciation of God's "holiday"; and through its better observance to see a church of higher spirituality, with a far greater enjoyment of its spiritual resources.

In dealing with this question in Japan we should bear in mind:

1. That a *Sabbath sense* has hardly been developed yet among the Christians.

The observance of this day is one of the most marked differentiations of Christianity from other religions. The necessity which requires it, and the law which enjoins it, is spiritual rather than moral.

The new Christian knows of the Sabbath as the day to attend church, but it means little or nothing to him otherwise.

There is not that inborn reverence, that feeling of sacredness, that sense of quiet and rest, that attaches to it in Christian lands.

And so having performed the ordinary role of outward ceremony, there is apparently nothing to forbid him from employing the remainder of the day as he sees fit. And if circumstances direct him into the regular routine of life, there is not present that inner voice to suggest or command that the Sabbath is only for higher uses.

Furthermore there is not at hand

among the Christians an extensive and attractive literature, to the perusal of which, they may give themselves in the spare hours of the rest day. And avenues of Christian service are limited, in comparison with what is to be found in Christian lands.

And moreover, it is scarcely reasonable to expect that a few years should accomplish in Japan what it has required generations to develop in Christian countries.

So with all due patience and perseverance, we should give ourselves to the task of educating this Sabbath sentiment, and providing means for its nourishment. And both by precept and example, strive to inculcate and inspire a love for the sacred day, and a holy jealousy against degrading it to the level of secular uses.

Then we should remember also the opposing conditions, which still exist at present in Japan, in many quarters making it difficult if not altogether impossible for many of our Christians to observe the Sabbath as we would have them, or as they themselves would wish.

For example, there are certain portions of officialdom, such as the police or postal and railway service, wherein our Christians have to be on duty regularly or occasionally, on the Lord's day as well as on others:

Or, Teachers in the Government schools, who have to take their turn "on guard" or conduct an examination or excursion or take part in some ceremony connected with the school:

Or, employers, in non-Christian establishments, who must either work, on the Sabbath, or give up their situation.

The holiday Sunday proclaimed in Japan in 1876, has indeed been a great aid to the Christian cause, but it does not begin to reach to the limits of society yet. And our Christians discover its absence in every quarter and are brought into innumerable

temptations and difficulties in regard to it, in all their various relations.

So that here again, we need to exercise great discretion, and in much sympathy and patience, deal with our brethren, who are in a very dissimilar environment from that which we ourselves occupy.

In Japan, as elsewhere, we want continually to make strong claim for a good and pure Sabbath. We ought never to lower the high demands which Christ made by his own example and precept for this "day of the people."

It may not require to be kept after the puritanic model, but it surely needs to be elevated above the continental level. While we are to guard against making it a burden to man, it is also to be preserved from shame and disgrace to the author and giver of it. Primarily it should minister always not to the flesh of man, but to his spirit, and constitute a day of freedom to the soul's life and energies.

There are two methods open, by which we may aim at this result. Both have been used in the past, under varying circumstances, and are available still.

1. There is the method of authority.

For example, when Nehemiah arrived at Jerusalem after the captivity, among many other evils he found the Sabbath devoted to all kinds of secular uses: Men were making their wine, gathering their harvest, transporting their wares, and doing merchandize in general on the holy day.

Nehemiah first contended with the nobles for permitting this, and then boldly closed the gates of the city against all such business.

And when he saw the merchants and traders lodging just outside, trying to carry on their trade despite his precautions, he threatened them vigorously, and was prepared to enforce his measures with all the power at his command.

His method was successful at least for the time being; although he may thus unconsciously have laid the foundations for what developed afterward into the vigorous and oppressive Sabbath of our Lord's time.

Still we must remember he was a man clothed with authority, and was dealing with Jews, people who had known the Sabbath from antiquity who had grown up accustomed to its holy uses, and we may suppose with a conscience against its profanation.

So that their acts in Nehemiah's time were wholly wilful, and done entirely out of a spirit of worldliness and for sordid gain. Under such circumstances Nehemiah was justified in coming down heavily on the offenders, and assisting their consciences to the performance of neglected duty.

But in the same Old Testament history, we have also an instance of a different method—The method of promise.

Jeremiah was not a ruler like Nehemiah, vested with high civil authority. He was simply a prophet, and clothed with spiritual authority alone—the sanction of Israel's God.

In the last days of the chosen city he stood in the gates, and proclaimed Jehovah's message:

"Thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem:

"Neither carry forth a burden out of your houses, on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day as I commanded your fathers.

"And it shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day to do no work therein;

"Then shall there enter into the gates of this city kings and princes sitting upon the Throne of David,

riding in chariots, the men of Judah, and the inhabitants of Jerusalem: And this city shall remain for ever.

"And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the South, bringing burnt offerings and incense, and bringing sacrifices of praise unto the house of the Lord."

(Jer. 17:21-26).

To be sure the people did not obey. By this time they were so steeped in iniquity, that they were prepared to listen to nothing save the advices of sin and delusion.

But the prophet furnishes us a high and inspiring motive, that should appeal to all men everywhere—the promise of great blessing and privilege as the sure accompaniment of a proper regard for the holy Sabbath.

Do this and as the harvest follows the planting of the seed, so will the blessing of the Lord, in prosperity and continuity, and best of all in rich spiritual joy, be showered in abundance upon the people as their reward.

ISAIAH also, joins with Jeremiah in these promises:

"If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor Him not doing thine own ways, nor finding thine own words;

"Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

(Isa 58:13-14).

In our circumstances in Japan, it would be unwise, perhaps, to advocate never to use the method of authority on the Sabbath question. Open flagrant willful and persistent violations of the Sabbath law, may have to be

visited with the discipline of the church courts.

But in the main it would seem to be preferable to make use of Isaiah or Jeremiah's way.

Considering the unchristian surroundings, the many temptations and difficulties, the lack of a public sentiment without and a strong Christian conscience within; it would seem proper that zeal should be tempered with moderation, and Judgment with sympathy; that we should be loth to make what *we* may regard as laxity in Sabbath observance a cause of rigid discipline, or expulsion from church privileges, which would only tend to the ruin of the offender; That we should be slow to deny a man the opportunity of enrolling himself among God's people when his environment prohibits his observing the Sabbath in the way that we ourselves are fortunate enough to be able to do.

Moreover it must have frequently occurred to all of us, that, on this subject, Paul must have carried a very sympathetic judgment into his work among the churches, else he could never have enrolled the many slaves, and even some of the members of Cæsar's unsabbatic household as active Christians in his time.

We should always distinguish between willful desecration of the Sabbath and that which springs from weakness or the force of circumstances. And in my experience it is usually the latter and not the former that we find among our Japanese Christians.

Hence the necessity of education rather than discipline on this subject.

Let us not confine ourselves to saying to the Christians, 'you must not do this, and you must not do that,' and holding over them the lash of threatening, making them to feel the Sabbath a burden and the yoke of the Christian heavy;

But by setting forth the true purpose of the holy day,—*THEIR day*; in which they may rest from their wearing secular labor, and enjoy God's companionship and service; Making themselves true men and women, developed in spiritual life, as well as in intellect and physical vigor;

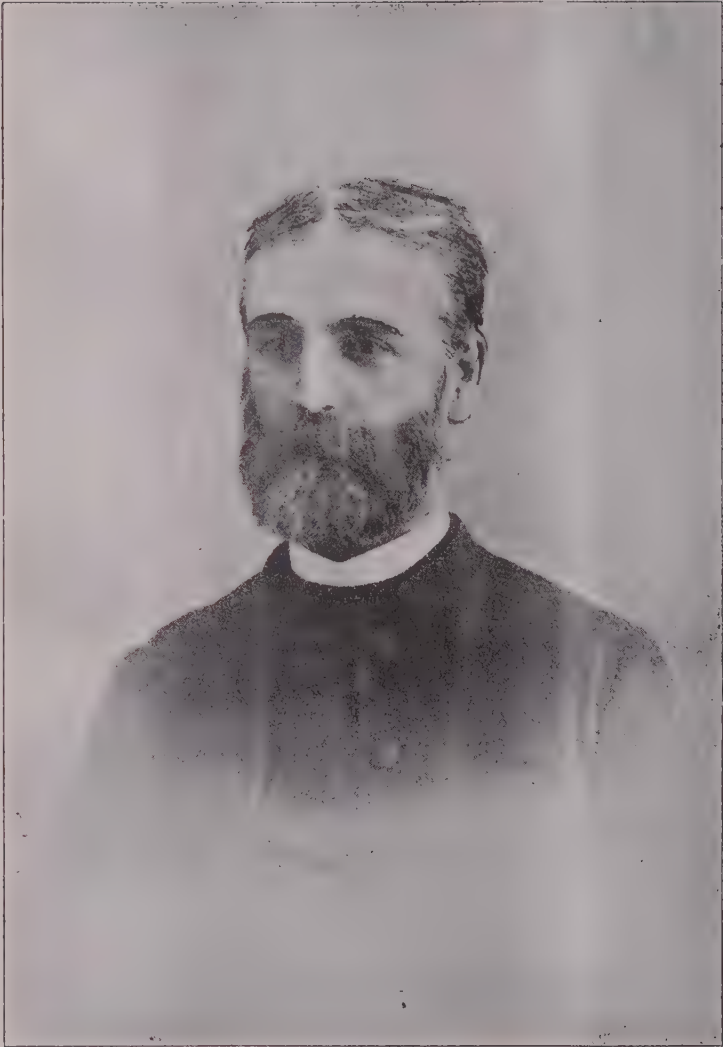
Teaching them to feel that the Sabbath is not something taken away from them, but a royal gift bestowed;

Continually reminding them of these gracious promises of God recorded in the Scriptures, that they are not losers but gainers through their loyalty to the Sabbath;

And in proportion as they are educated and grounded in this view, we shall have them rendering not a stingy and half-hearted and compulsory obedience to the precepts of the Fourth commandment, but a glad, willing, healthy observance; Appreciating, loving, honoring the first day of the week above all other days:

Not merely because the church courts require it, but because they perceive it is vital to the development of their own spiritual lives; that it is profoundly essential to the upbuilding of a spiritual church; and consequently absolutely necessary to the spread of those principles of Jesus Christ, which constitute the very life and hope of man.

The Tokyo Jogakko is the name of the girls' school which Prof. Murakami and other Buddhistic scholars intend to establish with a view to the formation of womanly character by means of Buddhism. It is reported that the promoters have obtained the promise of Count Okuma, Viscount Watanabe, Prof. Inouye, Dr. Euryo Inouye, and others to assist the scheme. They are now exerting themselves to collect contributions to the funds of the school which they intend to bring up to the sum of 150,000 *yen*. —*Japan Times*.



REV. THEODOSIUS S. TYNG.

**THE
REV. THEODOSIUS S. TYNG.**

Mr. Tyng is a grandson of the famous American pulpit orator, Dr. Stephen H. Tyng. His father was cut off in the prime of life and the beginning of a promising ministerial career by an accident in the city of Philadelphia. His last words to his sorrowing wife and weeping children around his bed were, "Stand up for Jesus." The bereaved widow (a member of the well known Steevens family of New Jersey) supervised personally the training of her five children, among whom the subject of this sketch was intended for the bar. After his graduation from the Columbia Law School, his inner proclivities, strengthened by family traditions, impelled him to abandon the bar for the pulpit. After he graduated from the Cambridge Episcopal Divinity School, his most important charge was the rectorship of St. James's Church, almost under the shadow of the walls of Harvard University. With his characteristic zeal and energy, within a short space of time, he put the struggling parish on a solid foundation, and made it notable, especially for its deep interest in foreign missions. When the Church appealed for more men for her work in Japan, Mr. Tyng resigned his charge and with his young wife sailed for Japan, arriving here just 25 years ago.

Being stationed by the authorities in the missionary district of Osaka, from the very beginning he has taken deep personal interest in the Mission's multiform activities—spiritual, educational, financial, social, architectural and many others, but particularly in the first two.

As an Evangelist, besides directly and indirectly helping the different Osaka churches, he has opened new work in the province of Kii, in Kyoto (the present diocesan see), in Tsuruga

and Fukui in the province of Echizen, and in many other minor places where the work is still going on.

In the line of education as president of St. Timothy's School, Osaka, (now defunct), he brought in and trained most of our present day leading workers: Such well-known educators as Dr. Motoda and the Rev. Mr. Kobayashi of Tokyo, pastors Seitā of the same city and Naidé of Osaka and many others not less prominent.

In 1891 Bishop Hare, then in temporary charge of the Mission, removed Mr. Tyng from Osaka to Tokyo, "in order to devote more time to the preparation of young men for the ministry and general evangelistic work." In 1893 when Mr. McKim was consecrated bishop, St. Paul's college, in common with all Mission schools in Japan, was suffering greatly from the loss of its pupils and prestige. The Bishop readily perceived that Mr. Tyng was the only person competent to take charge during such a critical period. Under Mr. Tyng's presidency, the present extensive premises were purchased, and most of the stately buildings erected. But nowhere does his wisdom and foresight shine so conspicuously as in the securing for the college, also in face of much opposition from within and without, the middle school license and recognition from the Government.

In the fall of 1897, with his family, he left for America via Germany, to have a well-earned rest. Since his return to Japan on account of his health, he has not been able to do his former vigorous work. His present Bishop (Dr. Partridge), being very solicitous of his health, has assigned to him only translation work.

Though a person of great thought and originality, Mr. Tyng has not published any literary work of importance, having given his time mostly to translation work. Beside being on the different committees of the trans-

lation and revision of the Prayer Book, he has supervised the translation of several standard apologetical works—such books as Dr. Mark Hopkin's able "Evidences," Flint's "Theism," Dr. Harris's well-known "Self-Revelation of God," and several others. During the last few years Mr. Tyng has been studying and collecting material for a comprehensive compendium of the leading ethical systems of the world, which, let us hope, will be the cap stone of his very useful life and labor in the vineyard of the Lord.

Mr. Tyng is more of a parliamentary debater, than a platform orator. On the floor of the different assemblies of the Nippon-Sei-Kokwai he is by far the best foreign speaker. Indeed, if it were left solely to my opinion, I would say both foreign and Japanese. His wonderful mastery of the intricacies of the Japanese language, his facile flow of words, his affluent imagery, above all his undisturbed calm and perfect self-control in a boisterous sea of debate and conflict of ideas, contrive to make his speeches a veritable treat to the listener.

Did I possess the linguistic facilities and analytical acumen of Mr. Stead, whose "Character Sketches" are a prominent feature of the present-day journalism, the above sketch, owing to an overflowing abundance of material, might have been made more attractive and imposing. Failing that, I have endeavored to portray in a few words the life-work of a humble servant of God, struggling to perform his duty to his Master unassumingly. Were I asked to define his character in a single sentence, I would, unhesitatingly, say, to see Mr. Tyng is to love him.

November 23rd, Mr. and Mrs. Tyng's 25th anniversary of their arrival in Japan, was celebrated by a large concourse of friends—foreign and Japanese—in the spacious premises of

the Sempu-Kwan. They were presented by members of the Missions and Japanese friends with an elegant silver tea-set. The Bishop with a few felicitous words made the presentation, to which Mr. Tyng, almost overwhelmed with emotions, replied. The rest of the day was given to innocent amusement. *J. Dooman.*

KATAOKA KENKICHI.

DR. J. D. DAVIS

(In Japan Mail)

This eminent soldier, statesman, and Christian, has passed on to higher service. His was a remarkable life: his memory and his influence are a priceless legacy to the Church and to the nation. He was born in Kochi, the same year as President Neesima, in Dec., 1843. His grandfather, a man of remarkable force of character, exercised great influence over the boy, Kenkichi. He taught him to cultivate courage, not the temporary courage of an excited moment, and not simply natural courage, but courage which has its foundation in right principles and convictions. He would never begin a fight, but if forced into it, he would fight until it was ended and ended rightly. He was especially trained and taught in horsemanship and the sword exercise, after the manner of the *samurai* of those days.

His father and grandfather both died before he was twenty years old, and he was left the head of the house. When twenty years old, the *Daimio* of the province appointed him to an important office over three counties. He took part in the struggle, at the time of the Restoration, in 1867, being under Count Itagaki and Count Iwakura, in Aizu. He had command of one-half of the Tosa troops. Later, he was appointed drill master of the Tosa soldiers, and he received the commendation of the Emperor for the proficiency of the soldiers under his drill.

In 1871, he went to America, spent a year in study and observation in England, and visited Paris. On his return to Japan he entered the navy and was made Lieut-Commander. He early espoused the principles of constitutional government and freedom, and in 1874, at the time of the Korean trouble, he withdrew with Count Itagaki to Tosa, because the Government would not declare war against Korea. The next year he joined the newly formed Constitutional party. In 1887, at the time of the Satsuma rebellion, Mr. Kataoka was imprisoned for one hundred days because he was suspected of sympathy with the rebellious party. In 1887, Mr. Kataoka, with others of his province who were in Tokyo, advocated freedom of speech and of the press, and they were ordered to leave the city, but Mr. K. and several others stood upon their dignity as loyal citizens and refused to leave, whereupon he was again thrown into prison, in which he remained over a year.

In 1889, he was elected Speaker of the first provincial assembly elected in his native province Kochi, which included the old province of Tosa. On the first opening of the Diet, in 1890, Mr. Kataoka was elected a member from Kochi, and he was successively re-elected, so that he held the place continuously until the time of his death. He was four times elected Speaker of the Lower House, so that he held that office from 1898 until his death. This was especially remarkable because of the changing and coalescing of parties during this time. Mr. Kataoka was ready to welcome the preaching of the Gospel from the first in his native province, and he was interested from the beginning. He was baptised in the Presbyterian church, in Kochi, in May, 1885, and in Oct. of that same year, was chosen an elder in the church, which office

he held until his death. His Christian life has been one constant and consistent witness for Christ.

The first time that the writer had the privilege of meeting Mr. Kataoka he came to my house, in Kyoto, with Mr. Sakamoto, another of those who were imprisoned with him in 1887, and asked for an interview. He then told of his experiences while in prison, how for the first few months he was not allowed to have his Bible, but that after he was permitted to have his Bible with him in the prison, he enjoyed reading God's word and prayer and communion with God, so that his prison became the very gate of heaven to him. He came to love, to pray for his enemies even, and those who put him in prison, so that his joy was unspeakable.

But he said that he had just passed through the exciting scenes of the second parliamentary election in Kochi, where a desperate effort was made to defeat him, and which nearly succeeded, and he had to use all his power and influence, day and night, for weeks, to prevent bloodshed and civil war in his province, and said he: "I did not enjoy reading my Bible and prayer during those weeks, as I did in prison. I could not keep my mind concentrated on what I read, and my mind wandered off in prayer, and I fear something is wrong with me, that my faith is not really genuine, that there is something deficient about my Christianity."

As he told me this experience, the tears rolled down his cheeks. "And," said he, "I hear that you were in battle many times, during the Civil War in America, and I want to know what your experience was at such times of excitement." I told him my experience and he was greatly relieved. He thanked me most cordially and went away. That was the beginning of a friendship which

has lasted ever since, as I have visited him in his official residence in Tokyo, and he has been my guest here, in Kyoto. He was known always and everywhere as an earnest Christian. He said that he never entered the hall of Parliament and took his seat to preside, without bowing his head in silent prayer for God's presence and guidance. For some time he opened his official residence in Tokyo on each successive Sabbath for a Christian service, and sent postal cards inviting men of rank and influence in the capital to attend, and he secured the most able and earnest pastors in the city to speak at these meetings.

It is said that, a few years since, when Mr. Kataoka's friends wished to see him elected Speaker of the Lower House, some of them advised him to resign the Eldership in his church, as his holding so prominent a place in the Christian Church might prevent his election, but his reply was, "If I am to choose between them, I would rather be an Elder in the Church, than Speaker."

Two years ago, Mr. Kataoka's name began to be thought of as President of Doshisha. When he was approached on the subject, he modestly replied that he was not fit for the position, a feeling which he persisted in expressing for several months. Finally, after repeated persuasion, and on the unanimous request of the Faculty and the Board of Directors of the school, he consented to accept the position, and when he met with the Board of Directors, in Kyoto, in March, 1902, and took the oath of office, and as we were all standing around the table, he immediately said, "I want to pray." And he made one of the most touching prayers to which I ever listened. I do not think there was a dry eye in the room.

At the welcome meeting for him an evening or two later, he said, in

response to the words of welcome which had been spoken, that he prayed every day for months that he might not accept this position, but every time he prayed and decided not to accept it, a feeling of unrest remained in his heart, and this feeling grew upon him so that he felt that it was God's voice calling him to the place, and he was thus compelled to accept it. He had two small rooms built adjoining the modest office of the Doshisha, and there he slept, and there he ate his meals which were brought in to him, as he would only occasionally accept an invitation to one of our tables. He wished to be in the school, where all the teachers and students could have free access to him. His powerful influence was felt in the school from the beginning. At the close of the school year, in June, the end of the first term of his presidency, he addressed the students, telling them that from the opening of the next school year, in September, attendance at morning prayers would be made compulsory, as was formerly the case in the school, and that strict deportment in the dormitories would be required, that the students would be expected to be, and to behave like, Christian gentlemen, always and everywhere; that these rules were not made for the purpose of punishing any one, but for the sake of the students and to restore and perfect the spirit of the school; but, he added: "If any one feels that he cannot come back and loyally obey these rules, we do not wish to see him back next September; still we earnestly hope that you will all come back." Since that time, chapel attendance has been more general and complete than for fifteen years, and the discipline and spirit of the school have greatly improved.

Mr. Kataoka had hoped in the near future to lay down the burdens of political life and give his last

years entirely to educational work in connection with the Doshisha. God, however, had other plans for him. While in the school, last March, he had a serious attack of indigestion, so serious that he spent about two months in the city hospital here in Kyoto, and later he was in a hospital in Tokyo. Last July, he returned to his home, in Kochi, and he seemed for a time to be a little better, but his general strength gradually declined, and soon after the middle of October, a serious complication began which soon ended his valuable life. It proved to be appendicitis, the fourth return of that trouble, and he was too weak to endure an operation. The last days were days of very great suffering. When however, he was told that some of his friends had said that his Jesus God could not be a very good God to allow one who had been so faithful to Him to suffer so much, he replied that, since Christ had suffered so much for him on the Cross, how could he complain at what he had to bear?

He passed away, twenty minutes before midnight, Oct. 31st. Just before the end came, when his children and grandchildren with his wife and pastor were gathered about him, he asked to have No. 175 of the Japanese collection of hymns sung, the sentiment of which is, "The thought of Jesus' love cheers my heart." The meaning is something as follows; "When I am sick, there is comfort. As I think of the suffering of Christ, my pain completely passes away. When I am suffering, I open my eyes and look upon that servant of God, Job, stricken by Satan and painfully buffeted, and even in the midst of my tears, I praise God. In time of great trouble, there is joy; 'Whom the Lord loveth, he chasteneth.' When I know that He cleanse me with fire, I can endure the burning of my body." After

the singing of this hymn, his pastor led in a short prayer, and soon after one of the little grandchildren went and took his grandpapa's hand and he pressed the little hand, called the child by name, heaved two sighs and was gone.

He leaves a wife and five children, four sons and one daughter. Most of them are married and all of them are professing Christians. The funeral, on the afternoon of Nov. 5th, was a most impressive one. It was thoroughly Christian. A notice was posted in front of the house, after his death, that no flowers would be received. The eight representatives of the Doshisha who went down to the funeral, assembled at the house the day before the funeral, and the sons met us in the room where the plain casket was, and we had the privilege of looking again upon the face of our departed President.

He had requested that a plain pall should be prepared to cover the casket, and that after the funeral it should be presented to the church to be used at other funerals. The casket was covered with this, on each side of which was a large white cross. The Emperor sent a present of one thousand *yen*, and three pieces of rich white silk. He also sent a decoration, the Third Class Order of the Rising Sun, which last two presents were carried by two persons in front of the casket. The funeral services were held in the large Presbyterian church, which was packed until there was no standing room above or below, and a large crowd stood outside. The services were conducted by Mr. Kataoka's pastor, Rev. Mr. Tada, who preached a very appropriate sermon from the passage in 2 Cor. IV. 16; "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day." He dwelt on Mr. Kataoka's strong faith and his earnest Christian life, and

especially how his soul triumphed over his body when racked with pain and decaying during the last few days. Brief words were read or spoken by several persons; one speaking for the relatives of the deceased, one for the province of Kochi, and a representative of the Kochi residents of Tokyo read a very touching tribute, written by Count Itagaki. A letter was presented by the Tokyo Y.M.C.A., of which Mr. Kataoka was President, and Rev. Mr. Yoshioka spoke for the Pres. Home Missionary Society, of which Mr. Kataoka was also president, and for the Pres. Church. Rev. Mr. Matsuyama spoke for the Doshisha and Dr. Davis for his Mission and the missionary body in Japan.

The audience was made up largely of the leading men in Kochi, and they listened with marked attention during the two hours' service. The favourite hymn of the deceased, No. 175, was sung and Rev. Mr. McIlwaine gave the benediction, and then began the two and half mile funeral march to the grave. The leading men of Kochi including one or two from Tokyo, acted as pall bearers, bearing the casket into and removing it from the church, and walking beside it all the way.

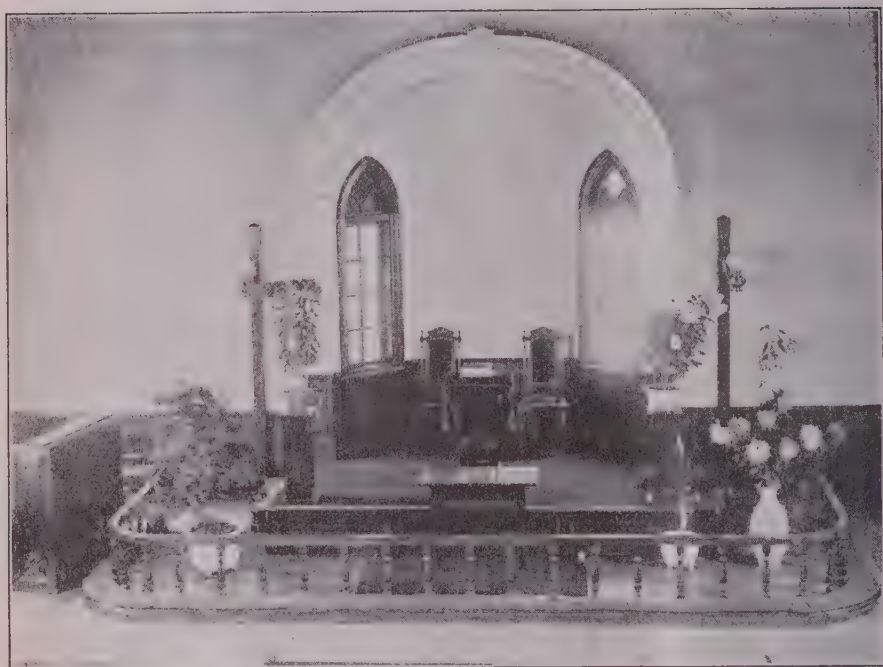
It was a perfect cloudless day, and it seemed as if the whole city was out, as they lined the streets for a mile and a half in serried ranks on each side. All the schools were out in orderly ranks, and all stood with uncovered heads as the casket, covered with a wreath and crosses of flowers, was carried by. Not a smile was seen nor a word spoken, but all stood bowed in silent grief. The widow and all the family, except a few of the grandchildren, walked the whole distance. The grave is prepared in a new spot, on the side of a mountain, overlooking the city and the harbor, with the amphitheatre of mountains and hills around. A

large concourse followed the casket to the grave, where a hymn was sung; Rev. Mr. Yoshioka, a former pastor of the Kochi church offered prayer, and the benediction was pronounced just as the sun was setting.

It was said of Abel that, "He, being dead, yet speaketh;" Mr. Kataoka, also, being dead, yet speaketh. His faith and love and truthfulness, his loyalty and unselfishness, his modesty, and above all his life of helpful service speak to this nation, to the statesmen, to the educators, to the Christian workers, to the Christians, and to the whole mass of the people. He himself has passed on into a higher service, in the more immediate presence of the King, but his life, his influence, his zeal, his character live on, an undying and priceless heritage to the Church of Christ, to the Doshisha, and to the whole nation. Let us thank God for such a life, and such a death, and such a rich heritage!

ANECDOTES ABOUT MR. KATAOKA.

Under the above title the *Fukuin Shimpo* has some notes concerning the late President of the Lower House. The following story is related by Mr. Aki Kiyoka who was with Mr. Kataoka when he was imprisoned at Ishikawajima on account of his promulgation of three great principles of liberty. "One day Mr. Kataoka was binding together straw and making something when I asked him what he was doing. He replied that he was making a shoe mat, and, on my asking him for what purpose he needed it, he answered: 'The jailers and others walk on the floors with muddy shoes and so they become very dirty. By making such a thing as this your work and mine will become much easier.' I was in a rage, thinking it an unheard of shame that our leader, and one of the great men of the country, should



WILLIAM A. GAMBLE MEMORIAL CHURCH, AOMORI.

be making shoe mats for such mean men as jailers. But Mr. Kataoka's calmness cooled my zeal and diminished my resentment. I said nothing more about the matter, but on thinking about it afterwards I took it as an evidence of his advance in faith. Though Mr. Kataoka passed away at the age of sixty he had a life which was longer than sixty years, for there were many more changes in his career than in that of an ordinary man. In the first place, he took part in the war of the Restoration, and saw active service. Secondly, he exerted great influence in the establishment of constitutional government. Thirdly, after the promulgation of the constitution he performed the duties of President of the Lower House. Fourthly, it is well known how he served God as an evangelist. Fifthly, in the cause of education he was connected with a public school in Kochi, and he afterwards became president of the Doshisha. There is a great lesson we may learn from his life. We are inclined to esteem highly those brilliant talents which shine in the eyes of men. We ought rather to value the strong will and sound principles which enable one of a noble but retiring nature to do a work of importance.' *Japan Mail*.

Three things to love: Courage, gentleness, affection. Three things to admire: Intellect, dignity and gracefulness. Three things to hate: Cruelty, arrogance and ingratitude. Three things to delight in: Beauty, frankness and freedom. Three things to like: Cordiality, good humor and cheerfulness. Three things to avoid: Idleness, loquacity and flippant jesting. Three things to cultivate: Good books, friends and good humor. Three things to contend for: Honor, country and friends. Three things to govern: Temper, tongue and conduct. Two things to think of: Death and eternity. — *Van Dyke*.

DELICATION AT AOMORI OF THE "WM. A. GAMBLE" MEMORIAL CHURCH.

A new Methodist Episcopal Church was dedicated at Aomori on Nov. 15th in memory of Wm. A. Gamble, Esq. late of Cincinnati, Ohio. Through Bishop Cranston Mrs. Gamble became interested in Aomori Methodism and decided to erect, in co-operation with the members, a church, in memory of her beloved husband, who himself was an earnest Christian and greatly interested in all benevolent operations. After a great many difficulties, a new location was purchased, the old property sold and a building Committee organized. The members willingly stipulated to raise on the ground yen 400. The amount has reached nearly 500. Rev. H. Kihara, the indefatigable pastor, who toiled with signal success for 15 years among his own countrymen in Hawai and California, has succeeded within 18 months in doubling the membership and tripling the self-support. Last Spring one promising young man resigned his post as the head R. R. telegraph officer of Aomori and is in charge of our church in Goshogawara, doing grand work for the Master. A little later two young women decided to give their lives to Bible woman's work and one has already entered our training school at Yokohama. Fifteen Normal School students have recently joined the church. Three Sunday schools with an enrolment of over 200 scholars are in a flourishing condition. Bro. Kihara is ably supported by his devoted wife and a consecrated Bible woman. No missionary is directly connected with the work.

A most unusual circumstance ensued the night the contract was signed. Mr. Tanaka who undertook the building operation is an earnest Christian and a member of our church, as soon as he had affixed his seal to the papers in the presence of the Trustees

and Building Committee, he immediately dropped upon his knees and prayed earnestly, like Solomon of old, that he might build a Temple for the glory of God and the salvation of many souls. The prayer was surely heard. A more faithful and honest workman never lifted a hammer. How rare in Japan!

Our new location is a good one—on a new street, near the public schools and within a stones throw of the "Dairin-Kusho" (Forestry Buildings) recently constructed, the finest building in Aomori. The church is not showy nor grand but neat and comfortable with a seating capacity of 200 or more. Outside, it is churchy in its appearance while the inside is finished in "hinoki" prettily varnished with panel ceiling and colored glass windows. A large comfortable two-storied parsonage adjoins the church. Two rooms of this building as well as the gallery of the church with its "tatami" and "shoji" can be utilized for prayer meetings or Bible classes. A large sweet-toned cabinet organ purchased through the efforts of the lady members of the church in making and selling book-marks, adds greatly to the interest of the services.

The pastor presided at the dedication. The church was well filled. Pastors from adjacent churches with Rev. R. P. Alexander of Hirosaki were present and helped in the exercises. Miss M. B. Griffiths presided at the organ and sang a beautiful solo. The writer preached from Romans 12:1. The Treasurer Dr. Hasegawa presented his report while one of the Trustees read a short history of the Church. The Building Committee made the formal presentation of the Building with the keys to the Presiding Elder who read the Ritual appointed for such an occasion. A Bible was presented to the contractor as a memento of the event and words of praise briefly spoken. Pastors of sister churches then pre-

sented their congratulations while a representative member of the church referred in feeling terms to all the friends who had contributed to the success of the occasion, especially to the kindness and noble generosity of Mrs. Gamble. Rev. H. Harris of the Presbyterian Mission pronounced the benediction. "Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in thy goodness."

Rev. J. W. Wadman.

Mother—"Robbie, how many sisters has your new school-fellow?" Robbie—"He has one, mamma. He tried to stuff me up by saying he had two half-sisters, but he doesn't know that I study fractions."

"Poor man," she said, stooping over the victim who had just been dragged out from under her automobile, "have you a wife?" "No," he groaned, "this is the worst thing that ever happened to me."

John G. Paton, the apostle of the New Hebrides, reports: "The converts at the Mission stations in Malekula have built a Christian village, in which they live. All are clothed. They begin and close every day with praise and prayer, and are very happy with each other, giving a daily object-lesson to the heathen of the joy and peace of Christianity."

Statistics show that only one man out of every 1,000,000,000 dies from overwork, yet every man feels sure he is going to be it.—*The Atlanta Journal.*

Christianity is larger, wiser, purer, truer, deeper, than the best words of its holiest interpreters. —*Farrar.*

Genuine benevolence is not stationary, but peripatetic; it goes about doing good. —*W. Nevins.*

Y. M. C. A. Notes.

PROFESSOR JENKS ON ASSOCIATION WORK.

PROF. J. W. Jenks, of Cornell University, who is now visiting Japan and China as United States Commissioner on International Exchange, recently spoke as follows at Tokyo Association to a large gathering of young men:—

Everyone who cares for the uplifting of civilization must be gratified at the extension of the work of the Young Men's Christian Association. Those who have watched the remarkable progress of Japan during the last few decades know that the spirit of the Young Men's Christian Association work in foreign countries is one which seems peculiarly well adapted to aid a people like the Japanese in developing even more rapidly than in the past all that is highest in their civilization. The work of these Associations has, in the United States, changed its character somewhat during the last few years, inasmuch as it has become more and more practical and better prepared to adapt itself to the varying needs of different localities and to different types of civilization.

The future of every country must always depend upon the influences that are brought to bear in moulding the ambitions, the temper, and the character of its young men. Whatever tends to make them physically sound and mentally alert, and whatever tends to make them thorough, courageous, patriotic and self-sacrific-

ing in their spirit, is tending strongly toward making sure the progress of their country. In the best equipped Associations, work along all these lines is done thoroughly and steadily, with the purpose, not of imparting any narrow religious creed, but of giving to the young men who put themselves within the range of its influence, the spirit of purity, courage, and self-sacrifice which made the Founder of the Christian religion a model man for all civilizations regardless of their religious beliefs.

Because this is the spirit of the Young Men's Christian Association, one must feel that Japan is to be congratulated on its successful development in this country.

TWO WEEKS IN NAGASAKI.

Mr. Helm spent the two weeks from Oct. 21 to Nov. 5 in Nagasaki, particularly in connection with the canvass for building lot funds. A banquet for the leading men of the city was planned to be held shortly after Mr. Helm's arrival, to be followed by the canvass among the general Japanese community. By the prevalence of cholera and other reasons this meeting was postponed until the latter part of the visit, making it necessary to set up the canvass as carefully as possible and leave it in the hands of the Directors. The time before the banquet was used to good advantage by Dr. Sasamori and other Directors in a preliminary canvass among leading citizens, explaining

the plans of the work in the proposed new building and securing their names as endorsers of the movement. The names of over ninety of the leading citizens were thus secured, including the governor of the prefecture, mayor, leading members of city council and board of trade, managers of all the banks and of leading firms, heads of post and telegraph and customs offices and Editors of all the city dailies. At the banquet, eighty representative citizens were present, and addresses were made by the chairman of the city council, editor of one of the leading papers, Dr. Sasamori and Mr. Helm. The governor, unable to be present and speak as he had intended, sent a letter of commendation. Steps were taken, by printed articles, addresses and interviews, not only to emphasize the broad work of the Association, being for the profit of all young men, regardless of creed or belief, but on the other hand to leave no uncertainty as to its, distinctly Christian spirit and basis. If the Board of Directors are able to push the canvass as planned there is little question of an early completion of the amount necessary.

Mr. Helm gave a large portion of his time to the canvass of the foreign business community. Yen 900 was pledged with enough additional assured to being the amount over yen 1000. Among the subscribers were American, English, French, German and Russian business men, and among the consuls, the Russian and Chinese consuls.

UNIQUE MAP OF TOKYO.

The Association Map of Tokyo not only includes a directory of noted places, but also shows the location and affiliation of all the Christian institutions of the city. A glance shows that the Christian force have quite thoroughly occupied the field, although in the business and poorer

sections (near the Sumida River) there are wide gaps. To the Christian strategist no less than to the inquisitive tourist this Map will be of great service. It will also be more effective in awakening intelligent interest among home constituencies than a whole volume about Tokyo.

In the corner, with the Classified Index, is a Statistical Summary which will prove an eye-opener to some, for it states that there are in Tokyo 87 organized churches and 56 preaching places (and Sunday schools), 9 schools for boys, 13 for girls and women, 10 theological schools, and 20 hostels apart from schools. The extent of humanitarian effort is suggested by the 5 orphanages, 5 hospitals, and 5 reform and rescue homes. The 12 schools in which there are student Young Men's Christian Associations are indicated by the red letter "A."

As a guide to Tokyo, this Map is unexcelled, it omits the unimportant streets, all names are clearly written in English, the classified index enables one to locate all important places, and the new systems of electric and steam railways are delineated in red. Lithographed in three colors on tough paper, and mounted in board covers, the whole will be a delight to old residents and new comers alike. The price is seventy *sen*. The Map is now on sale at the Association Building, Tokyo, and at Christian book stores, especially Kyo-bun Kwan, and at Kelly and Walsh.

PRES. KATAOKA'S FUNERAL.

The funeral of Pres. Kataoka at Kochi, on November 5, was attended by all the prominent citizens of the province.

Business was suspended and the officials and school children of the city united with a vast throng of people to pay loving tribute to a Christian statesman, neighbor and father. At the same time, a Memor-

ial Service was held under the auspices of the Tokyo Young Men's Christian Association. Pres. Honda presided, and brief tributes to Pres. Kataoka were made by Pres. Ikuba representing Meiji Gakuin, by Rev. Hoshino for the Home Missionary Society of the Church of Christ in Japan, by Dr. Motoda and Mr. Niwa for the Association, and by Count Itagaki and others for the *Seiyukai* political party. Rev. M. Uemura preached an impressive sermon.

The large audience included many members of the Diet, and of the Cabinet, beside men eminent in business, the Church and philanthropy, all uniting to do honor, under Christian auspices, to the departed statesman, and educator who was first of all a Christian.

ASSOCIATION NOTES.

Twenty-seven Matsuyama Normal School students meet twice a week to study St. John in Japanese under the guidance of Dr. S. L. Gulick.

Kitano Middle School Association, Osaka, reports an English Bible class of 25, taught by Miss Howard, as a result of which several men have recently received baptism.

Kobe Higher Commercial School enrolls only 175 students, but 48 of them attended the first meeting of the Bible class led by Dr. Wainright.

Sendai Student Associations, led by Chu Ai no Tomo club, have met with a hearty response to their appeal for funds for a building, especially from non-Christian men of affairs.

Kagoshima City Association was organized recently with 40 charter members. They propose to unite with the Higher School Association to raise funds for a modest hall and hostel.

Bible classes in Tokyo have recently been begun by Rev. Hata, (Princeton), at Meiji Gakuin, by Mr. Root at Johoku Middle School, and by Mr. Clayton at Keio Gijiku,

Fukuzawa's college.

Osaka City Association Evening School students and members of all the student Associations have taken advantage of the fine fall weather to go on cross country excursions. These jolly outings have done more to unite the student Associations and to create a school spirit among the Evening School men than anything thus far tried.

The Osaka directors sent a request to the National Committee in September for aid from the subsidy to apply on secretary's salary, but on later consideration the opinion prevailed that they could and ought to secure locally the entire amount for the salary, provided the secretary employed was qualified in addition to the general supervision, to take direction of the Association night school. The night school is a beehive of industry, and a gratifying religious and social work is growing up around it. Rev. J. Miyagawa is taking up his new duties with decided interest and vigor.

The largest meetings for at least two years were held in Osaka Association Hall, on Saturday and Sunday, Nov. 14 and 15, when the Pastors of the city and the Association united in holding three evangelistic meetings for men and women. Special invitations were addressed to more than 1,000 leading business and professional men and teachers. Bills to the number of 250 were posted about the city. The student Associations did a neat bit of advertising by preparing 4,000 notices in the form of railway tickets. These were so popular that 3500 were distributed at Umeda Station, among the students gathered there to see the Emperor pass through.

On both Saturday and Sunday the gates were closed before the end of the meetings because the Hall was full. The speakers were Hon. S. Ebara, Mr. T. Harada, and Mr. T. Miyagawa.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic in, the same.

Communications intended for the W. C. T. U. Department of "The Japan Evangelist" should be addressed to Mrs. E. R. MILLER. 13 Torii Zaka, Azabu, Tokyo.

MISS SMART'S TOUR IN THE NORTH.

THE following account is taken from recent letters of Miss Smart.

We finished the Hokkaido, with fourteen talks and addresses at Hakodate, and 163 new members for different local societies. Got a Children's society of 67 members under way there, making a total of ten new societies for the Hokkaido, and 710 new members in all.

We left there for Aomori November 17th, and to our great surprise they gave us a remarkable send-off. We had made all of our arrangements for crossing the strait, ourselves had attended to the transportation of luggage and had hired a sampan to take us out to the steamer, and expected to quietly leave there as we had elsewhere. We had been told that some of the representatives of the temperance societies would be there to see us off, as usual everywhere, and thought nothing of it. We went down to the hotel which was to transfer us to the boat and were waiting there when several of

the ladies came and told us they understood we were to go to the wharf, but we told them "No!" and went on with our preparations.

One of them disappeared and shortly afterward a gentleman, a member of the men's society, hurried in and told us the members of the different societies were awaiting us at the wharf, so of course we had to go. We got into the kuruma once more and started on, when suddenly a band began to play, and some one stepped up and told us that was for our benefit.

When we reached the wharf, we found a great crowd assembled there awaiting us, our friends on one side and the strangers on the other side of a pathway across the wharf, at the end of which awaited a steam launch. As we stepped down out of the kuruma, we discovered that some one had swept the street free of mud, and it had been very deep because of the constant rain while we were there, and the wharf over which we had to pass had been swept also. While I was wondering in my mind what it was all about a committee stepped forward to greet us, the

people began bowing right and left, and the band struck up most vigorously, playing "Marching Through Georgia!" As there was nothing else for me to do, I started down the wharf with Mrs. Gauntlett following after, and Miss Hampton, who accompanied us, acknowledging, as best I could in my amazement and wonder, the greetings received from all sides. Many were the blessings showered on us, in the shape of words, as we passed to the launch, which had been hired especially to take us and the committee out to the steamer which lay at anchor in the bay. We boarded the launch, the City Band still playing most inspiringly, and were soon under way for the steamer amid the cheers, goodbys, and waving handkerchiefs, of those on shore.

Having reached the Steamer we were escorted on board, and shortly afterward our friends left us to return to shore, where the band was still playing, though almost or quite an hour had elapsed since we had departed.

As both Mrs. Gauntlett and myself were thoroughly tired out with our exertions of the past weeks we almost immediately sought our berths to see if we could not get a bit of rest before we reached Aomori where we knew they were awaiting us and expecting much earnest effort.

The strait was very rough, and while the day was pleasant, we both suffered from sea-sickness. Notwithstanding this, however, we succeeded in securing considerable rest. While in the midst of our slumbers, I was aroused by the bell-boy entering the cabin and speaking to us, but felt too weary to answer inasmuch as I couldn't understand him and thought it was some trifle which could be attended to later. Mrs. G. was soundly asleep for she had been very sick. Finding he couldn't awaken us, the boy left the cabin, only to return in a few minutes. This time he persist-

ed in his efforts to rouse us until he awakened Mrs. Gauntlett who asked him what he wanted. Then we were informed that the Capt. of the ship wished very much to interview me and as soon as possible. To get up, half asleep, wholly tired, and with our stomachs still in a semi-revolt, our gowns all wrinkled and hair tumbled, was not an inviting task, and the prospect of meeting even the Capt. did not inspire us. We sent word that we would be out in five or ten minutes, but before we were ready the boy returned for the third time and with him came one of the ship's officers to impress upon us the urgency of the Captain's desires and requests.

Shortly afterward we went out into the dining-hall and as I stepped into the room the Captain came forward, and bowing very politely handed me his card, at the same time saying in most excellent English, "I am Captain . . . of this ship, and am delighted to meet you, Miss Smart!" How he ever found out who I was and what my name was is still a mystery to me.

As I took my seat I discovered that the room was full of the first class passengers and the ship's officers, and directly the Capt. told me that they had heard of my fame before I came on board, and they had all felt it a great honor to have me as a passenger on their ship, and as the passengers were anxious to meet me they had all gathered there to see me,—and this was why I had been aroused from my slumbers. While I was still stupidly trying to collect my scattered senses, the Captain went on too say that "they had heard so much of my speaking, they wished to hear me and wanted to know if there wasn't something I could say to them."

I demurred, but without avail, and finally as there stole through my mind a remembrance of the clinking

glasses which I had heard for a large part of the afternoon, I told them I would show them some of the pictures of the Sake stomachs that I had been showing to the students. This seemed to satisfy them, and so the charts were brought, and I gave them a good half hour's talk on the effects of alcohol and tobacco on the human system, while they stood and sat around and listened most interestedly. As Mrs. Gauntlett was too ill still to do much at interpreting, the Captain helped me out as best he could, with additional explanations by Mrs. Gauntlett.

When we finished the Captain turned to his officers and said quite earnestly and very soberly "Well, after seeing these pictures and hearing this talk we must not drink any more, must we?" We visited with them for a short time and then as we were nearing Aomori, the Captain thanked us very heartily for the talk, and the meeting broke up, but too late for us to resume our interrupted slumbers.

We spent but two days at Aomori, holding five meetings, securing 71 new members, 41 of whom we organized into a men's society. A good set of officers were elected, constitution adopted, and plans laid for active work in the future.

We had good meetings for the women also and secured thirty new members for the Kyofukai, including the wife of a member of the Diet, the wives of two physicians, and several other women of position and influence.

From Aomori, we went to Akita, and here we found the women's society at work, but the men's society practically a corpse, though claiming a membership of seventy. Before we left we succeeded in getting enough of them waked up so that with ten new members as a basis they will reorganize and go to work once more.

We were invited to address the Ladies Imperial Club, and did so, having as an audience the Governor's wife and other Ken-sho officials' wives. They were so pleased with the address that the Governor's wife sent her personal thanks by her private secretary to me the next morning, several of the other ladies called personally, and the last evening of our stay there, about thirty of the Ken-sho people, men and women, met me socially in Dr. Steven's home, and I had an opportunity to show them the plates showing the effects of alcohol upon different organs of the body. They were entertained otherwise with music, vocal and instrumental, with photos of temperance workers, and with light refreshments, and games, and all seemed to enjoy themselves greatly. The Governor's wife when she departed expressed herself as having spent a delightful evening.

At Hirosaki thirty-five women were added to the local society. They have a most excellent society here, the best managed along parliamentary lines of any visited thus far in Japan.

As a result of the meetings here a men's society with 100 new members was organized, the list of officers of which I send you. The members are largely students, but there are enough older heads to keep them level and I think it promises to be one of your most enthusiastic and most thoroughly alive societies.

PHYSICAL SINS.

Every act of intemperance of whatever sort, every sin against the physical constitution, every willful neglect of the laws of health and moral life, is injuring the self in ways too delicate to estimate, and is dimming the radiance of the soul. Sin writes its terrible retribution on the very nerve and tissue. On this subject, we find men among the prophets who do not

always accept every Christian position. Herbert Spencer writes with prophetic earnestness: "Few seem conscious that there is such a thing as physical morality. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. Disorders entailed by disobedience to Nature's dictates they regard simply as grievances; not as effects of a conduct more or less flagitious. Though the evil consequences inflicted on their dependents, and on future generations, are often as great as those caused by crime, yet they do not think themselves in any degree criminal. It is true that in the case of drunkenness the viciousness of a bodily transgression is recognized; but none appear to infer that if this bodily transgression is vicious, so too is every bodily transgression. The fact is, that all breaches of the laws of health are physical sins." —*Rev. Hugh Black.*

SUBSCRIPTIONS TO THE FLORENCE
CRITTENTON RESCUE HOME.

Mrs. W. T. Austen	yen 4.00
" J. H. Ballagh	5.00
" Viloudaki	3.00
Miss Tracy... ..	4.00
" Crosby	4.00
M. A. Spencer,	
Treasurer.	

SUBSCRIPTIONS TO FLORENCE
CRITTENTON RESCUE HOME
BUILDING FUND.

Mrs. H. M. Landis	5.00
Miss E. J. Dawborn, Bath,	
England... ..	25.00
Mrs G. S. Phelps, Kyoto... ..	3.00
Miss Mary Rioch	2.00
Mrs. C. K. Harrington	5.00

Those who have not yet sent in their subscriptions will they not kindly do so at their earliest convenience as we would like to finish this piece of work free of debt, within the year just closing, and let this Rescue Home be a monument to 1903.

J. K. McCauley.

Chairman of Building Committee.)

THE UNITED STATES GOVERNMENT
WILL CONDUCT EXPERIMENTS
WITH TOBACCO.

Prof. Wiley, chemist of the Agricultural Department, will conduct another experiment this fall which will attract as much attention as did the famous squad of twelve "poison eaters" that for seven months was subjected to experiments with food adulterants at Prof. Wiley's "borax boarding house." The experiments to begin in the fall will be for the purpose of determining the effect of tobacco, good, bad and indifferent, pure and impure, and domestic and imported, upon the heart, lungs and digestive organs and the human system generally. Cigarette fiends, snuff "dippers," cigar smokers and devotees of pipes will make up the new squad, which will consist of eighteen men of all ages.

During the first thirty days of the experiments the members of the squad will not be permitted to use tobacco in any form. Thus all the members will begin on the same basis.

One month prior to the date set for the conclusion of the experiments and the disbandment of the tobacco users, the men will again be forbidden the use of tobacco in any form, and the results of this sudden stoppage and the effect upon the physical condition of the squad will be carefully noted. A large number of clerks of the Agricultural Department have offered their services for the experiments.

"De reason some of us doesn' git along," said Uncle Eben, "is dat we sits down dreamin' of automobiles when we orter be pushin' a wheel-barrer."

Beauty is God's handwriting—welcome it in every fair face, every fair sky, every fair flower, and thank for it, Him, the fountain of all loveliness. —*Charles Kingsley.*

Mission Notes.

JAPAN SABBATH (LORD'S DAY) ALLIANCE.

THE Second Annual Convention of the Japan Sabbath Alliance was held in the Ginza Kaikan, Tokyo, on Saturday, November, 28th, 1903. The attendance was small, but the Convention was characterized by a most hopeful spirit. Two French missionaries showed their sympathy with our aims by being present for a little while during the morning session.

The Rev. H. Kozaki, President, in the opening remarks showed that the lack of interest in the Alliance was more apparent than real—for few Christian workers would deny the vital relation that the observance of the Christian Sabbath holds to the faith of Christians and the prosperity of the church. But many doubt the necessity of a separate organization like ours, arguing that the churches themselves can do all that is required. He thought this very doubt should prove that we need a Sabbath Alliance.

The Scripture lesson he chose, though read without comment was peculiarly apt, viz.:—

Matt. V. 17-20. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil . . . Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the Kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven."

There has been much loose teaching on the Sabbath question, as well as much loose practice; Some have even gone so far as to interpret our Lord's words—"The Sabbath was made for man, and not man for the Sabbath," as if "the Lord of the Sabbath" had 'himself abrogated it,' instead of having "made it for man," and "filled" it with a richer content than it ever had in the Old Testament dispensation, especially by guiding His church to an observance of the day on which He rose from the dead as the weekly day of rest from toil and joyous fellowship with Himself.

The chief subject discussed during the Convention was whether we had better merge our organization into the Evangelical Alliance, or continue it as heretofore. It would be difficult to overstate the importance of the contribution made to this discussion by the Rev. F. A. Cassidy, M.A. All friends of this good cause will be glad to know that he has consented to act as English Secretary of the Alliance, in association with the Japanese Secretary the Rev. H. Wada. The intimate association which Mr. Cassidy had with the Lord's Day Alliance in Canada from the days of its earliest struggles up to its most successful aggressive activity to-day, put him entirely *en rapport* with our difficulties in Japan. No one remained unconvinced of the necessity for such an Alliance in a country like Japan, when, in spite of the strength of long-established custom and popular opinion, the influence of

the church and of both the religious and secular press in favor of the Christian Sabbath in Canada, it had been found necessary there to have a Lord's Day Alliance. And without a dissenting voice it was decided that the Japan Sabbath Alliance should go on with its work, until the Lord's Day is universally observed by the Christian church in this land and becomes a national institution. To prevent misunderstanding, it was resolved that we call ourselves,

"The Japan Sabbath (Lord's Day) Alliance."

The admirable addresses by the Rev. F. A. Cassidy, M.A. and Y. Honda at the afternoon session will not soon be forgotten. We wish all the Christian workers in the country had been present to hear them.

The officers of the Alliance for the coming year are as follows:—

President—Rev. H. Kozaki.

Vice-Presidents—Revs. J. Soper, D.D. and Rev. C. B. Moseley.

Secretaries—Rev. F. A. Cassidy, M.A. and Rev. H. Wada.

Treasurer—Prof. Wyckoff, Sc. D.

Council—Revs. H. Ishizaka, Y. Ishiwara, K. Kobayashi, G. Iinuma and G. Hirata, Taro Ando, Esq., and the Revs. H. H. Coates, J. W. Frank, E. R. Miller, J. H. Ballagh, S. W. Hamblen, and S. R. Fulton.

The annual Membership fee was reduced from 25 *sen* to 10 *sen*, so that all lovers of this holy day might join. As considerable money has already been spent in literature—advanced indeed by the officers of the Alliance—it was also agreed that special subscriptions be solicited. Brethren even if your donation be small, send it to Prof. Wyckoff, Meiji Gakuin, Shirokane, Tokyo along with your membership fee for the year. Also send for copies of the constitution and literature needed for organizing Branches. Every town should have a Branch of the Japan Sabbath (Lord's Day) Alliance.

Harper H. Coates.

APOSTOLIC DAYS IN JAPAN.

By REV. A. V. BRYAN, MATSUYAMA.

(From the *Assembly Herald*.)

I baptized three adults in Ozu Sunday morning, and the next day went with the evangelist and one of the elders to a small country place about thirteen miles away to baptize that evening two persons. I put my baggage in a jinrikisha and we three walked. When we got about three miles from Ozu, the evangelist said he had forgotten to bring the constitution of the church, and I told him as he was soon going to the meeting of Presbytery that it would not do to receive people into the church without following the exact rules. So we unloaded the luggage, and not wanting to be separated from my lunch, I waited along the road while the elder went back for the book. It gave me a chance to watch the pilgrims who are so numerous in this part of our Ozu field. They make a tour of this island, Shikoku, worshipping at all the shrines. They are fed along the route by the faithful ones, and at this place where I waited I saw bodies of them waiting to deal out to each a bowlful of rice. There are among the pilgrims old men and women, children, lepers, sick ones and apparently very robust ones. Last year I saw a woman of over fifty years carrying a thirteen-year-old child on her back. I got out of my jinrikisha and let the girl ride, for she could neither walk nor stand, and her mother had carried her more than ten miles that day. I took her to the Christian doctor who lives in the next village, and he said the child had a bad case of rheumatism. I agreed to furnish lodgings for the two, and the doctor said he would give medicine, as the child would have to stay there for a couple of months before she would be able to go to her distant home.

It cost me 17 *yen*, but I think it was money well spent, though I do not expect to see either of the parties again. One hardly knows what to think when such a case is brought to the attention. It was probably in the hopes of curing this child's rheumatism that the pilgrimage was undertaken.

WORK IN FORMOSA

(Concluded from Nov. number)

II. WORK AMONG THE NATIVES.

While our first and principal object in taking up the Formosa field is to work with and for the Japanese in the island, who are at present entirely without foreign missionaries, it is easy to foresee that a time will come when a much wider field will demand our attention. This wider field will comprise the Chinese in Formosa and the Aborigines.

(a) *The Chinese*.—These number over two and a half millions. The English and Canadian Missions are labouring exclusively with this class and the civilized aborigines or Pepohoans, who speak the Chinese language. But so thorough-going is the Japanese policy of assimilation that within a very few years numbers of the younger people will be speaking the Japanese language. The government has primary schools all over the island, taught in the Japanese language. The number of these schools is constantly increasing. Special language schools for training under-officials are also maintained. These native young men who learn Japanese and receive official appointments are looked upon with admiration by their acquaintances. So the Japanese schools are becoming popular. Governor Goto has also established a Medical College for native youth with over a hundred students where only the Japanese language is used. Among these students are several young men from the English and

Canadian Missions. The school is soon to be enlarged to a capacity of 300 pupils to meet the needs of the many applicants for admission. These trained physicians will be a mighty civilizing and Japanizing force in a land where there are no skilled native physicians.

In these and many other ways Japan is proving her ability as a colonizing power. The Japanese Christians will also labor increasingly to come into touch with the natives now their fellow-citizens. It is most interesting and inspiring to witness this growing interest in an alien race on the part of the Japanese. It will not be long, I believe, before the Church in Japan will be organized for work among the native Formosans, as our American churches are working for the Indians. If we can encourage and guide them in such an enterprise we may greatly hasten the growth of the Kingdom of God in Asia.

(b) *The Aboriginal Savages*.—Here are more than 100,000 souls, of a hardy race which has held almost half a great island in Formosa for centuries against the swarming and aggressive settlers from the mainland, and as yet wholly without the Gospel. What more attractive field to the missionary than to be the first to reach such a race with the subduing Word of God! That these wild head-hunters are amenable to kind treatment has been proved by the remarkable work of the Japanese forest planter, Mr. Dogura, a Christian gentleman of wealth whose work I hope to describe at a future time. I spent a night at the mountain home of this good man, a little fortress well supplied with Mauser rifles for emergencies. A score of the "savage" people came about me, eyeing me curiously, when I arrived. Mr. Dogura has so fully convinced them that he is their friend that he goes about in safety among them

and his friends come to visit him without fear. He told me he would gladly support a Japanese missionary who would give himself to the savages for their evangelization. The Japanese have an administrative officer near the Dogura plantation, in the savage country. The Japanese magistrate has a Christian wife, the only Japanese woman in the neighborhood. I called at her house. She is a trained nurse and ministers to the sick and wounded among the natives. As she walked with me to the ferry, on leaving her home, she said to me with much feeling, "I am trying to learn the language of these savages, so I can tell them about God. For I know that when they learn about God they will stop cutting off human heads. They believe in God, but their God is not like ours; he is a cruel God, and they think their God likes to have them cut off heads." This heroic little woman is but one of many who expressed to me their interest in the savages who are now the objects of so much interest to the Japanese Government. Who could so well carry the Gospel to these poor children of the forest as the Christians of Japan?

HAKODATE JURISDICTION.

(C. M. S. Quarterly)

It was with deep regret that we received official intimation of the resignation, for family reasons, of the Rev. Walter Andrews. Coming out in 1878, the greater part of his time has been spent in Hokkaido, and, although others were at work there before him, the present work amongst the Japanese in the island has been more or less the result of his labours. What loss he and his wife will be to the mission it is almost impossible to tell; but our one comfort is that we shall still have their interest and prayers at home on our behalf. Much

might be written, but perhaps this had better suffice. We thank God for the grand work He has done through His faithful servants and pray God to bless the remainder of life for them and the work they shall yet do for Him. Naturally, this has made several changes in the work here, Hakodate Station (or District) has been placed in charge of the Rev. D. M. Lang, now Acting-Secretary, and Kushiro Station in that of Rev. T. Ogawa. There have been also alterations in the boundaries of the four Stations, rendered advisable by the above circumstances.

CAN. METHODIST CHURCH.

The following is a paragraph taken from a communication from the Rev. C. J. L. Bates, B.A., dated Tokyo, Japan, June 29th: "It is certainly a great opportunity to be in Japan *now*. This is the time for statesmanship in the Christian Church and Japan. The age of military heroism is probably past. The question now seems to be, not so much 'Will Japan accept Christianity?' as, 'What will be the nature of the Christianity of Japan?'"

In a letter to the General Secretary the Rev. Robert Emberson, B.A., of Shidzuoka, Japan, writes as follows: "During the past two weeks fifteen students of the middle school joined my class. In connection with the night-school and young men's society, a public reading room has been opened. A public reading room is almost unknown in Japan as yet. The opening of this room, however, has not only been helpful to our own young men, but has called forth expressions of approval from the leading Japanese. The Mayor, the Chief of Police, and Provincial Secretary, each voluntarily offered to contribute to the library. Four of the best daily papers in Tokyo are sent to this reading room free of cost. Such a room

is an excellent centre for the distribution of Christian tracts and portions of the Scriptures."

—*Missionary Outlook.*

JAPANESE WORK ON THE PACIFIC COAST.

By REV. E. A. STURGE.

(*From the Assembly Herald.*)

We were able to report at the spring meeting of Presbytery twenty-two additions to our San Francisco Japanese church on profession of faith, for the past year. The whole number received into this church since its organization eighteen years ago is three hundred and fifty-seven. Most of these have returned to their own land and are helping, both by their Christian example and teaching, to make their beautiful island empire in very truth the Sunrise Kingdom.

TWO UNUSUAL PRAYER MEETINGS ON SHIPBOARD.

On one of the steamers arriving in San Francisco a month ago, there were one hundred and fifty Japanese. Seven or eight of this number were Christians. One of them told us that these members of different denominations got together and held a little prayer meeting on deck every day during the voyage.

What an example that must have been to some of the passengers who were born and educated in Christian lands.

Two of our members are spending the summer in the beautiful little town of Sansolito, on the other side of the bay. These two meet together every evening for a half hour's study of the Word of God and for prayer. Our Saviour will surely fulfill his promise and grant them the blessing of His presence.

THE NEW WORK FOR JAPANESE AT LOS ANGELES.

Seven months ago a little mission for the Japanese was organized in Los Angeles. It began with fifteen members, but it already has grown to fifty, half of them being Christians. While the General Assembly was in session six young men were baptized in that mission, and the Communion service was celebrated for the first time. Twenty-five Japanese reverently partook of the Lord's Supper, while those who have not yet professed their faith in our Saviour were deeply impressed by the solemn ceremony. From this time on these young men will have a native helper, and the future of this mission seems very bright.

HOKKAIDO BEARS.

In this month's issue of the Tokyo Christian the following appears: *A queer custom obtains on the island of Yezo. In each community the men capture a bear cub in the spring. The cub is entrusted to the care of a woman who feeds it with milk from her breast. A bear festival is held in the Autumn at which this bear is killed and eaten with much ceremony.*

Now the *Tidings* takes personal umbrage at the above; for in its editor, sub-editors and publisher, it represents about a hundred years of life in the chief communities of the island that until some time after the middle of the past century, was called Yezo,—that is to say, in such communities as Hakodate, Sapporo, Otaru, and numerous smaller ones; and we aver we never engaged in capturing cubs in the spring, for one reason, suspecting the Bible discourages it (Prov. XVII, 12). Neither did our women engage in the business here ascribed to them, at any rate, not that kind of cubs. In fact we (the editor) can recall having seen only one

bear cub during the years of our travels over the island,—a measly, ragged little one tied to a post by a straw rope, and which was complaining very plaintively over his *keep*; and if he was being prepared for a festival there was evidently a great amount of municipal corruption in that community.

Now, we believe the Editor of the Christian to be a gentleman and a scholar; but surely he has been caught napping;—any way, this sounds like *Rip Van Winkle* talking in his sleep. Will Bro. Cunningham kindly explain.

* * *

From reports collected it has been found that during thirteen years ending with 1897 no less than 17750 earthquakes occurred in Japan, the yearly average of 1365 ranging between the minimum of 472 in 1886 and the maximum 2729 in 1894. These figures represent the shocks that could be felt without the aid of instruments.

* * *

The Shotoku bell which was cast at Osaka in January of the present year, is twenty six feet high, fifty-four feet in circumference, one foot and seven inches thick, and weighs 114 tons. It was designed to be a memorial for Prince Shotoku, an ardent patron of Buddhism, who lived 575—621 A. D. Nearly 150,000 old bronze mirrors, besides 36 tons of copper bullion, and 120,000 *yen* were collected from about 90,000 contributors toward its construction. It is still in the pit in which it was cast; but the intention is to raise and suspend it, when it will doubtless be rung as all such large bells are,—by a suspended beam which after each stroke rebounds so as not to interfere with the vibration.

Many men owe the grandeur of their lives to their tremendous difficulties. —*Spurgeon.*

THE LATE Mrs. E. R. FULKERSON.

At her home No. 6 Higashiyama, Nagasaki, at 8 o'clock on Friday morning, October 23, surrounded by her family and members of her Mission, Mrs. Kate Josephine Fulkerson quietly and peacefully passed away. Although in poor health during the past few months, the final serious development of her illness was very sudden and the news of her death will come as a shock to her many friends in Japan and in America. She leaves a husband and three sons in Japan, and a son and a mother and many other relatives in America, to mourn, with the deep sympathy of their friends, their great loss. The bareness of the cabled news to the home people in America reveals the inevitable hardness of all exiled life in far away lands.

Mrs. Fulkerson was thirty-six years of age and came to Japan, the first time, in 1887 with her husband. For two years they resided in Aoyama, Tokyo, where Mr. Fulkerson was stationed in the school work of the Methodist Episcopal Mission. Then they were transferred to Nagasaki where, for the last fourteen years, Mr. Fulkerson has been connected with the Chinzei Seminary, of which school he is now principal. During these sixteen years Mr. and Mrs. Fulkerson have made two furlough trips to America. Through all his work in this country and in America Mrs. Fulkerson has been a constant help and inspiration to her husband. She has been a devoted mother to her four sons, having supplied unto them together with the home care the additional advantages they would otherwise have lost in a foreign country. Her home has been a centre of Christian grace and hospitality. Her hospitality has been abundant not only to friends but to unfortunate strangers alike. Her husband's posi-

tion as U.S. Vice-Consul for two years made wider social demands upon her which were always met with the same grace and charm. Her sympathetic heart made her a friend to the needy among both Japanese and foreigners in Nagasaki.

Dr. Fulkerson with his children sailed for America on the *China* leaving Nagasaki on Nov. 12. After providing for the welfare of the children he hopes to return to his work again. During his absence Mr. Johnson will be acting Principal of the Seminary, and Mr. Davison acting Treasurer of the Mission.—*J.M.*

BOOK NOTES.

THE STORY HOUR.*

The story hour—how much these words mean to those who, even though it be long ago, have heard stories in that hour between the two lights! How few there are, alas, of such charming stories as these in Japanese!

The translator, who has rendered the stories in a way preserving the spirit and interest of the original, has been able to find no equivalent for the title; so he calls his book *Katei Seiva*, or, literally, *Home Pure stories*.

Of this story hour and its stories, those well-known authors of tales for children, Kate Douglas Wiggin and Nora A. Smith, write in the introduction as follows:

"Come, tell us a story!" It is the familiar plea of childhood. . . . There are few preliminaries and no formalities when the person with a story is found. The motherly little sister stands by the side of her chair, two or three of the smaller fry perch on the arms, and the baby climbs up

in her lap. . . . This charming little drama takes place in somebody's nursery corner at twilight, or around somebody's fireside just before the children's bed-time . . . she chooses the story as one of the vessels in which she shall carry the truth to her circle of little listeners. . . . Make a mental picture of a ring of listening children in a San Francisco free kindergarten. . . . To such an audience were the stories in this little book told. . . . Stories help a child to form a standard by which he can live and grow, for they are his first introduction into the grand world of ideal in character . . . stories bring the force of example to bear upon children in the very best possible way. Here we can speak to the newly awakened soul and touch it to nobler issues."

The stories in the original book have passed into the 34th thousand. It is to be hoped they will have some such popularity in their Japanese form. They have a Japanese form, for "Dick Smiley's Birthday" becomes "*Denkichi no Tanjōbi*," and "Mrs. Chinchilla," the cat, appears as "*Chinchira Fujin*." We read, besides, of George Washington when he was little and when he was great; and we are told of the first Christmas, and "why we try to make every one happy when it comes each year."

Try if Japanese children can be made happy—and why should they not be?—with these stories which have brought happiness and new light to thousands of children since they were first told in that cosmopolitan kindergarten in San Francisco." Pat is there with a gleam of humor in his eye. Abraham, trading tops with little Isaac, next in line. Hans and Gretchen, phlegmatic and dependable. François, never still for an instant. Christian, rosy, calm, and conscientious; and Duncan, canny and prudent as any of his clan."—*Japan Mail*.

Katei Seiva, by Y. Horiguchi.

Y. Horiguchi, Aoyama Gakuin Tōkyō, or Methodist Publishing House, Tōkyō. 20 *sen* a copy, postage 4 *sen*.

BOOKS FOR HOME READING

BY FRANK MÜLLER.

A recent number of the *Fukuin Shimtō* speaks of "the deserted field of home reading." Compared with the riches of the field in English speaking countries the above phrase is not unjustifiable, but a considerable number of good English books are now available in translations.

Many Christian parents in Japan would provide such books for their children if their attention were called to them. These books would be good Christmas presents, or they would make a good lending library. The following list is by no means complete, but it contains the names of those books suitable for family reading which the writer has been able to hear of most of them are in paper binding:—

1. Christy's Old Organ (*Yo wo Wataru Tatsuki no Fukuin*), 15 sen. This book is placed first in the list because it was probably the first book of the kind translated. The translation might be better.
2. Cuoré (*Gakudo Nisshi*), 60 sen. This is an excellent, well illustrated, translation of the popular Italian story of which hundreds of thousands were sold.
3. Christmas Carol (*Kurimasu Karoru*) by Dickens, 40 sen.
4. Tom Brown's School Days (*Tomu Buronusu Sukuru Dezu*) 45 sen.
5. Little Lord Fauntleroy (*Sho Kō Shi*), 35 sen.
6. Robinson Crusoe (*Rōbinson*).
7. Black Beauty (*Kurouma Monogatari*), 80 sen.
8. Sans Famille (*Mada Minu Oya*), 65 sen.
9. Teddy's Button (*Katami no Botan*), 30 sen.
10. A Story of Jerusalem (*Ruru no Hanashi*), 20 sen.
11. The Vicar of Wakefield (*Biikaru Monogatari*), 55 sen.

12. The Sketch Book (*Sukketchi Bukku*), 1 yen.
13. The Story Hour (*Katei Seirwa*), by Kate Douglas Wiggin, 20 sen.
14. Christmas at Thompson Hall (*Tomi-mura no Kurisumasu Kōtan Sai*), 20 sen.
15. Poor Boys Who Became Famous (*Hinji*), by Sho Nemoto, 25 sen.

DIE WICHTIGSTEN CHINESISCHEN SCHRIFTZEICHEN.

BEARBEITET VON. PROF. DR. KARL FLORENZ

Paper. 8vo. pp. 103.

This is a collection of Chinese characters including the 1200 selected by the Minister of Education in 1900 for the use of the Jinjo Shogakko or Common Primary Schools, and also a few others used in the Kokugo Tokuhon (國語讀本) or readers also issued by the Department of Education. The characters are arranged according to the radicals; the common Chinese sounds, and what has seemed to the author the most authentic Japanese equivalents, with their meaning in German, are given. The difficulty of making a selection among the oftentimes numerous Japanese readings of the radicals is one that every student of the written language will appreciate. The author seems to have done as well as the present unsatisfactory condition of the language permits.

The use of the character is illustrated by examples of them in combination. These examples include some to which the Chinese sounds are given, and others usually translated into what is more or less the Japanese equivalent, and still others in which the characters are used phonetically. This will be an efficient aid to the student at a certain stage in his study but the mere beginner will be rather hampered than helped by what are to him such linguistic monstrosities as, 尾上, Onoe, 但馬 Tajima, or even the

somewhat more comprehensible —
寸 *chotto*.

The book was evidently not intended as a lexicon of these combinations. They are too few and are assigned to the radicals under which they are given according to no system that we can discover. As examples, *chushin* 中心 is given under 中, *isshin* 一心 under 心, and *Nakasendo* 中山道 under 山.

But while the work is neither a dictionary nor suitable for use alone by one just beginning the study, we believe that to the student familiar with German who has made some progress in the study of the characters the book will be found a valuable help in reviewing and rounding out his knowledge, and the mere beginner will find it useful as a book of reference especially if he be reading the Tokuhon.

The mechanical execution of the book is most excellent.

REMINDER.

Will all missionaries who see this be good enough to remember that they are *ex-officio* members of the Japan Evangelical Alliance, and that their annual membership fee—not less than 50 *sen*—is more than due. Even the copies of the Program for the Week of Prayer which all should receive soon cost something for printing and postage, not to speak of other work the Alliance is doing. The Central Committee proposes to send free to all Christian workers, Japanese and foreign, a booklet in Japanese containing the names and addresses of all pastors, evangelists and missionaries, as also of all Christian Schools, Churches and preaching-places—if they pay their dues. Please remit at once to the undersigned.

Harper H. Coates,
Hongo, Tokyo,
Dec. 15th 1903.

THE TRIUMPH OF MISSIONS.

One of our devoted missionaries, who has spent ten years in India, says:

"I am hoping and praying for a great 'pentecost' on our ministry and our church-at-large. I believe it is coming and I am impressed with the thought that it is to come by bringing our people face to face with the claims of the unsaved millions, which, of course, are the claims of God. This means sacrifice—sacrifice that has not yet been seen. It means love—deeper love and devotion than we have ever yet known. I feel that it must come. If not, I fear that we will lose our power as a church in leading sinners to Christ. But I have a conviction that our foreign mission work is to be the salvation of our church at home. God is bringing the church to a supreme test of its love."

The signs point in the direction our missionary friend has named. More and more the helpful promise and urgent claims of missions are enlisting the sympathy of all Christian people. More money is being given to missions than ever before, more intelligence about missions is being disseminated and more interest in the methods and progress of missions is being created. The greatest revival of all history is no doubt to occur on missionary ground. It is there that enough people will turn to abundant harvest for God.

America may neglect the experimental features of the Christian religion, but it is inconceivable that those nations, so long destitute of gospel light and knowledge, can much longer resist the power and influence which can alone make them what Christian nations are. Self-interest alone will insure welcome and sympathy for the institutions of Christ.

Michigan Christian Advocate.

PROF. ERNEST W. CLEMENT.

We take great pleasure in presenting this month to the readers of the Evangelist a likeness of the editor, Prof. E. W. Clement.

The writer takes advantage of this, his last opportunity to present this short sketch and picture as Mr. Clement resumes editorial charge of the paper with the January number and we felt sure his well known modesty would prevent the publisher introducing such an article.

We are sure our readers will welcome the change of editors as much as the writer, who was compelled by dire necessity, during the past year and a half, to assume it. While already overburdened with other duties we have done our best with the time we had to spare. We know at least one missionary who will welcome the change; this one recently wrote the publisher-editor, that "he hoped Prof. Clement would soon resume management as the paper had not been fit to read for the past year and he must stop his subscription if change was not made," so for fear of losing that subscriber the editor will retire and become simply publisher.

Prof. Clement is one of the best students of "Things Japanese," as well as those pertaining to the work of the missionary, in Japan and we think peculiarly well fitted for this work. His new book on Japan; *A HANDBOOK OF MODERN JAPAN*, lately published by A. C. McClurg & Co. has proven his fitness to write on a subject so often carelessly and ignorantly handled. McClurg & Co. in a letter to the writer state that "they consider this book, in many respects one of the most important of the season."

THE OUTLOOK of Nov. 14th says: "One of the most valued, because fruitful, members of the Asiatic Society of Japan, and with the advantage of

over fifteen years' residence in the provinces and capital of the Mikado's Empire, Prof. Clement is probably the best fitted to give us not only a handbook of Japan but the Handbook, * * * This is the book for the library and the busy man in 1903—whether there be peace or war with Russia."

THE MINNEAPOLIS TIMES of Nov. 22, Gives a half page with six illustrations and a most admirable review of the Handbook, among other things saying: "Mr. Clement writes with much ease and a steady onrush of ideas, each one so pertinent to his topic that not a waste sentence can be found in his book."

We can heartily endorse the above and will hope he will give us many of these ideas in the columns of the Evangelist.

May we add one more word by saying that the Evangelist is not published for profit, but a conscientious desire to aid the cause of Missions in Japan, and that the success of the magazine rests largely with the sympathy and help given us by the missionaries. Articles of interest, notes on Mission work and experience, personals etc. are always wanted. A post card will hold a short item and perhaps the contents be of general interest. Send the paper for a year to some supporter of your work in the homeland it may return to you manyfold.

No less than thirteen Japanese songs are now adapted for the phonograph. They are *Kimigayo* (the national anthem), *Suruganaru*, *Imayo*, *Hotaru no Hikari*, *Ukikumo*, *Omoi izureba*, *Ware no Kami ni*, *Kappore*, *Suiryo bushi*, *Komori uta*, *H'totsutoya*, *Kii no Kuni* and *Dodoitsu*. These are not all Japanese airs, however. "Auld Lang Syne," "Bonnie Dundee," and "Nearer My God to Thee" lend their aid to eke out the tunes. —*Japan Mail*.

PERSONALS.

ARRIVALS.

Miss Katherine A. Dodge, a new member of the A.B.M.U. arrived Nov. 19th coming out to be associated with Miss Converse at No. 34 Bluff Yokohama.

Bishop H. J. Foss and Mrs. Foss returned to Kobe Nov. 26th per S.S. Tamba-maru. Bishop Foss is in excellent health.

Rev. G. Hondelink, new member Dutch Reformed Mission, per S.S. Siberia, for Nagasaki.

Per S.S. Korea, Rev. J. H. De Forest, D.D.; Miss E. De Forest; Rev. F. W. Voegelin; Miss C. D. Loomis.

Per S.S. Empress of China, Dec. 14th, Rev. F. N. Scott and wife; new members of M. E. Mission Residence Nagoya.

DEPARTURES.

Per S.S. Siberia, Dec. 12th Misses Florence and Ethel Correll, Rev. J. E. Knipp and wife.

Rev. C. W. Kennedy, M. E. Mission, Otaru, sailed for the U. S. per S. S. Coptic, December 19th. on account of ill health.

MARRIAGE.

On Wednesday the evening 4th Nov. at 8 o'clock. The marriage of Miss Emma Poteet and Rev. Edward Pilley was solemnized at the residence of Mr. and Mrs. William Court, Kobe. Revs. W. E. Towson and William Court officiating, Mr. and Mrs. Pilley left on the "Nippon Maru." Nov. 6th for China, Mr. Pilley is a member of the China Mission of the M.E. Church South, and is stationed at Huchow, which will be their future address.

Those who know of Christians entering, either of the naval colleges can hear of friends for them by writing to : X., care of the *Japan Evangelist*.

THE JAPAN EVANGELIST

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	1 mo.	2 mos.	3 mos.	6 mos.	12 mos
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

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